

The Witness

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

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THE GENEVA, N. Y., SUMMER CONFERENCE

Miss Lindley is to teach a course in preparation for "The Advent Call", the war play of the Woman's Auxiliary, at the Summer Conference to be held at Geneva, New York, from July 1 to 12, according to the final bulletin of the Conference, just issued. This course is primarily for diocesan trainers, but it will be open to any others who are interested. Another interesting course, announced for the first time in this bulletin, is the Junior clinic, "His Star in the West", the Junior textbook, by Miss Dorothy Giles, is to be tried out in a class presided over by Dr. Arthur R. Gray. Ten or twelve children will be invited to attend this class, and the first 30 minutes of the session will be devoted to telling them the stories contained in the book. Canon Elmendorf announces a class in "War Time Ministries of the Church", the purpose of which is to acquaint the student with diocesan, parochial and individual opportunities for war service. "Social Justice in the Light of the War" also promises to be of great interest. This course will be taught by the Rev. S. Glover Dunseath of Jersey City, and is described as a "search for the definition and content of essential justice, studying schemes and organized plans for effecting and insuring the fullest and highest measure of justice for the units of society and society as

a whole, before and in the light of the war". In the department of Religious Education, the courses that will attract most attention are probably those by Miss Withers on the "New Junior Plan", and by Dr. Bradner, on "The First Unit in Teacher Training—The Pupil".

A mystery play will again be presented out of doors under the trees on William Smith campus. The play chosen is "The Great Trail", and already the parts are assigned, and the younger members of the Conference are learning their parts, and in some cases rehearsing in the various cities where they live. There is only one week for rehearsal in Geneva, but last year this was sufficient to insure a remarkably smooth and reverent production of "Conquering and to Conquer".

Bishop Stearly is Conference Pastor, and the preacher at the Sunset Services and on Sunday. The Rev. Wallace E. Rollins of the Theological Seminary of Virginia will conduct the Conference Bible Class. His subject this year is "Spiritual Studies in the Earlier Epistles of St. Paul".

A large number have already registered. All correspondence in regard to the Conference should be addressed to the secretary, Miss M. J. Hobart, 381 Fourth Avenue, New York City.

Rector Declines Call

The Rev. George Craig Stewart announced to his vestry at a dinner at the rectory Monday evening that he had just declined a call to a large Eastern parish. The call was extended to him two weeks ago.

Dr. Stewart is awaiting a telegram from Washington giving the date of his sailing to France as a chaplain of the American Red Cross. The Bishop and vestry have consented to his absence for six months, and his papers are now in the hands of the War Department. The exact date has not yet been given him, but he has received word from the American Red Cross in Washington to be prepared for a telegram summoning him to New York for sailing about the second week in June. During his absence, the Parish will be in charge of his assistant, the Rev. Frederick Grant, and services will continue as usual. He has asked all the communicants of St. Luke's to join him at the early communion next Sunday morning. It is not unlikely that the last service at which he will officiate in St. Luke's for six months will be at Evensong next Sunday, when the preacher is to be Bishop Weller of Fond du Lac, who will give the final address in the course, "America and the War". The Bishop's subject is "Religion in the War and After".

Open Air Services at Pittsburgh

The sixth year of open air services, under the auspices of the Episcopal Churches of Pittsburgh, Pa., Sunday afternoons, on the corner of Smithfield Street and Second Avenue, Pittsburgh, began Sunday, June 2. The attendance proved the best of the six years. The mayor of the city has recognized the movement of such importance as to issue an order closing the street for the hour. The Rev. William Pokress, the chairman, presided. Gospel solos were sung and religious literature was freely distributed. A new feature this year is the appointment of a director of singing. Well known hymns in very large type are fastened on the wall, and all who stop are urged to look and sing. The addresses were given by Archdeacon C. J. DeCoux and the Rev. W. N. Clapp of St. Mary's Memorial Chapel, Pittsburgh. A large proportion of the clergy of the city and diocese have enthusiastically entered into this movement.

The Bishop in Ogdensburg, N. Y.

ORDINATIONS AND CONFIRMATIONS

Bishop Nelson of Albany visited the parishes and missions associated with St. John's Church, Ogdensburg, N. Y., May 24-26. He confirmed and preached in St. Philip's Church, Madrid, and St. Paul's Church, Waddington, where classes were presented by the Rev. C. S. Prout, and in St. Augustine's Church, Hermon, and Christ Church, Morristown, where the confirmees were presented by the Rev. W. J. Gage. At Christ Church, Bishop Bidwell of Ontario and Canon Bedford-Jones of Brockville were present at the service. The choir of Trinity Church, Gouverneur, sang at the service in Hermon, and the choir of St. John's Church, Ogdensburg, assisted the choir of Christ Church, Morristown. On Trinity Sunday Bishop Nelson preached in St. John's Church, Ogdensburg and ordained the Rev. William Johnson Gage and the Rev. Charles G. Prout to the priesthood. The Bishop preached a most impressive and thoughtful sermon on the idea of priesthood and sacrifice, emphasizing, also, the priesthood of the laity. The candidates, habited in alb and amice, were presented by the Rev. John Prout, Rector of Trinity Church, Rensselaerville, N. Y., father of the Rev. C. G. Prout. The Rev. John Prout, the Rev. Charles Temple, D. D., Rector of the Church of Bethesda-by-the-Sea, Palm Beach, Florida; the Rev. Dr. Charles White, Rector of St. John's Church, Ogdensburg, joined with the Bishop in the laying on of hands. After the presentation of the Bible, the newly ordained priests were vested with stole, maniple and chasuble, and the paten and chalice were placed in their hands.

Trinity Sunday afternoon Bishop Nelson confirmed a class of fifty persons presented by the Rector of St. John's Church, and six from St. John's Mission, DeKalb Junction (a new mission of St. John's Church), presented by the Rev. W. J. Gage.

At the Trinity Sunday services, members of all the congregations served by Mr. Gage and Mr. Prout were present, and were entertained between the services in the parish house by the women of St. John's Church. The Rev. W. J. Gage and the Rev. G. C. Prout will continue as assistants at St. John's Church, Ogdens-

St. Stephen's College Commencement

St. Stephen's, at Annandale, nearly 100 miles north of New York City, on the Hudson River, had its commencement the same week with Columbia. At the luncheons not much over a quarter of a century ago it was the custom of that strict little Church college to serve a good, strong alcoholic punch to both students and Alumni on commencement day, but that one time innocent bit of luxury has fallen into "innocuous desuetude", to quote Grover Cleveland's immortal phrase. Graduating exercises seem just as interesting without it.

A commencement sermon was preached by a former president of the college, the Rev. Dr. Lawrence T. Cole, now head of Trinity School, New York, and the baccalaureate sermon was delivered by the Rev. Prof. Dickinson S. Miller of the General Theological Seminary. A special memorial service was held in honor of the Rev. Dr. George Bailey Hopson, for about forty years professor of Latin, and always esteemed co-founder and leader of the college.

Finding it difficult to get adequate support from present endowments, St. Stephen's College is trying to increase its funds in various ways. An appeal was made to the recent Diocesan of New York to establish a number of scholarships, amounting to \$425 each. This is the regular charge for board and tuition for each student. It was not adopted, but referred to a committee for report next year. The college is little, and is far off from the centers of either civil or Church life, but it has since 1860 sent a larger number of men into the ministry of our Church than any other college or university in America. Such a source of supply should be well looked after, wherever it is located.

American Church Building Fund Commission

At its meeting on May 16, held at the Church Missions House, New York City, loans amounting to \$21,900 were voted to the following parishes and missions: St. Mark's Church, Troy, Alabama; Christ Church, Tyler, Tex.; Church of the Heavenly Rest, McCall, Idaho; and St. Thomas' Church, Denver, Colorado. Gifts amounting to \$4,500 were voted to the following parishes and missions: St. Peter's Church, Seward, Alaska; Church of our Saviour, Akita, Japan; St. Mark's Church, Jackson, Miss.; Indian Mission Church, Fort Hall, Idaho; St. Agnes' Chapel, Brooklyn, N. Y.; Bishop's residence, Topeka, Kan.; St. Augustine's Church, Raleigh, N. C.; and St. Andrew's Church, North Cramer Hill, N. J. Grants amounting to \$1,500 were voted to the following parishes and missions: St. Paul's Church, Clinton, Oha.; St. Mark's Church, Mesa, Ariz.; and St. Timothy's Church, Brighton, Colo.

The corresponding secretary of the Commission is as usual at this time of the year visiting Diocesan Conventions, Councils and Convocations, explaining the work of the Commission and expressing its willingness and desire to assist in the work of construction of churches, rectories and parish houses. A tour of the Southwest has been accomplished, and another to the Northwest will shortly be undertaken.

Seven young women were graduated from Bethany School and College, Topeka, Kansas, at the June commencement, when Bishop Sage delivered the commencement address. The baccalaureate sermon was preached by Bishop Wise on Sunday, June 2.

burg, the former having in addition the work at Hermon, Morristown and DeKalb Junction, the latter being in charge of Madrid and Waddington.

THE CONVENTION SEASON

Colorado

The thirty-second Annual Convention met in St. John's Cathedral, Denver, on Wednesday, June 5. The reports showed matters in a healthy condition throughout the diocese.

The indebtedness which at one time threatened the solvency of the diocese has been reduced to \$60,000, with assets of more than four times that sum.

The Constitution was amended, giving a modified proportionate representation, the parishes being classified according to numerical strength into five classes. Class A will have five representatives in Council. At present there are in Class A only St. John's, St. Mark's and Ascension, Denver, and Grace and St. Stephen's, Colorado Springs. Class B has four, Class C three and Class D two.

This recognizes the importance of the large parishes, without giving them a preponderating influence.

The matter of admitting women into the Council was voted down, not because any one denied their right, but because the delegates were persuaded that a large majority of the women preferred that the men should not evade their responsibility for the business management of the Church, and the men felt that they ought not to be excused therefrom.

A Diocesan Institute was authorized, which should represent the various organizations of the Church, and a commission was appointed to make such organization effective. This Institute is to be composed of representatives of the Woman's Auxiliary, Guilds, Daughters of the King, Girls' Friendly Societies, Sunday Schools, Brotherhood of St. Andrew, Church Clubs, etc, and is to plan for educational and missionary work in the diocese.

The mandate of the General Convention regarding business methods was obeyed; the fiscal year was altered to end December 31; the date of the Council changed to the first week in February, and a loose-leaf ledger was ordered to be furnished by the diocese to the treasurer of every parish and mission therein, in order that treasurer's reports might be uniform.

The whole business of the Council was transacted between 9:30 a. m. and 4:30 p. m., because all reports were printed before the Council and in the hands of the delegates, and because each matter brought before the Council had been carefully considered by committees before it was presented to the Council.

The request from the House of Bishops for a better division of the States of Colorado, Kansas and Nebraska was considered by a large committee, who unanimously reported that no new lines could be made at this time, but that the only method of procedure that could be suggested would be to return the missionary district to the diocese, looking forward to the possibility of a different division at some future time, in the meantime administering the State as a diocesan unit, under the supervision of two Diocesan Bishops, whenever such plan might be feasible.

