

The Witness

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

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ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

II
(Continued from last week)

The Summer Conference for Church Workers at Racine was a praying conference. Five times a day it assembled for devotions, four times within the church and once under the trees. The church reminded me of the college chapels of Oxford and Cambridge, with the seats running parallel to the wall on opposite sides of the nave. Finished in sombre fashion, as was the custom when it was built, and shut out from the glare of the sun by the trees that stand guard about it and overshadow it with their gracious shadows, it had an atmosphere distinctly inviting to those accustomed to the glare and garishness of modern structures of every sort. On the exterior, it had one interesting feature: Set at irregular intervals within its ivy-clad brick walls, like jewels of remembrance in a garment, were small stones, each bearing the date of one of the classes of the college. The earliest I discovered was in the sixties.

It was near the church that the sunset service was held each evening—a simple service of hymn and prayer, with words of wisdom, never to be forgotten, from one whose earnestness and kindness were apparent in his face and in his voice.

The music of the Conference, too, was a delight. Under the competent leadership of the precentors, we explored the new Hymnal and learned the charm of plain song.

But the Conference was not without its modern note. Lectures by a well known priest of the Church upon modern problems of capital, poverty and feminism attracted large audiences. The speaker was good-naturedly attacked with sword, broadsword, staff and broomstick, but he wielded a skillful rapier, and gave no ground. With only the fervor of enthusiasm, and not with the warmth of ill-feeling, the Conference attacked these subjects. And we of the clergy learned some things to profit by. One outspoken woman said: "I wish the clergy would tell us of our modern problems, and stop discussing the Assyrians." (Applause.) The question of electing women to vestries was discussed—largely by the women. I am afraid that we men sometimes hide behind things as they are, and are willing to let others do the discussing. Our canonical privileges are not seriously affected yet, so we perhaps adopt the subterfuge of the adage, "The surest way to convince a woman is to agree with her." At any rate, we agreed that women would make splendid members of a vestry.

Nor did we forget that for many of those in attendance the Conference was a vacation. Is it not strange that when we enter again the precincts of a college we feel a renewal of the old college oversight and discipline, and also a mischievous desire to play a prank or two. I really felt that perhaps I might be called before the president when I stayed up one night to learn whether the clock struck 12 with the same impartial tone that it struck four or five. I thought that I detected a rebuke in its vigorous tolling of the midnight hour, and I scampered in to escape its doubtless frowning face, quite apparent in the clear moonlight. Being one of the faculty, I did not indulge in any pranks, but I was the intended victim of one. On the register, my room was entered as 20, but I actually occupied 21, the former room having been preempted by a dignitary, a well known canon of the Church. A conferee, perhaps a junior warden from a mid-west parish, desirous of impressing me with his literary bent, took a number of books and put them in the bed of room 20. Whether the

conferee selected them on purpose, or whether he did not recognize them, I do not know, but the books proved to be Bibles. The canon who was actually in room 20 discovered them when he retired, much to his astonishment. The junior warden, if such he was, learned later of his mistake, and confessed to me, and I made explanations which were graciously accepted.

So many young people were in attendance as their summer vacation that their natural instincts and enthusiasm prompted them to arrange for a marshmallow tournament. It was held on the beach, with the gentle waves of Lake Michigan rippling at its feet, and also over the feet of any incautious person who ventured too near the water. We all became young again that night and entered the tournament with zest. It was a decorous contest, as to which one had the virtue of the best appetite, and the virtue was its own reward, for the marshmallows were distributed without stint.

It gave one confidence in the eternal youthfulness of the human heart to see a Bishop and a warden (clerical) and presidents of Woman's Auxiliaries, and countless others, gathered about a beach-fire and holding forth a stick, upon the end of which was a marshmallow. The full moon, always well and favorably known as a welcome patron of such occasions, cast a glow of romance over the faces, whitened with just a suspicion of powdered sugar. After the tournament was over, and the enthusiastic offered their toasted dainties in vain to satiated contestants, we gathered about the fire and told stories.

Old Noah must have been a little bit uneasy in his sleep that night, for by inference his ears were burning because stories he invented in the Ark were retold, but without acknowledgment of their source. But Noah knew. Who was it about that camp fire that muttered those lines of Kipling about Homer (I am not sure that I quote this correctly, and the meter may be straggly, because I am writing this on the Twentieth Century Limited, homeward bound), but the murmurer said something like this:

"When 'Omer smote his bloomin' lyre
He'd heard men sing on land and sea,
And what he thought he might require

He went and took, the same as me."
We had, too, the familiar songs, concluding with "America" and "The Star Spangled Banner", and then home.

I wrote those words, "and then home", with careless abandon. They do not begin to describe, or even suggest, the process. For the college stands on a bluff, and the fire was on the beach many feet below. In the semi-darkness, the so-called path to the beach was shrouded from sight. It was only when one was launched upon it that its true nature revealed itself. It was more of a chute than a path, but going down a chute is relatively easy, especially when one starts with some reckless motion at the top. But "going home" was different. Even persons with such angelic dispositions as those present could not "slide up" a chute whose tread was loose sand. We could not float up nor soar up, even those buoyed with such "airy nothings" as marshmallows. It was a good, stiff climb, with many a slip and an accumulation of "sand" sufficient for any enterprise. But by forming a squad of men, and below them "linked" (what's that word?) long drawn out, we managed to get home.

(To be continued)

The Racine Conference

The last Synod of the Province of the Mid-West authorized a committee to take up the matter of holding a summer school. When the members of the committee met, it became apparent that the Province wanted not a summer school, but something more comprehensive. The result was "The Conference of Church Workers", which has just completed a most successful session at Racine College, Racine, Wis. It would be difficult to find a more ideal place for such a conference. The traditions and atmosphere of old Racine seemed to shed a benediction upon the meeting. Two hundred and twenty-four persons from twenty-four dioceses were in attendance. The courses included missions from many angles, presented by Misses Tillotson, Giles Wethers and Smith, and Bishop Burleson; Religious Education, presented by the Rev. C. H. Young and the Rev. B. T. Kemerer, and Mesdames MacWhorter and Atkinson, and Misses Murray, Green and Noyes. Dr. St. George gave a history of the Communion Office. Dean Bell gave courses of lectures on the Church's social obligations. Dr. Atwater outlined a method of successful parish organization, and Mr. Spencer presented an outline of work among boys and men, as it can be accomplished through the Brotherhood of St. Andrew. Chaplain Frank E. Wilson brought a stirring message from Camp Grant.

Several series of moving pictures were given in the evenings. On Sunday the Presiding Bishop came to bring a special message and to give his benediction to the Conference.

The closing service was a beautiful Vespers, with a sermon by Bishop Burleson, followed by a pilgrimage, led by the choir and clergy, to the grave of the Rev. James DeKoven, D. D. The Conference was brought to an end with a Corporate Communion on Friday morning.

Every one was impressed by the friendliness, the earnest work and the deep spiritual tone of the Conference. Its life was centered about the Altar, where the daily sacrifice was offered. Each morning the Bishop of Fond du Lac gave a spiritual meditation upon the opening chapter of St. John's Gospel, and at the Sunset Vespers Dr. Ferris spoke upon the message of the Gospels.

Every one present was impressed with the spirit of the Conference. The warden, the Rev. B. T. Rogers, and staff of the college, the Church people and citizens of Racine made all the members of the Conference feel how sincerely they enjoyed their presence.

A unanimous vote was passed asking the Synod to make the Conference a yearly feature of Church work in the Province.

A Great Patriotic Service

ANGLICANS, ROMAN CATHOLICS, PROTESTANTS AND JEWS PARTICIPATE

An unusual and almost unprecedented service was held lately in the great Memorial Hall auditorium of the city of Columbus, Ohio. All the churches of the capital city of Ohio closed their doors Sunday evening to join in this great union service. Never before had there been such a service in the history of the city. Roman Catholic, Protestant, Jewish—all were represented in the vast throng that gathered in the huge auditorium. The occasion was the inauguration of the campaign for the sale of the War Savings Stamps, which continued throughout the following week. But the service stood for more than that. It was a service of dedication of the talents and time and energy and money of the city of Columbus to a great cause, in recognition of the fact of God's relation to that cause.

DR. GREEN GIVES REASONS FOR DECLINING ELECTION AS BISHOP COADJUTOR

The Rev. Dr. William Mercer Green, Rector of St. Andrew's Church, Jackson, Miss., who was elected Bishop Coadjutor of Mississippi at a special Council held last June, has sent to Bishop Bratton the following communication in which he reconsiders his formal acceptance of the honor conferred upon him.

"My Dear Bishop—Since the apparent discrepancy in the balloting of the special council which elected me to the office of Bishop coadjutor was called to my attention, the matter has been much upon my mind and heart. I have been trying to see clearly my duty in the matter, seeking Divine guidance.

"I took no action until the chancellor's voice could be heard. He has spoken decisively for the entire legality of the election. In his decision you have expressed yourself as concurring. Others, whose judgment I respect, are so persuaded. I am entirely satisfied that my election will stand in any court of law.

"My friends, yourself included, have advised me to accept this decision as settling the question. I have tried to do so, but I find I cannot. An election to the episcopate must, in my conviction, be above the necessity of legal adjudication that which requires legal vindication or explanation is to that extent not flawless.