Mr. John M. Kennedy, Jr., 370 Humboldt Avenue, Denver, was elected secretary of the Council in place of the Rev. James McLaughlin, as the latter is moving into the San Luis Valley, too far from Denver to attend to the secretarial duties. Mr. Kennedy is also secretary to the Bishop, having given all his time to the diocese without remuneration. If every layman in the diocese gave of his time as do Mr. Kennedy, the diocesan secretary; Mr. Bradbury, the diocesan treasurer; Mr. Pershing, the chancellor; Mr. Peters, the chairman of Wolfe Hall Committee, and Mr. Hudson, the secretary of the Board of

Trustees, what could be accomplished?

All moneys pertaining to diocesan missions should be sent to Mr. J. H. Bradbury, Colo. & So. Ry., Denver, and all moneys for domestic and foreign missions to Mr. Jesse M. Wheelock, Denver, Colo.

WOMAN'S AUXILIARY

The Annual Meeting of the Woman's Auxiliary was held Tuesday, June 4, at St. John's Cathedral, Denver.

The following officers were elected for the ensuing year:

President—Mrs. Ethelbert Ward of Denver.

Vice Presidents—Mrs. H. F. Hoffman, Denver; Mrs. B. M. Marshall, Colorado Springs; Mrs. S. Fosdick, Pueblo; Mrs. B. W. Bonell, Greeley; and Mrs. W. G. Rupp, Trinidad.

Recording Secretary—Mrs. R. B. H. Bell, Denver.

Corresponding Secretary—Mrs. Thos. Waters, 1266 Cook Street, Denver.

Treasurer—Mrs. F. G. Lyle, Eleventh Avenue Hotel, Denver.

The following officers were appointed:

Treasurer United Offering—Mrs. Norman Read, 1112 Pearl Street, Denver.

Secretary of Juniors—Mrs. A. B. Bell, 1360 Birch Street, Denver.

Secretary of Little Helpers—Miss Mills, Boulder.

Educational Secretary—Mrs. Irving P. Johnson, 819 E. Eighth Avenue, Denver.

Educational Secretary of Juniors—Mrs. C. G. Mantz.

Secretary of Altar Guild—Mrs. E. C. Dewey, 1138 E. Bayard Street, Denver.

Church Periodical Club—Mrs. C. H. Blodgett, Colorado Springs.

Spirit of Missions and WITNESS Agent—Miss A. L. Scharff, 1539 Clarkson, Denver.

Program Committee—Mrs. F. L. Bishop, Mrs. M. S. Wolfe, Miss E. C. Brent.

Printing Committee—Mrs. Thomas Waters, Mrs. R. B. H. Bell.

Hospitality Committee—Mrs. J. M. Wheelock, Mrs. G. P. Goodier.

The request of the Bishop that the Woman's Auxiliary assist in some concrete work, rather than merely contributing to the Diocesan Mission treasury, was acceded to, and pledges were taken for Church extension work in the diocese, it being understood that the first work of the Auxiliary should be in aiding the Bishop to acquire a Church property in two cities in the Arkansas Valley—Lamar and Rocky Ford—two of the largest cities in the State where the Episcopal Church has no church building.

The Rev. D. C. Lees gave an interesting lecture, with lantern slides, on Jerusalem, in which city he was a resident for several years. The meeting was a large and enthusiastic one.

Church Struck by Lightning

During an unusually severe storm on Monday evening, May 27, St. Thomas' Church, Morgantown, Pa., was struck by lightning and burned down. Nearly all the furnishings were saved. Twice it was thought that the fire had been extinguished, but a tin roof laid over the shingles greatly hampered the work of the fire fighters. St. Thomas' is one of the old parishes of the Diocese of Bethlehem, having been admitted into union with the Convention in 1825. The Rev. Wm. DuHamel is in charge, and while he was in telephonic communication from his rectory at Douglassville, the storm made it impossible for him to reach Morgantown until after the destruction of the church.

THE SPIRITUAL MESSAGE OF THE PROPHETS

In every great crisis of national life we instinctively turn to the message of the old Hebrew prophets. They were the men who tried to learn for themselves and interpret to their people the spiritual meaning of the national events through which their people were passing.

The prophets stand out in history with a quite unique grandeur of character. Bravely and boldly they stood before rulers and people and proclaimed God's truth. We sometimes think of them as men whose only function was to foretell the future. But they did something infinitely harder to do than that—they saw what was wrong in the present, and tried to make rulers and people right the wrong.

There was Jonah, for instance. He is sent by God to preach repentance to Nineveh, the capital of the most powerful people of the world of his day; and he goes into the city and his cry rings out, "Yet forty days and Nineveh shall be overthrown unless it repents". And the Assyrian city is brought to its knees.

Then there was Amos. He was a rude peasant, yet, un mindful of his own obscurity, he feels impelled to cry out against Samaria. "The lion hath roared," he says. "Who can but hear. The Lord hath spoken, who can but prophesy?"

Now Samaria, for a brief moment, was enjoying a period of splendid prosperity. Under Jeroboam II it was exercising great influence in the affairs of the East. Yet Amos was not in the least afraid. Behind the show of outward strength he saw the real weakness of the people—cruelty, lust, pleasure rampant, the fear of God nowhere, the duty which strong men owed to weak denied and forgotten. So he proclaims the inevitable doom. "Prepare to meet thy God, O Israel!"

The Assyrian and the Babylonian, those old scourges of God, have long since passed away.

"The lion and the lizard keep
The courts where Jamshyd gloried
and drank deep."

And the voice of the Hebrew prophets has long since passed into silence, but still their messages ring out, and the message of all of them was essentially the same.

Israel in each crisis did not need a new god or a new religion. What she needed was to return with a new heart and will and conscience to the old God of their fathers—the God of Abraham, the God of Isaac, the God of Jacob. Israel did not need a new law of morality and truth; she needed to return with a new consecration and determination to the observance of the old law of Moses.

"Return unto me and I will return unto you, saith the Lord." That is the burden of the message of each prophet. That we are living through just such a time of change as produced these prophets and gave occasion to their messages we are all well aware.

And some are looking for new prophets, and some who value the religious experience of past ages are going back to the old treasure house of the Bible. And those who do are filled with a new wonder, as they see how clear a message these interpreters of God's past judgments can give today.

In the introduction to his interesting and timely volume, "Essays in Orthodoxy", Mr. Quick, the chaplain to the Archbishop of Canterbury, emphasizes the message which Jeremiah has for the present time:

"Neither in life or death has Jeremiah ever been a popular prophet. The gloom of his warnings is too profound, the outpouring of his denunciations too monotonous. Yet his career marks the greatest crisis in the history of the Hebrew religion, when the whole circle of beliefs and customs which centered around the Holy City and temple was suddenly dissolved by the destruction of Jerusalem at the hands of a heathen invader. Traditional faith could hardly have sustained a more staggering shock, and for that reason those who can discern the signs of modern times may turn again to Jeremiah in a more sympathetic spirit, more able to receive light from the glory of the inspiration which shines through, while it accentuates, the tragedy of his life."

The burden of the message of Isaiah in the crisis which came in his time

and the message of Jeremiah in his time was the same, yet the purpose and motive of their message was entirely different. Isaiah said: "Stand still and trust in God, make no entangling foreign alliances. Jerusalem is safe. God will not allow it to be destroyed."

"Therefore thus saith the Lord concerning the King of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came by the same he shall return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake and for my servant David's sake."

Jeremiah perceived that the day of God's mercy was over and the day of punishment for Israel was come. Stand still, he says, it is useless to resist the power of the enemy, the prophets who tell us to rely upon God's old promises to save Jerusalem are false prophets.

"Bring your necks under the yoke of the king of Babylon and serve him and his people."

But in spite of this message of passive non-resistance to the will of God, the wonder of Jeremiah's life, as Mr. Quick also points out, was that his faith and hope in the God of Israel endured to the end.

"In the collapse of all that was outward and secondary, Jeremiah had been enabled to grasp more firmly than any of his predecessors the spiritual essence of the Hebrew religion. The more clearly it appeared that the temple and city were doomed, that the national independence of the Jewish state could not endure, the more clearly he perceived that the essence of religion lay in the writing of God's law on man's heart. It was because he grasped the essentials so firmly that he was prepared, with terrible regret and at tremendous cost, to let the non-essentials go." So Jeremiah knew what must be given up—all that stood for the old promises in which the Israelites had relied since the time of David—and yet he knew what could not be given up. "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls."

So the message of the Hebrew prophets—even the message of Jeremiah, who lived amid the crash and ruin of old things—trust in the old truths, make them new in newness of living them. Do not throw them aside, make them vivid and alert and alive in conscience and daily experience.

We are accustomed to the term "strategical retreat" in our war bulletins. Many religious prophets in our day are advising the same maneuver in spiritual affairs. "Give up the old positions, they say; they are untenable under the onslaught of the enemy of doubt and dismay. Take up new and safe positions in the rear." Their advice varies as to what can safely be abandoned, and what new positions are sane and safe from further attack of the enemy.

Others advise the Church to be valiantly aggressive. "Throw away everything in a magnificent adventure of faith." They want us to stand like the witches in Macbeth, and throw into the burning cauldron of our time many things that faith has held precious and thought trustworthy, and see if there will not come out a new brew that will be a panacea for all the ills of a new day.

"Double, double toil and trouble." There is another Hebrew prophet whose action in a moment of crisis is significant.

Elijah was on Mount Carmel, in his conflict with the priests of Baal. They had all day cried unto their god, and there was no answer.

"Then Elijah said unto the people, Come near unto me. And all the people came near unto him, and he repaired the altar of the Lord that was broken down."

Elijah did not build a new Altar or inaugurate the worship of a new god. He persuaded the people to return to their old faith, to put a new life into their old religion.

Perhaps the new crisis of faith through which we are living will make us trust anew in the old faith. Perhaps the new test to which the things of our religion are put will bring out more clearly the trustworthiness of the truths in which we have trusted.

H. J. MIKELL.

Poems Worth Preserving

Selected by Pastor Suburbanus

THE PRAYERS

I was in heaven one day when all the prayers
Came in, and angels bore them up the stairs
Unto a place where he
Who was ordained such ministry
Should sort them, so that in that palace bright
The presence-chamber might be duly light;

For they were like to flowers of various bloom,
And a divinst fragrance filled the room.

Then did I see how the great sorter chose
One flower, that seemed to me a hedgeling rose,
And from the tangled press
Of that irregular loveliness

Set it apart, and "This," I heard him say,
"Is for the Master". So upon his way
He would have passed. Then I to him:
"Whence is this rose, O thou of cherubim

The chiefest?" "Know'st thou not?" he said, and smiled;
"This is the first prayer of a little child."

—Thomas Edward Brown (1830-1897).

FLOWER IN THE CRANNIED WALL

Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all, in my hand,
Little flower—but if I could understand

What you are, root and all, and all in all,
I should know what God and man is.

—Alfred Tennyson.
(This was first printed in 1869. The flower was plucked out of its cranny in a wall at "Waggoners Wells", near Haslemere, in the extreme southwestern part of Surrey.)

Church Unity

A LETTER FROM BISHOP BRENT

The following is a letter from Bishop Brent to a personal friend:

"Just as now is the time to strike for the unity of nations, so is it the time to strike for the unity of the Churches. I wonder how many people realize that our chief difficulty in connection with the morals of the army is due to the divided Church? You meet it at every turn. Many feel it so keenly that they see no enduring or substantial good coming out of our purely physical or human effort without some movement *pari passu* earnestly aiming for a Kingdom of God among men not divided against itself.

"Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the chaplain asked for the use of the church. It was refused. The school house was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcomed was a barnyard. There, under the wide-spreading eaves of a great barn, we set up an improvised Altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again, as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His Kingdom—if He does. I give this incident as an illustration.

"It seems to me the time has come for us to do something daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. Individual effort, of course, must be continued and has its effect. But the Churches should act. The constitutional assembly of every one should meet for the definite purpose of moving for a conference on the peace of the Churches, with no other aim to distract. Our own General Convention should lead. Not the

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. aft. Trinity	Neh. 13:4-end Eccles. 1	Romans 2	Baruch 2:10-end	Luke 14:1-33
M.	Exodus 38:1-20	Acts 14:19-end	Prov. 13:8-end	Matt. 13:1-23
Tu.	38:21-end	15:1-31	14:1-18	13:24-end
W.	39:1-21	15:32; 16:15	14:19-end	14:1-14
Th.	39:22-end	16:16-end	15:1-17	14:15-end
F.	40:1-16	17:1-15	15:18-end	15:1-20
S.	40:17-end	17:15-end	16:1-16	15:21-end
4 S. aft. Trinity	Deut. 4:25-40 Eccles. 3:1-18	Eph. 4:1; 5:2	Job 38 Judges 13	John 3 Luke 1:5-25

We have traced the return of the exiles, their setting up of the Altar and rebuilding of the temple and city wall, with their renewed consecration of themselves as a people to God and His law, and we come on this Sunday to the last of the reform measures recorded in Nehemiah: (1) The cleansing of the temple from its defilement through the devotion of a room designed for sacred uses to the personal use of one Tobiah. (2) The restoration of the tithes, failure to provide which had led apparently to the abandonment of the House of God. (3) The reclamation of the Sabbath from its complete secularization, due to the intrusion of business. (4) And finally the re-enforcement of the marriage laws, which forbade interracial alliances. The selection shows how difficult it is to get a people to learn from experience. Here they were beginning all over again to commit the same sins essentially which had led to their captivities. Moreover, these were the sins of a people redeemed, restored and forgiven. It was as if the prodigal should again depart from home. There was also an utter failure to realize the call of the people to bear witness to the Gentile world of the truth of God, as so wondrously revealed in their own history. Even in Nehemiah himself (a most interesting character study) we cannot fail to detect the beginnings of that religious self-consciousness which later became the spiritual ruin of the Pharisees (vs. 14, 22, 31).

The New Testament lesson (Romans) was selected to emphasize some of these points, especially that complacency which can boast of having the law, of occupying a position of privilege before God, and yet despise and criticize the rest of the world, at the same time so living as to bring the

very name of our religion and our God into the contempt of the human race.

The true Jew, said St. Paul (and it ought to be said the true Churchman), is he that is one internally and not externally, in the spirit and not in the letter. A decent heathen, and still more a spiritually-minded non-conformist, is better in the sight of God than a dead Churchman.

For connection with the Altar services, it may be noted that this glorying in the possession of religious privileges, combining lip service with a censorious attitude towards others, led historically to the attitude of mind which made it possible for a people to censure the Master for consorting with publicans and sinners (Gospel), and merits St. Peter's "God resisteth the proud, but giveth grace to the humble" (Epistle).

For the evening lessons we have selected a passage which includes the topics of Sabbath observance, humility, the law of promotion, the disobedience of the called and the conditions of true discipleship—utter loyalty to the truth, along with that humility which recognizes our need of Divine assistance, and which is the basis of prayer (Collect).

The Old Testament lessons illustrate this topic by a specimen prayer taken from the experience of the Jews in captivity (16 to end probably best).

The week day lessons require no special comment, although attention may be called to the story (evening) of our Lord in conflict with Pharisaism and His pointing out the mistaken method of purifying the Church by excluding the bad.

The lessons for next Sunday challenge to service both nation and Church (a. m.); creation and regeneration (p. m.); or, eve of John Baptist.

THE SANCTUARY OF PRAYER

SPECIAL PRAYERS USED BY THE BIBLE CLASS OF THE CHURCH OF THE ASCENSION AT POUGHKEEPSIE, N. Y.

O God, in whom all wisdom dwells, the light that lighteneth every man that cometh into the world, who hast by Thy prophets and evangelists, and in the life and teaching of Thy blessed Son revealed Thyself to men; let Thy Holy Spirit, we beseech Thee, shine in our hearts to give us spiritual perception, and to lead us into clearer light and truer knowledge. With reverence and great humility may we study Thy Word, that we may be built up in our faith, and may be strengthened in holy living, to the glory of Thy Name. Through our Lord and Saviour, Jesus Christ. Amen.

O Merciful Father, we beseech Thee at this time to look down in mercy upon our country; Guide and protect the President of the United States and all others in authority. Give wisdom and courage to those who bear command in our Army and Navy. Grant to us, and to our allies, if it be Thy will, victory and success. Stay, we beseech Thee, the pain and the misery, the sorrow and want, the fierceness and the cruelty, which now desolate the earth. Look down in compassion upon those who are our enemies in this war, especially upon their sick and wounded. And speedily, if it be Thy will, serve forth upon the nations of the world the blessings of Thy peace; through Jesus Christ our Lord. Amen.

O Almighty and merciful God, we

House of Bishops alone, but the whole Convention. Then the Churches willing to share in such a conference should do so, regardless of those who might choose to sit apart. The world is falling to pieces, the Churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness-bearing for unity as Christ begs of us to interpret it. Happy the Church that takes the lead

commend to Thy Fatherly care those who through the perils of the war are serving their country by land and by sea. Thou knowest the places where they are, and the dangers which beset them. Be Thou to each one a shield and a defense. In times of waiting or in action, in sickness or in health, in life or in death, grant unto them the comfort of Thy presence. Put into their minds holy thoughts of Thee, their Heavenly Father and of Jesus Christ, their Saviour. Help them to pray. And, if it be Thy will, keep them in safety, and bring them back to their homes in peace; through our blessed Saviour and Mediator, Jesus Christ. Amen.

Look in mercy, we beseech Thee, O Lord, on those who are called to tasks of special peril, in the air or beneath the seas. Even there also Thy hand leads them. Help them to do their duty with prudence and with fearlessness; confident that in life or in death the Eternal God is their refuge and underneath the everlasting arms. Grant this for Jesus Christ's sake, Thy Son, our Lord. Amen.

O Lord, Jesus Christ, who by Thy death didst take away the sting of death, grant rest, we beseech Thee, in the place of light and refreshment, to those who have died in battle or through sickness in this war. Receive their souls into Thy holy keeping, where pain and sorrow and sighing are done away, and grant unto them a merciful judgment at the last day, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

in such an adventure of faith! I have often thought of our late determination to reach the Russian Church. We were not too early, but too late, much too late, too diplomatic, too calculating.

"In the A. E. F. I can do more in behalf of unity in the work that has been chosen me than in any other task, at the moment at any rate. It may not be much, but it is something."

How did it get its name?

The name Protestant Episcopal came to us in this way: After the Revolution, the Church which had been known as the Church of England manifestly could not continue using that name. It was necessary that a name should be found by which to designate the Church after the Revolution (although two-thirds of the signers of the Declaration of Independence were connected with this Church). Nevertheless, the feeling against it was very bitter. The Puritans of that day insisted that it was merely a disguised Romanism (so our fathers called it Protestant). They also declared it was in sympathy with English royalty (so our fathers called it Episcopal). It wasn't a very brave name, and it isn't a very effective one, but we keep it because we are thus christened—like a man who may have been baptized "Epaphroditus". He couldn't help it; he would not repudiate it, yet he wished it had been otherwise.

PERSONAL RELIGION — AND

Edited by Bishop Reese

DAILY BIBLE

A. M.

- Psalm 25.
- Psalm 27.
- Psalm 85.
- Psalm 116.
- Isaiah 12.
- Isaiah 62:1-13.
- II Thessalonians 2:13-end.

Serious Condition in China

The Rev. Walworth Tyng, Changsha, China, returned to his station, after furlough in this country, to find a serious conflict between the troops of the North and South Provinces raging in the neighborhood of Changsha. The Southern troops, he says, have never been satisfied with the results of the first revolution. The conservative North, which is also poorer and

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EDITORIAL

The Remnant

I wonder sometimes that people do not seek the joy of service persistently. Nothing in this world that is worth enjoying comes to those who are not willing to pay the price.

The fellow who slacks in his studies never finds any pleasure in studying; the tramp who believes that the world owes him a living hates a day's work as badly as he hates a bath.

But in religion we substitute a silly sentimentality for honest effort.

The temporary thrill that one experiences in singing a mushy hymn bears the same relation to Christian service that a silly flirtation bears to the joy of making a home. It rather unfits one for the task.

The road which leads to victory is never an easy one—it demands something more than a vision or a patriotic song. It means hard work, great sacrifice, many defeats, being tired and wounded.

The Christian life as planned by Christ is a manly, militant effort.

The one who travels "the way," will find it stained with blood and littered with failures.

The real test of your Christian character is not ascertained by sitting in a comfortable pew, listening to highly trained singers, moving in polite society.

The real test comes to the Christian when he is obliged to serve under an unpopular leader, who preaches badly and is lacking in tact.

Then the rats flee Christ's service and there survives only those who are constrained by the love of Christ and who will not swerve from that service because some personality is displeasing.

As one goes among the Churches he finds in every parish some who never fail, who always give, who do their full share of service, who are filled with the spirit of self-sacrifice, and who take their religion without sugar, when the sugar crop has failed.

If it had not been for a very small remnant, Jerusalem would have been like Sodom and Gomorrah said the prophet, Isaiah, and were it not for some very small remnants the average parish would be an offense to the name of Christ.

The Christian life is not as so many people seem to imagine, a matter for the smallest personal effort and the most generous criticism of others, whereas the Christian life is a matter of the most difficult personal effort and the most severe criticism of one's self.

Instead of everlastingly justifying yourself that you are right and despising all who think otherwise, one must always be prepared to find that he is wrong, and that the other fellow has discovered something that he knew nothing about.

Let me point out some of the stumbling blocks on which the self-satisfied Christian wrecks his spiritual life.

I. Introducing into his personal conduct the matter of his own personal likes and dislikes.

The man who allows his service of Christ to be affected by the fact that he doesn't like the minister, or that some fellow Christian has snubbed or cheated him, or that some vestry or guild has failed to appreciate his efforts.

The fault of nearly all such is personal vanity, and the very opportunities that God sends them to overcome this fault, become the stumbling blocks on which they wreck their spiritual progress.

II. Akin to this is the fact that, like the apostle, one who enters the service of Christ must learn to suffer fools gladly.

Why do you suppose that bores were sent into the world unless it be that you who are not a bore may have your charity tested.

III. The greatest nuisance to the parish priest is the sensitive person, the one who finds an offense in nearly every mile of their Christian pilgrimage.

These persons who so sorely need the holy hardness of endurance, are too thin-skinned to stand the slightest scratch.

Why, the Christian religion was founded by one who taught us how to endure, cursing, spitting, crowns of thorns and crucifixion. What part can one have in Christ who cannot endure a sharp word?