If it should be God's will that I serve Him in His Church as a Bishop, the election must be above moral as well as legal question. I am very sure that good men will differ with me as to the clearness with which the voice of the council spoke its choice, in view of the facts since presented by our secretary. My election and consecration, once consummated, cannot be undone. It is for time and eternity. I cannot permit them to be consummated as long as the necessity for any explanation or vindication of them, moral or legal, exists.

"I am constrained, therefore, to reconsider my acceptance of the election. I am not acting hastily: I have come slowly to my decision. I have delayed until I feel in my heart that I am right, and that it is to the best interest of our holy Church and our beloved diocese that I so act. I must under the conditions decline election.

"I hope you and my brethren in the diocese will know that it is with great regret that I lay upon you the task of reopening this solemn matter. Forgive me if I seem to distrust the advice of wise friends, and arbitrarily to follow my own counsel. But God has spoken to my conscience, and He being my helper, I can do no other.

"Praying God's blessing upon you and our diocese, I am yours in Christ and His Church.

"WILLIAM MERCER GREEN."

Emergency Call For Nurses

THE RED CROSS CALLS FOR ONE THOUSAND A WEEK

A thousand graduate nurses must be sent overseas each week for the next two months to meet the requirements of the allied armies, according to the word that has reached us from Lake Division Red Cross headquarters.

The "thousand a week" request to the Red Cross has been made by Surgeon General Gorgas, and Miss Anna Gladwin, acting director of the Lake Division Nursing Bureau, has appealed to Red Cross organizations throughout Ohio, Indiana and Kentucky to speed up enrollment of eligible nurses.

In the six months ending July 31, 703 nurses had been enrolled from these three states—537 from Ohio, 136 from Indiana and 30 from Kentucky; 291 were enrolled in July, August and September must each produce at least triple that figure.

Appreciating that public health must not be permitted to suffer, the Red Cross has been pushing its home care of the sick and its first aid care courses; as well as co-operating with other agencies in recruiting student nurses to fill the depleted ranks of the hospitals.

Notice has gone out that the pay of nurses going into active military service has been increased to \$75 a month for overseas duty and \$60 a month for work in camps and canteens in America. This is in addition to board and lodging, and to the same war risk insurance privileges that are granted soldiers, sailors and marines.

"Nurses will respond to this imperative call if the people in each town will conserve the nurse power and impress upon the nurses that the 'greatest mother in the world' must have thousands of them to meet its obligation to the government," says Miss Gladwin.

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

The vestry of Christ Church, Raleigh, N. C. owing to the increased cost of living, voluntarily increased the salary of their rector, the Rev. Mr. Barber, \$300.

Recent German war orders, which fell into the hands of the allies, put a ban on strong drink: "Avoid drinking wine and alcohol. These drinks render you unfit for combat and will bring severe punishment."

All Churches in England observed the fourth anniversary of the great war on Sunday, August 4th, by holding special patriotic services. Prayers of thanksgiving were offered throughout the empire for American aid in the war.

Ninety-seven girls' clubs have been established under the auspices of the Y. M. C. A., in cities and towns adjacent to army camps, which give the girls something to think about besides the romance of khaki, and supplement the individual homes in providing wholesome entertainment and recreation for the soldiers.

The initials of each of the men and women engaged in war service appear under the star assigned to them on the two service flags of the St. John's Evangelist Church, St. Paul, Minn. A brother of the Rev. Edward M. Cross, Rector of St. John's, has recently enlisted in the Marines. There is a total of 146 gone from the parish.

Bishop McCormick wishes to correct the item in our last issue that he is home incapacitated by a gas attack in France. He is here for a time to care for certain duties in his Diocese and at Washington, according to a plan agreed upon with the War Commission that he should alternate with Bishop Perry at stated intervals in over seas duties.

St. Mark's Parish, Chicago, has purchased the residence of Mrs. Neuberger, owner of the Boston store that city, and a \$40,000 church and parish house will be erected on the site. The house is of granite construction, three stories high and contains twenty-one rooms, representing an original expenditure of \$100,000. The garage will be converted into a parish house.

A service flag was dedicated in the Church of the Epiphany, Sedan, Kas., on a recent Sunday. The parish is vacant and the arrangements for the dedication of the flag at an earlier date had to be postponed owing to the fact that it was impossible to secure the services of a rector or other clergyman, because of a shortage in the Diocese and throughout the United States, occasioned by enlistments.