IV. The Inveterate slacker who promises unto the Lord and doesn't keep it.

People that cannot be depended upon, to whom any personal inconvenience is sufficient excuse from any religious service, whereas every religious service is a sufficient reason for any personal inconvenience.

V. The disloyal pacifist, who in the face of our Lord's command to go into the world to preach the Gospel to every creature sets up his own wisdom and says "I do not believe in missions?"

whereas as a loyal Christian he has no business to believe anything else.

VI. The narrow-minded Christian who has settled all questions of doctrine and ritual beyond recall and who heaps anathemas on any body who doesn't see these things as he does.

The Church is big enough for incense or prayer meetings, but this type is of that 2x4 construction which can include only incense or prayer meetings.

VII. The mean man who shirks his share of paying bills and doing the work. You can usually tell this type because it talks much about what ought to be done and does little itself.

All these make the road of a parish priest hard, and yet there is always the remnant which is faithful in season and out of season, the salt of the earth, who more than repay a priest for all the other seven sorts and conditions of sheep.

The truth is, that the Church is suffering from an exaggerated individualism, in which each man becomes his own pope in matters of religion, practically excommunicating all those who differ from him and setting forth to himself the infallibility of his own opinion.

There is as much intolerance in a protestant community of America of any differentiation from the code of doctrine and ethics which that community has accepted as there ever was in the Spanish inquisition, and the only reason that it doesn't burn those who reject its sacred bulls is because such treatment of heretics is not American, but the intolerance is about as bigotted now as then.

Parish Loyalty

St. James' Church, Cheboygan, Mich. (Rev. Robert Phillips, Rector), is enjoying wonderful progress. During the past two years the church has been rebuilt and furnished, and a large, convenient parish house has been built and equipped for community purposes. A Social Center has been organized, with over 100 members, which is conducted on a non-sectarian basis, distinct and apart from parish societies.

Large congregations are the rule, instead of the exception, and for two successive years the Knights Templar have worshiped in St. James' on Easter Sunday, and Mother's Day was fittingly observed, many standing throughout the service. The Rector preached on "A Mother's Hope and Work".

The most touching service was on May 26, Memorial Sunday, when the G. A. R. and W. R. C. came in a body for the second year in succession. The church was crowded, and many stood on the entrance steps. After Morning Prayer, Prof. Baker (lay reader) presented for dedication to the Rector, in behalf of the Ladies' Guild, a beautiful silk Service Flag, with 24 stars, a token of the loyalty of our Church boys now in the service. It was received at the entrance to the sanctuary, dedicated and blessed by the Rector in the name of the Trinity (Trinity Sunday). As the last word was spoken and Prof. Barr carried it and spread it over the pulpit, the organ and choir pealed forth "The Star Spangled Banner". Old soldiers and congregation caught the spirit, as did "John on Patmos", and never before in old St. James' had there been such a soul-stirring service. The Rector then preached the sermon on "A Nation's Duty". More stars are added from time to time, as our boys and girls go overseas to do their "bit" for democracy and universal peace.

Deaconess School Commencement

On Friday, May 10, 1918, the annual commencement of the Deaconess Training School of the Pacific was held in Berkeley, Cal. The day began with a service in St. Mark's Church, when the Rt. Rev. W. F. Nichols, D. D., Bishop of California, set apart as a deaconess Mrs. Sarah Margaret Peppers, a candidate from the Diocese of Los Angeles. The sermon was preached by the Very Rev. J. W. Gresham, D. D., Dean of Grace Cathedral, San Francisco, who has just declined the Bishopric of the Philippine Islands. He preached from the text, "For their sakes I set myself apart", John 17:19. The sermon is to be printed, and copies may be had by writing to the school. After the sermon, Mrs. Peppers was conducted to the communion rail by four deaconesses, and was presented to the Bishop by the Rev. E. L. Parsons, D. D., warden of the school. The service used was the Form of Setting Apart of Deaconesses, authorized to be used in the Diocese of California.

The following is an excerpt from the beautiful service, comprising the obligations taken by the candidate:

The Bishop—Have you well considered in your own mind your purpose to serve God in this office and ministry?

Answer—I have so considered it.
 The Bishop—Will you endeavor, so long as you shall hold this office, faithfully to fulfill the duties of the same without fickleness or waywardness?
 Answer—I will.

The Bishop—Will you diligently ask of God the grace to enable you to cling to this endeavor, and to make this purpose good?
 Answer—I will.

The Bishop—Will you reverently obey your Bishop and other chief ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?
 Answer—I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands upon the head of the candidate, kneeling before him, said:

Take thou authority to exercise the office of a deaconess in the Church of God, whereunto thou art now set apart.

Blessed be thou of the Lord, my daughter. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Amen.

After the Bishop had pronounced the benediction, the offertory anthem, Kipling's Recessional, was sung by the Rev. Lloyd B. Thomas, a member of the faculty of the school, and Rector of Trinity Church, Oakland.

Following the communion service, the members of the school and their friends adjourned to St. Margaret's House, where brief commencement exercises were held. Diplomas were given to Deaconess Peppers and Miss Frances Berg. Deaconess Peppers has been accepted by the Board of Missions, and leaves in July for the Philippine Islands. Miss Berg leaves immediately for New York, where she has accepted a position in St. George's Parish.

In Memoriam

The following memorial was printed in the weekly Leaflet of St. Paul's Church, Duluth, Minn., as a tribute to the Rector's sister, Miss Georgina Sanders, who entered into rest at St. Luke's Hospital, April 29, 1918:

The sympathy of every member of St. Paul's Parish goes out to Dr. Ryan and his family in their bereavement. Miss Georgina Sanders, Dr. Ryan's sister, passed away on Monday, April 29th, after a long and painful illness. While her home was in Mt. Clemens, Mich., she had visited Duluth every fall for many years, and endeared herself to all who knew her. She always took an active interest in the various activities of St. Paul's Parish, and was an honest, conscientious Churchwoman. She took a special interest in the music, and often assisted by playing the organ for special services. Her loss will be deeply felt by the many close friends she had made.

A simple but beautiful funeral service was held on Tuesday afternoon, the officiating clergy being Bishop Morrison, the Rev. F. C. Coolbaugh and the Rev. E. D. Weed. The choir sang "Lead, Kindly Light", "For All the Saints", "Peace, Perfect Peace", and "O Paradise, the latter being one of Miss Sanders' favorite hymns. After the service, the body was taken to Mount Clemens for interment in the family lot. While we mourn the loss of a dear friend and sister, we cannot but feel thankful that she is at rest, free from pain and suffering, in the "Paradise of God", and we may look forward with hope to that greatest of all meetings, where, if we are found worthy, we may be reunited with all our loved ones, in that place

"Where loyal hearts and true
 Stand ever in the light,
 All rapture, through and through,
 In God's most holy sight."

Virginia

The 123rd Council of the Diocese of Virginia was held in St. James' Church, Leesburg, May 15-17. A service was held on the evening preceding the Council, at which Canon DeVries of the Board of Religious Education of the Province of Washington spoke in a simple and strong way of the value and pressing need of religious education in our parishes and missions. The Rev. J. F. Ribble of the Diocesan Board of Religious Education spoke briefly, reviewing the progress of teachers' training and referred to the summer school for Church workers being held this week at the University of Virginia in Charlottesville.

The first evening of the Council was devoted to the discussion of Diocesan Missions, with addresses by Bishop Brown, Archdeacon Neve, who spoke of the mountain work, Archdeacon Brydon, of the Colored work, and the Rev. S. A. Morgan, a Colored priest, who spoke well in behalf of his people and their Church progress.

The second evening, Foreign Missions and the war were given consideration. The Rev. J. J. Chapman of Japan spoke on the part Japan has played in the war, the real friendliness of that country for America, and the call to Christianity to keep Japan from becoming a Prussia of the East. Mr. Knapp, the Brotherhood secretary at Camp Lee, spoke enthusiastically of the opportunities for Church work in the camp.

The Council was opened with a celebration of the Holy Communion and the Bishop's address. The Bishop dealt especially with the war and the spiritual obligations of vestries. A war program was given in the afternoon, when addresses were made by a member of the Assyrian Relief Committee, two members of the State Council of Defense and Dr. Williams. The two matters of greatest moment and largest vision that came before the Council were the appointment of a committee, as the result of a resolution presented by Dr. E. L. Goodwin, which formulated a statement of cooperation with other Christian communions in prayers and determined efforts toward Church unity. It was the expressed conviction of the Council that the reply of the House of Bishops to Dr. Newman Smyth's memorial had not voiced the attitude of the Diocese of Virginia. Another important resolution was that offered by the Rev. C. H. Goodwin, proposing a nation-wide mission of repentance and faith through the War Commission of our Church as a war move of a spiritual organism in conjunction, if possible, with other communions—the general mission to be preceded by a mission for the clergy. The committee's report on the resolution was unanimously adopted, and has been sent to the Church War Commission.

New Jersey

ANNUAL MEETING OF WOMAN'S AUXILIARY

This event occurred at Asbury Park, May 14 and 15, and included one joint session with the Annual Convention of the diocese, occurring at the same time and place. There were 155 delegates present, representing 62 parishes.

Mrs. Arthur S. Phelps of Plainfield presided at the sessions, and was re-elected president of the branch. Other officers chosen at the annual election were: Vice president of the upper division, Mrs. W. Dutton Dale, and of the lower division, Mrs. Charles Stevenson; treasurer, Miss H. B. Driggs; treasurer of the United Offering, Mrs. R. Bowden Shepherd; corresponding secretary, Miss Zella Kelly; recording secretary, Miss Florence M. Roberts. Miss Schwartz of Lakewood still has charge of the Junior work, and Mrs. Paul Matthews is chairman of the Devotional Committee. Other committees on Foreign, Domestic, Indian, Negro and Diocesan Missions are well officered.

Resolutions of regret were adopted for the retirement, after long service, of Mrs. John N. Carpenter, Miss Isabel Tweedy, Miss Runk, Mrs. Hoe and Miss Melville.

Offerings reported by the several committees were as follows: Domestic, \$5,521.83; Foreign, \$2,946.23; Diocesan, \$1,986.09; Indian, \$2,348.31; Negro, \$1,123.64; United Offering, \$4,315.68; expense fund for Annual Meeting, \$62; Missionary Fund, \$214.86. The Junior offering is not yet reported.

Pledges made for the ensuing year were many and of wide scope.

LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhineland, D. D., Bishop of Pennsylvania

XI

Democracy Made Safe in Christ's Commonwealth

Christ's Gospel, embodied in His Church or Commonwealth, supplies this social grace; our experience of membership in Christ's One Catholic Society preparing and enabling us to discharge all social obligations; and so making Democracy safe for and in the world.

The question faces us, then, with new intensity of meaning: has God intervened to save us? Has He really visited and redeemed His people? Is there a power of God unto salvation ready and available for us in our need?

Remember this is not simply the question of separate souls face to face with their own guilt. We are asking it, not as separate, isolated units, touching one another only at the outside edges of our lives; but as men who know themselves to be, for good or evil, members of society, sharers in a common life, receivers of God and shared by all. The salvation we are seeking is a social salvation. The redemption which can alone redeem us from our social helplessness is a corporate salvation. Is there any such? The question needs an answer. What answer shall we give?

Shall we say: "Of course there is an answer; Christianity is the answer; why should you doubt it." Well, personally, I do not doubt it for a moment. But we must recollect how common the idea is that the War has shown Christianity to be a failure; quite impotent to prevent the War, to deal with it when it is on, to reconstruct the world when it is over. Sometimes this idea is put bluntly, even brutally, as, for instance, recently by a man reported to be expert in education. I am told that his phrase was to the effect that Christianity was knocked out, or bowled over, in the first round of the War. That strikes me as a good phrase. It just suits my purpose. I feel inclined to follow a Shakespearean precedent and thank the gentleman for teaching me that word. Something certainly was knocked out or bowled over in the first round. There is no other word for it. We were fairly staggering when the blow fell and saw our carefully reared spiritual fabric of alleged good-will and peace collapsing like a house of cards. I gather that the educator referred to above has had something of a shock himself. His vehemence of tone and vividness of metaphor imply it. One wonders a little whether his own Christianity has been knocked out or only the Christianity of other people. He does not make this clear. But his point is clear enough. Something that very many people thought was real religion, and no hesitation in calling Christianity, has gone to pieces before our eyes. It can never be resuscitated. It is done for once and for all in our modern world. What is it that has received its death-blow? Why, our old friend and neighbor, the creed of individualism. That has been knocked out.

But, mark you, what has knocked it out is not the War, but the rebirth of our social loyalties which the War has brought to pass. Not the Germans, but we ourselves have burst the bonds of our old narrow and restricted creed. We were (at least those of us were who found the process interesting), keeping watch over our little souls, noting our pangs and projects, hopes and fears, profits and losses. We were fancying that God Himself was more than a gigantic individualist just like us. And then suddenly the cry arose: "The republic is in danger: your family, your country, your whole society is threatened. To arms and save it!" Thank God, deep still had power to answer deep. The social bonds, the sacred loyalty that links us soul to soul, proved still our master. It was recognized, as its call and claim broke in upon us, to be none other than the Voice of God Himself. We threw down our idols, crushing them under foot in our scramble to get free from them and to be real men once more. We went forth to do battle for democracy.

Somehow it strikes me as a sort of "looking-glass" philosophy, which the Red Queen, or even Humpty Dumpty might adopt, that advises us to shake our heads dolefully over our escape from our sloth and selfishness. It seems almost idiotic to tell a liberated prisoner that he should meditate in sorrow upon the broken chains lying useless in his cell.

But where does Christianity come in? Has it not failed? Granted that in this War we have gone forth in obedience to our noblest instincts: granted that we have burst our chains: granted that it was God's Voice which roused us from the sleep of individualism: was it also, and unmistakably, the Voice of Christ?

Ah! now we see the final point. Now we are at the parting of the ways. And yet we should not be in any great perplexity. It should not prove a difficult dilemma. Either Christ is contradicting God, or we, before the War, had been contradicting Christ. Either Christ is quite wrong now, or else we were quite wrong then in our interpretation of His Gospel, making it up for ourselves, out of materials at hand, and calling it His, when it was not.

Surely we shall not hesitate. Surely we shall be ready to take the whole blame for the mistake upon ourselves. See how the sacred name of Christ has been claimed by every kind of sect, to fortify every kind of notion. See how impossible it has been, in recent years, to give the word Christianity any definite meaning whatsoever. Every decent man or woman has desired to be called a Christian, and was deeply hurt if any one objected. But no one at all was able to say what was meant by being Christian.

The thing is just as clear as sunlight, if with open minds, we will but search the records and read the story of how the Gospel came into the world, and what it was and said and meant to men in the first age. It was the Gospel of a Kingdom, of a new social order set up on earth, in which men might find salvation by the grace of God given to them in social life. The keynote of it all was membership. Becoming a member of Christ's Commonwealth, each soul was born into a new life which, as it was a life of fellowship, would also prove to be the only life of his personal salvation. "The Lord added to the Church daily such as were being saved." That is the simple summary of the historian of the first Gospel days.

There is the whole story. The mediatorial or saving work of Jesus Christ, in order to save men truly, must save them in society. Humanity, the great inclusive bond which wraps us round and underlies us and sustains us, has to be redeemed. And the Church, Christ's Body, His New Society on Earth, was to be His agent of redemption. So, and so only, can His Gospel carry to their full conclusion the implications of human nature. So, and so only, can redeeming grace save real men and women as God made them, as they are and always will be.

Go to the records. Read the Scriptures. It is the simplest story ever written, if we only take it as it stands, and lay aside prejudice and preconception. The Church, the Divine society, the beloved community, is at the very center. It really is itself the Gospel, the wonderful good news sung by the angels, waiting to bring peace to men of good will. Everything leads up to it. The earthly ministry of our Lord, through death and resurrection, prepared the way for it. The Holy Spirit is sent down upon it. The power of eternal life, the light of the new age, flows out from it, ready to catch up into its fellowship and mystery all who will come. It is all one glorious story of a new social age, of a new start in fellowship, of a new and real redemption in which men, social by nature, can learn to build themselves up in brotherhood, and so discharge all social obligations.

Democracy made safe in and for the world; that is our longing prayer, the very motive of our warfare, the great thing we are fighting for. Well, the Church of Christ is God's instrument for doing it. God's social grace, in full supply, is what alone can overcome man's individual selfishness, and make men what they were meant to be when God created them, members one of another.

Just one word in closing, in order to point you to the greatest of all the tasks before us. I believe there is an

answer to the perplexing question: What brought on the war? I believe it is an answer to which we should give heed. For if we know how this war happened, we may be able to prevent another war from ever happening. I believe the answer to the question is: "The break-up of Christ's commonwealth, the division of Christ's Church." Back of all other causes, this is the chief and all-sufficient one. For the disunity of Christians is something far more grievous than economic waste. It is much worse than a mere dissipation of energy. These would be bad enough. But a divided Church means the Gospel nullified and disallowed. It means that democracy and socialism and every strong effort after social reconstruction is at work without its proper plan and pattern; without the indwelling Spirit of social love and social order; without the secure presence of the Incarnate Lord. That is why I am bold to say that a divided Church, divided by our sins, prepared the way for a divided world and let war loose. And for the future, for the new wonderful age that is before us, if we are to reap the fruit of our sacrifice, if our bravest and dearest are not to die in vain; if real peace is to be ushered in, abiding peace, peace that will have its seat in a real union of human wills bent on serving God, then the only sure guarantee will be a reunited Church, the restoration of visible and organic unity within the world-wide and world-inclusive body of the Lord, in which He binds us to Himself, and in Himself to one another.

May we have grace to follow the clear leadings of God's will, humbly submitting ourselves to His ways of love and wisdom, so that a true democracy, a real brotherhood of citizens serving their State in truth and righteousness, may be made safe forever, to His own greater glory, from whom every family in heaven and earth is named.

(Conclusion.)

North Carolina

The 102nd Convention of the Diocese of North Carolina assembled in St. Luke's Church, Salisbury, on the morning of May 14. The Rev. Frederick Diehl, Rector of the Church of the Good Shepherd, Rocky Mount, preached a thoughtful sermon of real force from Acts xvii:22-23. The Rev. Morrison Bethea of Wilson was unanimously re-elected to succeed himself as a most efficient diocesan secretary. Col. Charles E. Johnson, who had faithfully served as treasurer for the past thirty-four years, to the regret of his many friends, presented his resignation, which was reluctantly accepted by a rising vote, carrying with it an expression of the warm appreciation of the members of the Convention of his many years of devoted service. Mr. Graham Andrews of Raleigh was elected Col. Johnson's successor. The Rev. Milton A. Barber, chairman of the committee on a Suffragan Bishop for the Negro work of the diocese, presented a favorable report, which was heartily endorsed, and the Convention proceeded to an election. The Rev. James K. Satterwhite, Rector of St. Ambrose's Church (Colored), Raleigh, presented the name of the Ven. Henry B. Delany, D. D., Archdeacon of the Colored work in the diocese. The nomination was seconded by a Negro presbyter, two Negro laymen and two of the most prominent white laymen of the diocese. Dr. Delany was unanimously elected by a concurrent vote of the clergy and laity. He was presented to the Convention, and thanked the brethren for the honor conferred upon him. In his early years, Dr. Delany was a brick mason. He was successively a student at St. Augustine's School, Raleigh, teacher of both brick laying and the classics and vice president of the school. He has been an Archdeacon for the past eight years. He commands the high respect of both races throughout the whole state.

The admirable address of Bishop Cheshire showed not only his able leadership as the Diocesan, but was expressive of the finest spirit of patriotism. He enjoined the clergy to remember their high calling and, while in their sacred office, rendering every service to their country, not to lightly abandon their great vocation for military service apart from ministerial or priestly functions.

Excellent addresses were made by the "personal representatives of the Patriarch of the Assyrian Church" on conditions in the Far East, by the Rev. N. C. Duncan, on Social Service, and the Rev. Gardiner L. Tucker, on Religious Education.

MISSIONARY NOTES AND ITEMS OF INTEREST

Liberia and Haiti have the signal distinction of being equally unknown as missionary fields of the Church, says a writer in the Spirit of Missions. Bishop Lloyd's visit is awakening interest in the African field, and the new departures of the Board of Missions in the republics of Dominica and Haiti, the two "black republics of the Caribbean", are sure to have happy results. The Rev. William Wylie and the Rev. A. R. Lloyd began work almost simultaneously, the one in Santo Domingo and the other in Port-au-Prince, early this year. The Missionary Bishop of Porto Rico, Bishop Charles B. Colmore, is also Bishop of Haiti.

(Extracts from Bishop Lloyd's letter from Liberia.)

I had hardly landed in Monrovia before I realized that all my notions about Liberia were essentially wrong, because all my thinking had been colored by the idea that here was a people, whom some strong arm must carry. I found a people possessing a quality I had not dreamed of—clearly realizing the obstacles to be overcome, recognizing that any mistake on their part will be immediately seized upon as an excuse to exploit their country, facing problems which demand for their solution the most perfect skill of experts, and natural obstacles which only wealth wisely used can control, yet calmly and courageously proceeding with their splendid enterprise, depending on the Almighty God to bring them to their desired haven.

Liberia is beset without and within by many difficulties. The governments of England and France are both friendly towards Liberia, and yet under due process of law England has pre-empted a large and very valuable territory on the north. I am informed that this territory alone makes the Sierra Leone railway profitable. On the south, France, by the same token, controls an even larger area, perhaps the richest of the territory over which her authority extends. The war has caused desperate loss to a nation already embarrassed financially. The commerce of Liberia is practically suspended, so that receipts from customs have fallen to a very small amount. With fidelity to her allies, Liberia has severed all intercourse with Germany, and has thus eliminated an important factor in her economical development. These conditions have increased the difficulty of establishing for the present an adequate school system, without which free institutions must always be in danger. The immediate result of illiteracy shows in the seduction of tribes to which the ideals of human liberty are unknown, by individuals whose interests are served by Liberia's internal unrest; so that at a time when Liberia needs to conserve all her resources, much of her strength must be expended in protecting the law-abiding and preserving the respect due to law and order. The difficulty is made more serious by the malcontents being well armed and provided with ammunition as if from the clouds. The law of the land forbids the importation of firearms. Let Liberia make good, and she will have

The reports of the three Archdeacons gave evidence of the intensive service rendered by each, and the growing work. Notwithstanding the many demands made in the nation's service, the Thompson Orphanage at Charlotte; St. Mary's and St. Augustine's, Raleigh, maintained their high standard of work. The students in the latter two schools are doing everything possible along patriotic lines. Plans were projected for raising \$10,000 for immediate needs in the way of repairs and equipment for the Thompson Orphanage, \$4,500 of which was pledged on the floor of the Convention. The Rev. Francis M. Osborne, special representative to raise \$250,000 for St. Mary's School, reported slow progress.