The wife and daughter Helen, of the Rev. Fuller Swift, Rector St. Clement's, El Paso, together with the Rev. George Daland, the Curate-Organist, and his wife and daughter, while returning by automobile from a Sunday night service held at Fort Bliss, were run into by an army car. The entire party was much shaken and bruised and the car smashed. Miss Helen Swift was thrown out and suffered a concussion of the brain. Under expert medical care she is improving slowly and it is thought she will recover.

More than two hundred Australian Anzacs attended the services at Trinity Church and an equal number at St. Peter's Church, New York City, on Sunday, July 28th, stopping over in the city on their way to the front. A special service was held in their honor at Trinity Church. A message to the Australian soldiers from the Rev. Dr. Manning, who is serving as a volunteer chaplain at Camp Upton, was read by the Rev. Edward L. Reed, one of the junior curates of the parish. The Rev. H. H. Coles, Chaplain of the Australian Navy, preached the sermon. At three o'clock in the afternoon Bishop Burch confirmed twenty-eight of the soldiers.

Our attention has been called to errors in a report of the death of the Rev. W. T. Forsythe, a highly valued priest of the Diocese of Maine, which appeared in a recent number of THE WITNESS. Mr. Forsythe was ordained by the elder Bishop Williams of Quebec, father of the present Bishop. He served in that Diocese not five years but sixteen, and then at Middlebury, Vt., not Middleburg, Va., for

many years, and then Enosburg Falls and Richford in the same Diocese, until he went to Maine in 1914, so that he was fifteen years in Vermont and four in Maine, making nineteen years in the United States after serving sixteen years in Canada.

The handsome new St. Clement's Church, Buffalo, N. Y., constructed of red tapestry brick with white stone trimmings in gothic style, was formally dedicated on Sunday afternoon, July 28th. Over twenty clergymen of Buffalo and nearby cities and towns were in attendance, including the following who took part in the service: the Rev. William Salisbury, rector of St. Clement's; the Rev. G. A. Shaw, rector of Grace Church, Buffalo; the Rev. G. Sherman Burrows, Rev. Dr. C. D. Broughton of the Church of the Ascension, Buffalo; the Rev. Phillip W. Mosher of St. Peter's Church, Niagara Falls. After the service a flag was raised in front of the church. The Rev. David H. Weeks of Niagara Falls, spoke briefly and the congregation sang patriotic songs.

Personals

The University of Southern California has conferred the degree of Juris Doctor on the Rev. Timon E. Owens of Los Angeles.

The Rev. W. H. Willard-Jones, B. D., has been appointed by the War Commission, Camp Chaplain at Camp Perry and Proving Ground. All mail for the chaplain should be addressed to the Proving Grounds, Camp Perry, Ohio.

The Rev. Leonard K. Smith has resigned the rectorship of St. Luke's Church, Des Moines, Iowa, owing to the continued ill health of his family in that climate, and has accepted a call to several points in the missionary District of Spokane, Wash., with headquarters at Prosser.

Mr. Nicholas H. Chavasse, an earnest Churchman, who died last month at his home in Henderson, N. C., and was buried from the Church of the Holy Innocents, was a brother of the Bishop of Liverpool, and of the late Sir Thomas Chavasse of Birmingham, England.

The Rev. Harry Idle, assistant to the Rev. Samuel Tyler in St. Luke's Church, Rochester, N. Y., has been accepted for overseas service by the Y. M. C. A. War Commission, and is now probably on his way to France. He was presented with a purse by the congregation at a meeting of the Men's Club of the Parish held in his honor, Thursday evening, July 25th.

The Rev. E. C. Prosser, Rector of St. John's Church, Columbus, O., and correspondent to THE WITNESS for the Diocese of Southern Ohio, is spending the month of August in St. Paul and Minneapolis, Minn., with relatives and friends. His father, the Rev. J. W. Prosser, who has been a priest of the Diocese of Minnesota for the past thirty years, is a district superintendent of the Minnesota Children's Home, St. Paul.

The Rev. G. G. Bennett entered upon his duties as Rector of St. Paul's Church, Minneapolis, Minn., on the last Sunday in July, succeeding the Rt. Rev. Dr. Remington, Suffragan Bishop of South Dakota who is for the present serving as chaplain with the Minneapolis Base Hospital Unit. Mr. Bennett was formerly Rector of the Church of the Incarnation at Great Falls, Mont., and spent several weeks in Y. M. C. A. service before taking up his work in Minneapolis.

The Rev. Albert R. Parker, Rector of St. John's Church, Fall River, Mass., has assumed his duties as chaplain of the United States Naval Radio School at Harvard University, to which he was appointed recently. Up to the time of his appointment he was a member and officer of the Seventeenth Massachusetts Regiment, State Guard. He was an officer of the regimental supply company, with the rank of Second Lieutenant, and then appointed chaplain of the regiment with the rank of Chaplain. The Rev. Charles A. Jackson, Rector of the Church of the Ascension, a brother-in-law of Chaplain Parker, has been appointed chaplain of the Seventeenth Regiment to succeed him. Chaplain Jackson was one of the color Sergeants of the regiment.