This being the fiftieth anniversary of St. Augustine's School, it was desired to raise \$100,000 as quickly as possible, in commemoration of the event, and one-fourth of the amount has been pledged.

The Woman's Auxiliary not only reported financial gains over last year, but also a splendid spiritual quickening through Bible Study classes, intercessory prayer, corporate communions and the Pilgrimage of Prayer. The Convention is to meet next year in Christ Church, Raleigh.

made possible the realization of the phrase, "Africa for the Africans", whereas the benevolent occupations which now control the greater part of Africa mean inevitably that Africa also must become the white man's country. That Liberia can do it, would be evident to any one who, coming in contact with her people, has the wish to see and comprehend the miracle that has been wrought in her civilized people by their surrender to the splendid ideals which made men of the first settlers.

The following is from Miss Bull's English column in the Monthly Report. The Widely Loving Society is a Church House for children in Osaka, Japan:

"Lent began on the 13th of February and, following their usual custom, the members of the Widely Loving Society began to rise at 5 o'clock in the morning, a half hour earlier than at other times, and attended the morning service in the chapel at 6. Mr. Sobagaki, the evangelist, gave us a series of short Lenten addresses, taking his texts in reference to the order of the Japanese alphabet (or rather syllabary) i, ro, ha, ni, etc. Thus: "Isaac was offered up to God" (i). "The three children were cast into a fiery furnace" (ro). "Hannah prayed to God to give her a son" (ha). Ni told of the anointing of our Lord with sweet smelling (niol) ointment. There are 48 of the Japanese syllables, and those chosen for the 40 days of Lent very happily fixed the stories in the children's minds and kept their interest to the end. Also, as usual, by a little more economy, amounting to self-sacrifice, and including an all-day abstinence from food on Good Friday, except for the very little children, a sum was gathered for the Easter offering of the Junior Auxiliary. This amounted to 15 yen.

Very quietly and informally, the new barge canal across the state of New York was opened for business the other day. It cost \$154,000,000. The first Erie canal was opened for business in 1825, eight years after De Witt Clinton threw out the first spadeful of earth from what the opponents of the scheme long called Clinton's ditch. The first canal cost \$7,000,000. The celebration was very elaborate. The first boat to make the passage, by horse power, from Lake Erie to the Hudson was escorted from Albany down to New York by a fleet of steamers, and with all the bells ringing and all the cannon booming along the route, New York went wild with enthusiasm. A medal was struck to commemorate the event. A keg of water brought from Lake Erie was ceremoniously poured into the Atlantic, along with bottles of water from the Nile, the Ganges, the Thames, the Rhine, the Orinoco, the Columbia and elsewhere, which the committee had procured for the occasion. This enlarged canal is admittedly a remarkable engineering achievement. The exigencies of war have brought it into unexpected prominence, and the government has taken it over. The main line has a capacity of 10,000,000 tons of freight a year, which is measured as the conservation of 500,000 freight cars. The canal has three branches, and its total length is 532 miles. The branches are from Troy northward to Lake Champlain, from Syracuse to Oswego, on Lake Ontario, and from a point west of Syracuse to Lakes Cayuga and Seneca. It has no tow-path, like the first one, its barges being propelled by their own power, or hauled by tugs, at a speed of 140 miles a day—compared with the 100 miles a freight car is supposed to cover.—Editorial in Boston Herald.

NORTH AND SOUTH

By Leo Rich Lewis

Here's to the blue of the wind-swept North,
When we meet on the fields of France!
May the spirit of Grant be over them all,
When the Sons of the North advance.
Here's to the grey of the sun-swept South,
When we meet on the fields of France!
May the spirit of Lee be over them all,
When the Sons of the South advance.
And here's to the blue and the grey,
as one,
When we meet on the fields of France!
May the Spirit of God be over them all,
When the Sons of the Flag advance.

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

CHATS WITH LAYMEN

A well informed layman, devoted to the Church, occupied during the week with the concerns of a modern business, drops into my study occasionally to have a chat. He develops some ideas that are worth presenting in these papers.

"There is one thing to which I think the clergy ought to give particular attention in this modern day," he said recently. "To be quite frank, I think the Church services are often too long."

"Yes, we sometimes hear that," I admitted, "but I have always suspected that the objection came from persons who would find them too long, no matter how short they were. You cannot feel, can you, that the major portion of a couple of hours spent in church is too long a time in which to provide for the good of the soul of man in his worship of God? The layman spends more time than that constantly in affairs of amusement or business."

"That is true," he responded, "and it does seem illogical to complain of the length of Church services, and you might properly say that if real interest is developed they would not seem long, but I still maintain that there is an impression among laymen that the services ought to be shorter. I have tried to analyze the impression and to discover the reason for this feeling, and I have formed a few general conclusions about it. That is why I am speaking about it tonight."

"What are your conclusions?" I asked.

"The trouble seems to be that the services appear to be arranged for the most spiritually alert, or keenly interested, or placidly patient members of the congregation. To such the services must seem about right. But to men and women geared to the modern methods of life and action, there is a tendency to restlessness that must be taken into account. It may be wrong, but it is true. Men ought to be different, but they are not. Consequently the prolonging of the service is wearisome, and makes one nervously restless. I take it that you clergy have the same problem that a school teacher has who presides over a room full of children of various capacities and temperaments. What satisfies the bright children is too fast a pace for

the dull, and what is satisfactory to the dull is wearisome sluggishness to the bright. You have in a congregation every possible temperament and spiritual capacity. To retain the attendance of the least adaptable, you must make some allowance for them. Otherwise they will remain at home."

"What would you omit from the service to make it shorter?" I asked bluntly.

"I would omit nothing essential," he replied. "But I would study the whole service with reference to avoiding too great length. You must remember that there are apt to be blank spots for some of the congregation. The lessons, especially the Old Testament lessons, are apt to be cloudy. Very few could give any notion of what it was about ten minutes after hearing it read. Then the musical portions which the choir alone renders depend for their value upon the ability of the choir. If the choir has an off Sunday, the result is disquieting. If we are to attract people to the church, we must avoid everything that will make the service an ordeal."

"I attended recently a church in an Eastern city. It was an attractive church, with a good choir of men and women and boys, very well behaved, and an earnest minister. It was not an especial occasion of any sort, yet the service dragged out for nearly two hours. I tried to figure out how it might have been shortened, with this result: The musical portions of the service were poorly selected and too lengthy. The minister might have condensed his ten-minute notices into two, and the sermon would have been vastly improved by being twenty minutes long instead of thirty. Half an hour might easily have been saved without omitting one essential. That extra half hour developed a noticeable restlessness in some of the congregation, and an equally noticeable stupor in others."

"The remedy lies with you laymen," I insisted. "If the service in your church is too long, go quietly to your Rector and suggest it to him. He probably thinks that he is not doing his duty to you unless he keeps you as long as he dares. But a kindly word, opportunely spoken, may make a change for the better. The laymen should suggest it."

"That's what I'm doing," said my friend, with a quiet smile.

Chaplain Silver Accepts New York Rectorship

The Rev. H. Percy Silver, chaplain of the United States Military Academy at West Point, has accepted a call to the Rectorship of the Church of the Incarnation, New York City, and will assume charge of the parish on October 1st. The chaplain will succeed the Rev. Dr. Howard Chandler Robbins, who resigned about a year ago to accept the Deanship of the Cathedral of St. John the Divine. Dr. Robbins was the Rector about five years ago, and for eighteen years previous to that the Rector was the late Rev. Dr. William M. Grosvenor, who also left to be Dean of the Cathedral.

Mr. Silver was appointed chaplain of West Point in September, 1913, by President Wilson. He had served as chaplain in the United States army from 1901 to 1910, being stationed part of the time at Fort Leavenworth, Kansas.

The chaplain is 47 years old. He was born in Philadelphia and educated in its public schools. He was graduated from the General Theological Seminary and ordained in 1894. He was Rector of St. Andrew's Church, Omaha; Holy Trinity Church, Lincoln, Neb.; Church of the Good Shepherd, and Canon of Trinity Cathedral, Omaha.

For three years he was secretary of the Episcopal Missionary Department of the Southwest.

Springfield Notes

The Ven. H. M. Chittenden, Archdeacon of Alton, and Missionary at Salem, Ill., met with a painful and quite serious accident while on a visit to Greenville May 20th. While taking a walk just previous to retiring for the night he stumbled over a rope which he thinks was stretched across

the sidewalk and broke his right arm, lacerating it also. He received first aid and then was removed to a hospital in St. Louis.

The date of the Consecration of the new Emmanuel Memorial Church and the blessing of the parish house and rectory at Champaign, Ills., the Rev. Geo. P. Hoster, D. D., Rector, has been appointed for June 26th. The rector will preach the sermon. The fine group of stone buildings, the Church and parish house given as memorials by the Polk family and the rectory erected by the parish are about completed. R. A. Cram of Boston, is the architect.

About \$25,000 has so far been subscribed toward the building of the new church, parish house and rectory for Trinity Church, Jacksonville, of which Pidmore, of Chicago, has drawn the plans. The group of buildings will cost about \$45,000. There was \$9,600 insurance on the old church, so that there are about \$35,000 in hand toward the new improvements.

Thomas Dresser White, son of Archdeacon White, has successfully passed the examinations and qualified for entrance to West Point. He will graduate from St. John's Military Academy June 9th, and will enter West Point with the June class, June 14th. He has received six gold medals for literary and military work during his course of four years at St. John's, and is the ranking Cadet officer at the school and editor of the "Cadet Days". He will be 17 years of age August 6th.

Aged Priest and Author Dies at Boston

The Rev. Treadwell Walden, a retired priest of the Diocese of New Hampshire, died on May 21st, in his 89th year, at Boston, Mass., where he spent his winters for many years. He was born in Walden, N. Y., a town founded by his father, Jacob Treadwell. His mother was a descendant of Thomas Willett, first English mayor of New York City. Mr. Walden originally studied for the bar, but eventually turned to the Church, and after a course in the General Theological Seminary, was ordained a deacon in 1854, and priested in 1856. For the subsequent two years he was assistant and in charge of Trinity Church, Newark, N. J.

From 1857 to 1863 he was Rector of Christ Church, Norwich, Conn.; from 1863 to 1868, of St. Clement's, Philadelphia; from 1869 to 1872, of St. Paul's Church, Indianapolis; from 1873 to 1876, of St. Paul's Church (now St. Paul's Cathedral), Boston, and from 1882 to 1885, of St. Paul's, Minneapolis. He went abroad in 1886, and for three years lived in England, where he occasionally preached in Westminster Abbey, the Royal Chapel, Savoy, St. Margaret's and other prominent churches.

In 1864 he was appointed by the United States Sanitary Commission—which was practically the Red Cross of the Civil War—on two commissions to investigate the treatment of prisoners of war, both North and South. He was the author of the exhaustive report on the investigation and of the widely read "Narrative of the Privations and Sufferings of United States Officers and Soldiers in Confederate Prisons". He also wrote several religious books and was a contributor to magazines.