A Letter from Bishop McCormick HOME AGAIN FROM THE FRONT

Returning from France, after having represented the War Commission there since last October, I beg to thank the Church papers and the Church people for a cordial welcome home.

I am glad to report that our Church work is now well established overseas. Bishop Perry of Rhode Island has gone over to take my place. At the expiration of six months of thereabouts I shall hope to relieve him, and thereafter it will be turn about, so that there will always be one of us abroad who has had the chance to become familiar with the situation. Mr. H. C. Ross, who, in spite of newspaper descriptions to the contrary, is not a clergyman, but a Boston layman, remains as secretary, and the office of the Commission continues to be in the guild house of Holy Trinity Church, 23 Ave de l'Alma, Paris. Bishop Perry's mailing address will be the same as mine, in care of Morgan, Harjes & Co., 31 Boulevard Haussmann, Paris.

As reported from time to time through the Church papers, the Paris office is card cataloguing all our men, as far and as fast as their names can be obtained, and every man on arrival in France receives a letter notifying him of the representation of his own Church through its Commission, and of the desire of the Commission to help him in every possible way. We are in close touch with all our chaplains and with many hundreds of our men, and this touch should become more and more beneficial as the war goes on. I urge our Church people to send the names of all our men as they go over, and to use the Paris office freely and fully for information and for communication. Its usefulness has been demonstrated and its establishment has been a hundred-fold justified. Our Church was the first to be represented by a Bishop or an authorized official, and our initiative in this regard has made a marked impression. As is generally known, Bishop Lawrence continues to be chairman of the War Commission, and Bishop Perry's place as chairman of the Executive Committee has been taken by Bishop Reese, and the Rev. Dr. Washburn is installed as secretary. All communications addressed to the War Commission, 14 Wall Street, New York, will receive immediate attention.

While I am in this country, I shall be most happy to answer any questions and to supply any information. I have already had some sixty or seventy requests for sermons, addresses, etc., and I hope to comply with as many of these requests as time and space will permit.

I have been asked to say something, as the result of experience and observation, in regard to the clergy who wish to volunteer for overseas work, and since my return I have received many letters on this subject. Outside direct military service, there are only three ways in which a clergyman of our Church can go, namely, with the American Red Cross, with the Y. M. C. A. or as a chaplain in the army. The Y. M. C. A. is calling for a large increase of men, and quite a number of our clergy are serving with it. They may go as secretaries or as special speakers on the various Y. M. C. A. circuits. With the Red Cross several of our clergy have gone as workers among civilians and refugees, or as searchers in hospitals. Some of them, on arrival in France, have been transferred to the chaplains' bureau, and are now serving as hospital chaplains. The Red Cross Bureau of Hospital Chaplains, of which I was the chief, and in which Bishop Perry succeeds me, comprises the chaplains of base hospitals, evacuation hospitals, mobile units and Red Cross emergency hospitals. Many of our clergy are in this service, and at the present time it would not seem wise to send others, as we already have considerably more than our share. Until quite recently, no other Church seemed to be ready to act in this capacity, and our men were almost the only ones to respond. It now seems probable that the army may decide to take over the whole hospital chaplaincy service, putting the men under army commissions, and until this point is decided, recruiting for the Red Cross hospital chaplain service will be suspended. Application to go as chaplains in the army should be made through the Bishop of Washington, and we will be entitled to our quota of the new chaplains, and must supply them. Of course, all men enlisting as army chaplains must be ready to serve for

the duration of the war, and must comply with all army requirements.

In regard to the whole subject of our clergy who desire to go abroad, I do not wish to seem presumptuous in speaking to my brothers, either of the episcopate or of the priesthood, but I may be allowed to make one or two suggestions, founded, as I have said, on experience and observation. It would hardly seem to me worth while for any Bishop who is in active charge of a diocese to go overseas, except in some directly representative and administrative capacity. The army does not know exactly how to place or how to treat an itinerant Bishop serving in an apparently non-episcopal position. Nor, in my judgment, would the position of Y. M. C. A. secretary or base hospital chaplain, either of which position could as well be filled by a priest, appear quite to justify a Bishop in suspending for any considerable period the exercise of his episcopal office in his own diocese. I submit this with all deference, merely as my own opinion, and without any criticism of any of my brothers who have come to a different conclusion; but I should be surprised if, after actual experience, their opinion did not agree with mine. When Bishops come over in strange and unfamiliar relations, the army might be pardoned for saying, "Bishops we know and chaplains we know, but who are ye?"

As to the other clergy, the question would have to be decided in each case on its merits. Quite naturally we all want to go, and, going, we all want to be at the front. But no man should go merely for the sake of going. Of course we must keep up the supply of chaplains, and we must be ready instantly and adequately to meet any other demand for the ministrations of religion. But it does not seem to me that it is necessary for a clergyman to undertake to do work that can just as well be done by a layman, if in so doing he suspends his own proper function and ceases to act ministerially. If the war goes on, as it seems likely to do, there will be urgent need, whether over here or over there, for every ordained priest of the Church to function as such in the cure of souls, be that cure with the army abroad or at home, or with the people of his own parish, who are

back of the fighting men and supporting the fighting men. If the number of troops rises towards the five million objective, there will be a corresponding rise in the number of chaplains required for the army and in the ever expanding navy. This increase we must meet, and we must correspondingly provide for filling vacancies in the regular parochial work and in the mission field.

Before closing, I wish to bear witness to the loyalty, the bravery, the devotion, and the quiet, modest usefulness of our clergy now serving abroad. Chaplain Danker, who has given his life, is but one of many, both in the regimental and in the hospital service, of whom the Church at home has reason to be proud. Let us remember them in our prayers, and let us hold up their hands in their awful and glorious task. As to what is for each of us his own duty, we must try to keep a proper sense of values, fearlessly to analyze our own motives, and to give just appreciation to advice and authority. Above all things, we must seek by prayer, obedience and self-sacrifice to find out what is the all-conclusive will of God.

Restoration and Deposition

Bishop Weller of the Diocese of Fond du Lac announces:

"On the 21st day of June, 1918, in the presence of Rev. George C. Story and Rev. Arnold G. Fowkes, priests, I remitted and terminated the sentence of deposition from the ministry pronounced by my predecessor, the late Bishop of Fond du Lac, Sept. 4, 1898, upon Rev. Charles A. Hayden, priest, and restored him to the full exercise of the priestly office."

"On the 21st day of June, 1918, in the presence of Rev. George C. Story and Rev. Arnold G. Fowkes, priests, I deposed from the ministry of the Church, Rev. Arthur Clement Chapman, presbyter, he having been suspended from the ministry by me previously, following a declaration in writing, not subsequently withdrawn, that he had renounced the ministry of the Church."

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EDITORIAL

Vox Populi

I have heard several noted religious speakers talk on the subject of religion lately, and I am sorry to say that I am shocked to discover in certain academic circles a tendency toward a religion that differs from that of the Kaiser (and I suppose as a loyal American I ought to thank God for that) in only one particular, in that it is a religion made in America, and not one made in Germany.

Of course the kind of a religion that an American would manufacture is a much kinder, gentler sort of a religion than that turned out in Berlin, but, then, it has the same wretched limitation. You can't pump any more water out of a cistern than that which is in it. That is where a cistern differs from a spring.

Let me quote from one of the very finest of these American orators:

"There will be better preaching and larger aggregate attendance upon preaching when the function has been centered in a small number of persons selected by the only finally conclusive test—the popular demand for their message."

Another of the finest, in bringing back a message from the front, gravely informs us that "there is no demand for Church unity among the men at the front, merely that each denomination shall be more liberal."

Now these two speeches, made by two thoughtful, earnest gentlemen, represent a very common American sentiment: "It is not what God wants, but what we want."

It is expressed by others, less able and more platitudinous, who talk of a modern religion and new thought and Twentieth Century ideas.

I may be very dull, but I can't see any high spiritual possibilities springing from even the unanimous opinion of the estimable gentlemen with whom I play golf, nor a plebiscite from the Chamber of Commerce, or an assembly of organized labor, or even the very cosmopolitan body that we call Congress.

You can't add a million people together as you add dollars. If you have a million dollars, you have a great deal more power than if you have one dollar. But a million John Smiths will know mighty little more than one John Smith about God. In fact, what one John Smith knows about God will pretty nearly neutralize what the other John Smith believes.

If we could assemble spiritual assets as we assemble material dollars, then, when we wanted to know something, we would appoint a very large committee to wrestle with it; but we act very differently. When we want to know something, we consult one specialist, and the poor unfortunate who assembles eight specialists has very little chance for recovery. Eight specialists do not know eight times as much as one specialist.

The curious thing is that the Christian religion comes to us from God through Christ, as a revelation on the authority of His Word, for "He spake as one having authority, and not as the Scribes and Pharisees". His "Verily, verily I say unto you" was not the popular demand of the multitude, but frequently the thing that the multitude did not want to hear.