In 1858 he married Elizabeth Leighton Law of Norwich, who died in 1853. In 1885 he married again, Grace Gordon of Boston, who died several weeks ago. Of four children, only two survive him, Lionel, a painter in Honolulu and Arthur Treadwell Walden, who lives at Wonalanset, N. H.

Simple Dress for Ladies Urged by Bishop Lines

Bishop Lines of the Diocese of Newark, N. J., in his annual address before the Annual Convention of his diocese last month, urged the women of the Church to forget their social position and dress more simply in church. He said:

"Our great business folks must cease to think they are so busy or that their own plans are so important that they cannot go to Church social gatherings and behave as good Christian people. Our women must forget their social position, and dress so simply in church as not to make other women uncomfortable. They must find their friends in parish gatherings and receptions among such women as I suppose our blessed Lord and His mother knew and loved when they lived in Nazareth or visited in Bethany."

"Women who are never thinking about their social position are a great blessing in a parish. We have allowed distinctions to be emphasized, and what is artificial and unreal to develop so as to threaten the existence of Christian feeling and conduct in our parishes. It is full time that there was a new spirit in us."

Canadian Lord Bishop at Portland, Oregon

Empire Day was celebrated by the combined British societies of Oregon at Portland on May 27. Owing to the close co-operation of the American and British forces in France and at sea, the program was of a more international character than usual. Addresses were delivered by distinguished Americans, as well as by British and Canadian speakers, and representatives of other allied nations. The principal speaker on behalf of the British Empire was the Rt. Rev. Dr. A. U. de Pencier, Lord Bishop of New Westminster, B. C. Two years ago he obtained leave of absence to serve as chaplain with the Canadian forces at the front, and was made divisional commander of chaplains, with the rank of lieutenant-colonel, returning to Canada on April 27. He is a man of energy, and is a leader in the Canadian Church.

The Law of Liberty

By Rev. Percy Trafford Olton

It is significant of the age that we are beginning to have a more hopeful view of the universe and of man's place in it. The old Calvinistic thought of the fixed nature of all creation, the inevitable workings of law, the irrevocable past and the predestined future, the whole conception of a universe in which law is supreme and man but a piece of Divine mechanism, has been gradually modified and changed, until today we are ready to look into God's face with a smile. He is no longer the embodiment of law, the Ruler who is Himself under the domination of His commands, but a Creator, identified with His creation, and free to exercise his personality through laws which transcend those which govern the known order of things. Today we are thinking of God as a Person—we are crediting Him with the freedom which we ourselves enjoy—the freedom of loving, of forgiving, of giving His child another chance, of exercising His prerogatives as Lord and Master.

We have not dared heretofore to think of God in this way. Our theology has given Him a fixed and unalterable position in His universe. He is the Creator and Ruler, and because of His absolute justice and infinite wisdom, He has made laws and settled the whole course of life in the best and only possible way. Therefore He cannot get free from the machinery which He Himself has built up. He has become bound because He has the power to bind. Having established the universe in accordance with His Divine wisdom, He must necessarily be under compulsion to keep His own laws. Else He must admit that He is not omniscient. So runs the reasoning. Through our application of logic to theology, we have made God a creature of His own creation.

And man has been bound by the same inexorable nature of God's laws. He has been born into a universe which is controlled by laws that leave no loophole of escape. There is no place left for mistake, mischance, neglect. If the law is broken, punishment will not only follow inevitably, but there will be no possibility of retrieving the failure. It is out of the question to take a day off, to idle, to sit by the stream listening to its music, or to watch the lark on wing. Man must be perpetually at work saving his soul, and when he is conscious of having sinned, or missed the mark, he may not hope for another chance. It is this machine-made universe and helpless God that Calvinism has produced, and which modern science, in the first flush of discovery, affirmed. There was nothing greater than law, nothing that could be gained of life and hope and immortality but through law.

We have discarded the iron-bound theology of Carvin's day, and science has begun to admit that there is a freedom within law which extends beyond human knowledge. The universe is still subject to the will of its Creator, and that will is still expressed through law; but we have discovered that the law of human reasoning is somehow inadequate to cover the workings of the Divine mind, and in the governing of His world, God is able to exercise His will without regard to man's conception of law.

And in man's life itself we have begun to apply this truth with cheering results. Man has been released from servitude and breathes the free air of a child in the Father's country. The presence of law is still affirmed. Its necessity in a world essentially moral and potentially spiritual is recognized without question. But the universe is no longer conceived of as existing for the purpose of demonstrating law; the horse is now put before the cart, and law is seen to be the expression of the life of the universe.

When that life assumes higher forms and enters into new experiences new laws must result, but law follows, it does not precede the experience.

Not that our experiences are lawless; there is the one great fact that, being a part of life they are a part of God, and must be within the consciousness of the Divine mind. The difference is in our conception of the place which law occupies in the working out of those experiences. Law is no longer a tyrant, but a servant. And God is free in His universe. Miracles are not exceptions in life, but expressions of life; they are the manifestations of a higher life and, in consequence, of a higher law. Man is also free. He does not expect to escape the penalty of law, but, by entering into a higher life, he may hope to pass under a higher law, through which he becomes free from the lower. It is a

Days of Decision

GRACE CHURCH AND ITS RECTOR

Dr. Skattery made a decision, as announced in a sermon of April 28th, that may be helpful not only to his parish, but to any clergy who are eager and restless to go abroad and do their "bit" in the big war. His topic was a timely and momentously true one, "Days of Decision". After speaking of the general duty of men, women and children to make decisions of sacrifice and service for the nation and the world, he modestly referred to the fact that he was one of twenty American clergy asked by the overseas headquarters of the Y. M. C. A. to go to France, England and Italy to make a series of addresses to the American soldiers. From the Episcopal Church, the selected men were Bishops Gailor and Woodcock, the Revs. Dr. Mann, Slattery and Stires. Bishop Gailor has declined on the ground of important duties in his state and diocese, and in this sermon Dr. Slattery tells his parishioners why he also must decline to accept what is certainly a great honor for any man, and is what he truly describes as "an alluring adventure".

"My problem," he said, "was to discover whether by staying or going I could best serve my country." He had great respect for any call the Young Men's Christian Association made upon him, and the special work among soldiers was intensely appealing. Against this he put, first, the loss of energy and time learning a new work, and having others try to fit in to an important work with which he was already familiar. In the parish Church, he felt he had an urgent call to comfort and strengthen those left behind by the soldiers. This would also react on the absent soldiers. Then, too, Grace Chapel had recently lost its Vicar, and the demands of a growing work among Italians and the numerous descendants of an older German congregation made him "inclined to think that the patriotic need is greater in our East Side homes than in the trenches, where the sons of these homes are fighting. I wondered," he adds, "whether I had the right to go thousands of miles away from these members of my parish, when they were adjusting themselves to new conditions in the parochial life. At best I can do only a fraction of what, as their Rector, I ought to do for them."

It is worth noting here that Dr. Slattery is the successor of two of the ablest Rectors ever known in New York City, Bishop Henry Codman Potter and Dr. Wm. Reed Huntington. Without as yet the national fame of either of those truly great Church leaders, his writings are probably more permanently useful, and he is a preacher and public speaker who is increasingly listened to with respect. As an organizer, there is the unmistakable proof of his success in the fact that in this down-town Church, which by every law of experience ought to be having a reduced income, more money is contributed today than ever before, the recent annual total being about \$300,000. The Clergy Pension Fund got nearly half a million from this parish, and recently about one-tenth of the gifts to the Church's War Fund from all over the United States came from the offerings of Grace Church, New York City. This record bespeaks a true people responding to a trusted pastor.

DR. STIRES SAILS FOR FRANCE

By the time of this publication, the Rev. Ernest M. Stires, Rector of St. Thomas Church, is expected in France to spend probably six months as special preacher to American troops. The vestry have voted him leave of absence, and, though regretting his absence, even for so brief a time, there is a feeling of pride on the part of his parishioners that their Rector should be chosen by international authorities as a sort of spiritual ambassador for the United States to the forces of the allies. It is fitting that the clergyman who made his pulpit so much felt for patriotic propagation in the uncertain days preceding our entrance into the war should be one of those thus honored. The present situation and organization of St. Thomas' justify his absence for a time on this international mission more than might be the case in the less fortunate parishes.

gospel of hope. With a universe moving through law to life, with a God free to express His personality, and man given another chance, we shall bequeath to the future the most precious of all treasure, human or Divine, the Law of Liberty.

THESE COLUMNS TALK ABOUT OURSELVES

WE ARE INTERESTED IN EVERY ITEM—
SOME WILL INTEREST YOU—
READ TILL YOU FIND IT

Summer is near—Vacation time—Dull times for business in our office—Little to do except issue the paper and pay the bills. Very few receipts during July and August.

As there are several thousand Renewal Subscriptions past due, now due or soon to be due, we wish you would send your dollar now, if you are on that list. This issue is Number 76. Notice the number on your address, if it is less than 86, your renewal is due or will be due before September. May we have it now?

We appreciate, more than we can tell, your subscription last year. The first year of a publication is a critical time. You made its continuance possible—More still, we appreciate your "good words" sent in with renewals—Read a few of them below. They tell us we have reached the hearts of thousands of Churchmen, and find a welcome every week in many a home where there was no Church Weekly before. The future is bright.

NOW FOR THE FUTURE

We have found it a great problem how to reach and interest the One Million Families in the Church, when less than twenty thousand of them have the habit of reading a Church paper. We have finally found a plan that promises well. It is a splendid plan. It works well if it is adopted with vigor.

We want to place every Church family in the United States on our subscription list before they subscribe.

In each parish we want some Guild or individual to represent us and operate our plan, and do it with business vigor, and begin a canvass as soon as the first issue reaches every family in the parish. Let each one feel that it is a National Movement, and that each who subscribes helps us to reach the "million mark"—It only means \$1 for 52 numbers, full of interest and inspiration. Or they may pay the collector ten cents each month. Everybody can do that. Very few will say No, if it is properly presented. If they do say No, of course we drop the name.

We are testing this plan—A number of parishes have adopted it, and sent the address of every person in the parish. We have just received the first report. Here it is.

Number of families in the parish.....	53
Number paying \$1.00 at once.....	22
Number paying ten cents a month.....	18
Total Subscribers.....	40
Number who said No.....	13

A very simple plan that produced results with 75 per cent of the entire parish. And some of the 13 will doubtless subscribe later. The rector urged it—the committee put "American Push" into it, and the people responded.

This same result can be produced in every parish in the land under the same conditions, and THE WITNESS would have a subscription list of 750,000 copies a week. Think of what that would mean for interest in what the Church is doing and progress everywhere.

A SECOND TEST

We are testing the plan in another way—We have selected the names of 2,500 prominent persons in Church work—Wardens, Vestrymen, Woman's Auxiliary officers, etc. We have placed them on our subscription list, and in the first issue we enclosed a subscription blank, with the letter printed that appears below. And every mail brings subscriptions and "good words"—One man said: Your enthusiasm will carry you beyond the "million mark."

WHAT CAN YOU DO?

See that this plan is put in operation in your parish. The persons are there who can do it, and who would be glad to do it, not only for the commission, but for the Church's sake.