The Father had sent Him, and therefore He spake. As the Father had sent Him, so He sent the Apostles; and, as St. Paul said, "that which he had received" was the message that he had delivered, and though an angel from heaven spake any other message he was not to be believed.

But Americans do not like authority, and they do not like dogma. Why? Because they have been abused. Of course they have. So have marriage, and money, and medicine. What of it? We put up with authority when we are at war, and with the most arbitrary dogma when we are sick; and I reckon that we need to learn obedience by the things that we suffer.

But we are like children. I used to think adults were supermen; now I know that most of them are children, and many of them very spoiled children.

I simply can't enthuse over the religion that they may create.

There is nothing, we know, that has been worse abused than civil authority. The Kaiser is a standing spectacle of that kind of abuse; and the Bolsheviks, having had a Czar (which is nothing but Kaiser badly spelled), say all authority must be abolished but the authority which they exercise, and that is just one shade worse than the authority of the Czar.

Well, I've heard a lot about the Reformers and their overthrow of the Pope. Yet I would have more freedom under the Pope,

except in the matter of some very formal observances, than I would have in a Methodist Conference or a Presbyterian Synod.

The truth of the matter is that I never saw a job yet that somebody did not have to boss, if it was to be done right. And somebody has to boss this religious job. It isn't a question of having a boss. We have one in this war, and it is a good thing we have. The question is whether he has any constitutional authority to be a boss, and whether, as a boss, he is sane and kind.

Well, to my mind, neither the Kaiser nor the people are good bosses. The one is too arbitrary and the other is too promiscuous and uncertain.

I have mixed up a good deal of late with popular religion. I like its enthusiasm and its friendliness. Who does not like these things? But I am impressed also with its shallowness and ineffectiveness. We are fighting just as ruthless an enemy as the Hun. I don't see much difference between the Hun and the Devil—in fact, the Devil is always with us, and he is a master in the art of warfare.

Surely, if we are to overcome the evil in society, it will be by the same agency that has been successful before, and that agency is the power of Jesus Christ manifested through a united and organized body of Christians. If unity is valuable to the allies, it is to the Church, and if concentrated authority is necessary in fighting the Hun, it is in fighting the Devil.

In either case, it is not what we like, but what we need, and it is not what we Americans prefer, but what our God has commanded.

Personally, I am sick and tired of the man who stands up and shouts against authority and dogma, and then lays down his dogma with an absolute authority.

He can't help doing that. The most dogmatic men I know are those who insist that we shall have no dogma.

If we succeeded in having no dogma, we would stop thinking, and the arbitrary man is not the President, who has a very definite authority, and very clear-cut dogma, but it is the ramping and roaring pacifist, who will have no authority but his own arbitrary assertion of his right to oppose all constituted authority, and no dogma but his own vaporings.

His first cousin doesn't go to church, and doesn't believe anything but the things he doesn't believe. May the Lord have mercy on his soul.

EDITOR'S QUESTION BOX

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

Does Christian Science deny the Divinity of our Lord?

As they define the word "divinity", probably not; but as the Christian religion of nineteen centuries has used the word Divinity, most certainly they do deny it, for the Christian doctrine of the Divinity of Christ, that God, the second person in the blessed Trinity, took on flesh and tabernacled among us, thus becoming Jesus Christ, both God and man, is not the Christian Science doctrine of our Lord's Divinity.

Could a child of Presbyterian parents be baptized in the Church because the parents liked the service?

Most certainly the child of Presbyterian parents, if baptized at all, would be baptized in the Church, for there is nowhere else in which anybody can really be baptized. Whether the Prayer Book service of baptism could be used would depend upon their furnishing suitable sponsors. This Church does not go into the question of intention as to why the parents want the child to be baptized, but rather demands some assurance that the child shall be brought up to lead a godly and a Christian life.

EXTRACTS FROM A LETTER

"I do not believe in vows, and do not think that women ought to be under their husbands' control in this free democratic country. I am an ardent suffragist, and gladly did my bit to help gain the vote of the down-trodden sex, etc., etc."

In gaining the vote for your sex you subjected them to the necessity of taking the vow of citizenship, but that did not place them under the governor's control, but merely caused them to assist in delegating to the governor certain powers that can be better administered by one than by a million.

So the Church does not put women under their husbands' control by taking the marriage vow. That is not the purpose of the vow. But it delegates to the man that which can be done better by one than by two; but the husband's responsibility is as great or greater than that of the wife to the husband. The family is an institution, like the state, and the fact that in every institution we are required to obey some one is good for us. For to obey is better than sacrifice, and Christ Himself learned obedience by the things He suffered.