If every person who enjoys the weekly visit of THE WITNESS will help us in the way suggested, there would be a lot more to enjoy it. So we say to every one who reads this column:

HELP US REACH THE MILLION MARK

A FINAL WORD

THE WITNESS is popular not only as a weekly paper whose price is within the reach of every one; but, because of the editorial ability of its Board of Editors. Look over its columns—Read the editorial each week of the Editor-in-chief. There is not a single issue that is not worth a dollar to you, although its cost is only two cents.

Dear Reader:

Please join in this National Movement to put THE WITNESS in every Church family in every parish and mission in the United States. Let us hear from you today.

Yours to win,
THE PUBLISHER

A PERSONAL WORD TO THE READER

I wish it were possible for me to call on you. I know you would receive me courteously and listen with attention to what I have to tell you. And I am equally sure that you would give your co-operation. This, however, is a physical impossibility, for there are one million Church families in the United States. I must therefore be content to write and put my message in print, and I ask you to give it the same careful consideration you would grant me in a personal call.

First, let me say that I have put your name on the subscription list of THE WITNESS. I want you to let us keep it there, and have your influence in a National Movement to solve a problem that the Church ought to have solved fifty years ago—to put every member in touch with the great beating heart of the Church we all love.

There is a very strange condition existing in the Episcopal Church—an unnatural condition—a condition that you cannot find in any other Christian body. It exists not because you deliberately want it to exist, but simply from habit. And you will be delighted when the habit is broken.

You cannot find a family in the Methodist Church that does not subscribe for its official weekly denominational paper. This same statement is almost as true of the Baptist and Presbyterian and other Church organizations. In

What Our Subscribers Say

Pittsburg, Kansas, June 6, 1918.
THE WITNESS should be in every family in the land ad infinitum.
(Rev.) JOSEPH H. HARVEY.

Ypsilanti, Mich., June 8, 1918.
I find THE WITNESS to be the most interesting and helpful Church paper I have ever read, and may it "live long and prosper" is the earnest wish of your subscriber.
GEORGE W. WILLARD.

Camp Travis, Texas, May 19, 1918.
Your paper was recently called to my attention by a friend who forwarded me recent copies of the same. Keep up the good work.
Lieut. P. W. EVARTS.

Your WITNESS is a witness in the truest sense, and fills a long want in Church literature. Your general news columns brings the Church closer together, and THE WITNESS is fast becoming a household-necessity for churchly reading.
(Rev.) ROBERT PHILLIPS.

Richford, Vt., June 5, 1918.
Have just received sample copy of THE WITNESS. Am glad to help out in the good work by sending one year's subscription. I am confident your enthusiasm will take you over the one million mark.
Sincerely yours,
C. S. SCOFIELD, M. D.

Nashville, Tenn., May 29, 1918.
I cannot say enough in favor of THE WITNESS as a Church paper and its splendid articles. I wish more of our people would avail themselves of its worth.
MRS. S. B. KIRKPATRICK.

Longmont, Colo., May 27, 1918.
I find great inspiration in your paper.
FLORENCE R. HULL.

Castleton, Vt., May 20, 1918.
I have heartily enjoyed your paper the past year, and feel that it is filling a long-felt need in the Church. I wish it might be in every Episcopal home.
LAURA E. PARSONS.

Denver, Colo., May 27, 1918.
May I take this opportunity to express my appreciation of the service THE WITNESS is rendering the Church? I wish the paper the success it so richly deserves.
G. FRANK SHELBY.

Rev. Ernest R. Altman of Terrill, Texas, in sending a good list of renewal subscriptions, writes: "Everybody is pleased with THE WITNESS, and wish you well in your good work."

The Episcopal Church you can find entire congregations in which not one member subscribes for one of our weekly papers. We are ashamed to confess it. The great mass of our people, well known for their general intelligence and culture, are entirely out of touch with the Church, and know very little of her life and work. 980,000 of the 1,000,000 Church families do not take a weekly Church paper.

A little more than a year ago a few men in the Church with newspaper experience—Bishops among them—determined to wipe out this disgrace and publish a paper that would break this habit, and appeal to the laity generally. They determined on a popular price, and agreed to edit the paper without any compensation to maintain this price. It has proved a remarkable success. It has won its way into the hearts of thousands of Churchmen, as the mail each day testifies. You will find every page full of interest—full of devotion, instruction, inspiration, that will make you love the Church more, and work all the harder for her prosperity.

It only needs a National Movement—the co-operation of every Churchman—the breaking of a habit—some masterful plan, to which everybody will say "YES"—to reach every Church family in every parish and mission in the United States and arouse an interest in Church matters never before experienced.

And when this movement means only ten cents a month or one dollar a year, we do not believe there are many Church people in the United States who will refuse and tell us to take their names off the subscription list.

Will you be one among one million to say "YES?"

THE WITNESS speaks for itself. It makes friends, as well as meets a need. One gentleman wrote in renewing his subscription: "THE WITNESS has become in my home a household necessity." Another wrote: "I never lay down a copy without a desire to do more for the Church." It will win its way to your heart also. So, in behalf of the men who, in their busy lives are giving their time and talent to this publication, I bring to you THE WITNESS a welcome brings to you its weekly messages, city."

Hobart, Indiana, May 8, 1918.

Will you mail us your own sent with this copy, and start the MARK?

And remember, you cannot imagine equal the influence for good upon co-operation in this matter can accom

THE CONVENTION SEASON

Lexington

The twenty-third Diocesan Council of the Diocese of Lexington met at Ashland, Ky., in Calvary Church, the Rev. George H. Harrison, Rector, on May 28, 1918. Organization followed on the morning of the 29th, after the celebration of the Holy Communion, with the election of the Rev. J. Howard Gibbons, Rector of Trinity Church, Covington, as secretary, and the appointment of the Rev. Henry P. Manning, Rector of Trinity Church, Danville, assistant secretary.

The regular routine business was interspersed with the Bishop's annual address, dealing with matters of both diocesan and general interest, and the special evening services, with addresses upon the "Demands and Effects of the War Upon the Church", "The Call of the Times for Church Extension and Religious Education", and "Church Unity"; also the special service of intercession on May 30, in accordance with the proclamation of the President of the United States, for which service the Council adjourned that morning. Bishop Burton conducted the service, having set forth a special form, in which place was given for the reading of the proclamation. The Scripture lesson was taken from II Chronicles, 20: "The battle is not yours, but God's".

Amongst the recommendations of the Bishop of the diocese were those looking toward a larger Episcopal Endowment Fund, the preparation of an abstract of diocesan and general Canons relative to the duties of vestries and Church committees, improved requirements concerning the preparation for and admission to the ministry, the regulating of the pruning of communicant lists, and larger support for the missionaries in the domestic fields.

Bishop Burton announced the work amongst the deaf mutes of the diocese at a standstill, owing to the recent provincial organization; the mission at Somerset revived, and the approaching appointment to the office of general missionary of Mr. W. B. Dorn, soon to graduate from the Virginia Seminary.

Interesting reports were received from the Diocesan Social Service Commission, St. Andrew's Colored Kindergarten, St. John's School at Corbin, and Margaret College, at Versailles, all showing great progress. Due credit was given Miss Margaret Hummons, the faithful principal of St. Andrew's, the only kindergarten in Lexington for Colored children. At St. John's School, Corbin, Wentworth Farm, the recent personal venture of Archdeacon Wentworth, progress has been such that plans have been made whereby the diocese, in the interest of which the farm was started, will assume part of the obligation. The report on Margaret College gave credit to Rev. J. M. Maxon for making it the accredited school that it is.

Resolutions were adopted upon the death of Mr. George S. Bartlett, the diocesan commissioner of insurance,

and upon the absence of the Very Rev. R. K. Massie, Dean of Christ Church Cathedral, and the Rev. W. G. McCready, D. D., who was unable to attend Council.

Two visitors were in attendance—the Rev. W. H. Hampton, Ironton, Ohio, at one time Rector of Calvary, Ashland, and the Rev. C. L. Pardee, corresponding secretary of the American Church Building Fund Commission, who addressed the Council on the work of the Commission, and offered its aid in the erection of buildings and in the making of certain kinds of repairs.

A special meeting of the Council will be called in the fall to consider certain important matters that will demand attention at that time, which cannot wait until the next regular Council.

Idaho

The Eleventh Annual Convocation of the District of Idaho convened in St. Michael's Cathedral, Boise, May 23, at 8 p. m., the Rev. W. H. Bridge of Moscow preaching the Convocation sermon. All the clergy were present, excepting four, two of which number were engaged in war service.

On Friday morning the celebration of the Holy Communion was held at 10 o'clock, the Bishop of the district being the celebrant, assisted by the Ven. Archdeacon Stoy, the Very Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, and the Rev. Martin Damer. The Woman's Auxiliary of the district also took part in this service, and presented their annual offering. The Bishop's address, delivered at this time, was both interesting and inspiring. "May we not hope," he said, "that after this awful suffering, when the last gun has been fired and the battle flag has been furled, that then the nations of the world will become in reality the kingdoms of our Lord and Saviour, Jesus Christ? Men will then, as a whole, build their social, religious and industrial systems on the precepts of the Holy One. The only government which is going to be safe for the world is practical Christianity. There is no sacrifice too great for us if we can accomplish this."

Among the noteworthy features of the year's work, the Bishop mentioned the building of a new church at Glenn's Ferry, the paying off of mortgages on St. Michael's Cathedral, Boise, and Grace Church, Nampa, and the splendid class of 44 presented by Dean Chamberlaine at St. Michael's Cathedral, the largest ever confirmed there.

Immediately after the service, the Convocation convened in the Bishop Tuttle Church House and elected the following officers: Secretary, the Rev. Thos. Ashworth; treasurer, George H. Hackett. The Bishop appointed the following Council of Advice: The Very Rev. Alward Chamberlaine, the Ven. Howard Stoy, the Rev. Martin Damer, R. M. Davidson and George H. Hackett.

The following clergy were elected delegates to the synod of the Province of the Pacific, which will meet in Seattle: The Very Rev. Alward Chamberlaine, Boise; the Rev. S. W. Creasey, Fort Hall; the Rev. D. J. W. Somerville, Lewiston; the Rev. J. H. Dickinson, Pocatello. Alternates, the Rev. W. H. Bridge, Ven. Howard Stoy, Martin Damer, Rev. Thos. Ashworth. Lay delegates: F. S. Randall, Lewiston; D. W. Church, Pocatello; R. M. Davidson, Boise; C. L. Longley, Twin Falls.

The sessions of the Convocation were full of interest, and several patriotic resolutions were offered and adopted bearing on the Church's work in supporting the government in this crisis.

On Trinity Sunday, May 26, an ordination service was held in St. Michael's Cathedral, in the presence of the clergy of the district and a large congregation. Andrew Luscombe Bramhall was ordained deacon and the Rev. Thomas Ashworth and the Rev. Homer Ellis Bush were advanced to the priesthood, the presentors being the Ven. Howard Stoy, the Rev. Martin Damer and the Rev. D. J. W. Somerville. The Bishop preached the sermon.

A very interesting commencement took place at St. Margaret's Hall from May 24th to 26th, culminating in the delivery of diplomas to the two graduates on Sunday evening. The Rev. Mr. Somerville of Lewiston preached the baccalaureate sermon. The Bishop delivered the diplomas and made a short address. The school has a very good outlook for the coming year.