As we have said before, the word "obey" has no such servile meaning as some would attach to it. It implies obedience merely in the sphere in which obedience is necessary to united action. The soldier obeys his captain, not as a slave, but because unity of action in the regiment can be secured in no other way.

There is no such list of clergy as you request, nor is any clergyman of the Church authorized to change the wording of the marriage service.

Is it not right for an old gentleman to wear a skull cap in church?

Most certainly he may do this.

Is it not permissible for a woman to take off her head covering in church, if faint?

Again, most certainly, but she should not cultivate the habit of being faint.

The rule about head covering for men and women in church is much on the same par as the etiquette of the drawing room. There are times when men go into drawing rooms with their hats off and women with theirs on. Nobody will put them out if the man wears his hat and the woman doesn't, but everybody will feel uncomfortable. So why do it? excepting that anybody would excuse an old man for wearing a skull cap, or anybody would excuse a faint woman for resting her head.

The rule of common sense must be observed alongside with the rule of propriety. In neither case is it an immoral act, merely a matter of propriety, but the law of propriety is fully as inexorable in civilized society as the statutes of the land. At least, no one wants to break either.

I do not believe the thing rests upon the authority of St. Paul. We do not wash one another's feet because Christ did. The thing rests, rather on the ecumenical custom of the Church, which had its basis on the fitness of things. You can no more explain it than you can explain why you take off your hat in the parlor, when calling, and your wife keeps hers on.

There are conventional customs, and the man who doesn't observe them gets the reputation of being peculiar, not wicked.

I hesitate to say that St. Paul was mistaken—I will agree that he spoke many things hard to understand.

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THE MISSIONARY AND THE PUBLIC CONFESSIONS OF THE CHURCH

By the Rev. Francis S. White

"Here am I, send me," said Isaiah, when he went to church and heard God calling for some one to be His missionary. It was a wonderful service, reflecting glory, and worship, and honor due to God, the thrice Holy One, and as the sound and sight and the odors of the worshipful service stirred Isaiah's soul to its depths, he made his lamentation and confession: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

Confessions that count are made only by those who have met God face to face, and have seen in Him not so much the judge and arbiter of human destiny, as they have seen in Him the perfect beauty of holiness. As the glory and the beauty and the fragrance of a holy life become objectively visible to an earnest, observing soul, so do his self-loathing and inner trembling become more sincere. Superficial folks never touch the depths of penitence; people to whom religion is only good manners toward a suspected Presence cannot find relief in confession. A real confession is evidence of life stirred to its depths. That is why the Church makes provision of confession in both her public and private services. Let us take the formal confessions which our mother, the Church, puts into our mouths, and see if they have not some real and living message for this week's meditation.

In the Prayer Book we find a form of confession in the Daily Prayers, the Holy Communion Service and Family Prayers, in the Visitation of the Sick and the Visitation of the Imprisoned, sin-sick souls are offered the medicine of the Cross, which is absolution reached through a detailed confession of one's sins. And in the forms of prayer to be used at sea we read, "When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together and make an humble confession of their sin to God, in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him." This is to be followed by the Confession used in the Holy Communion service, which in turn is followed by the Absolution and the "Our Father".

A GENERAL CONFESSION

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous and sober life, to the glory of thy holy Name. Amen.

We have "erred", "followed too much", "offended", "left undone", and "done". Thus do we recite the verbs which show us what we really are: easily influenced, self-indulgent, self-centered, sick at heart. Do these words describe you or your parish? As you utter them day by day or Sunday after Sunday, do the phrases slip from your lips so that the confession is emptied of meaning? "Miserable offenders!" Did any one ever object to that phrase in your presence, and were you inclined to agree with the objector? "Miserable" is one whom God pities. Who are the miserable offenders in God's sight? Who are those whose actions cause the world to stumble? Are they not those who honor the Lord with their lips, but dishonor Him with their lives—men and women who admire Christ, but who put the claims of self before the wish of God and their obedience to His desire, as expressed in His commandments? God's wish and His command is that all men should come to know Him and love Him. The man who is content to know the Blessed One, and to claim the comfort and help of that Blessed One for his unique possession, even to the neglect of others, can be written down as a miserable offender. These people are

sinners against their own souls as much as those of us who by word or deed have transgressed the moral laws. There is no difference before God between the man who neglects the second commandment and the man who neglects the seventh. For both men are miserable when they see themselves as God sees them—when they see what God wants them to be, and what they really are in danger of becoming—when they catch a vision of God's people as they might have been had they only been willing to subordinate self and put God where He belongs.

"Spare" and "restore". The shame that accompanies confession is of little use unless its blush of contrition is also the flush of earnest resolution. To admit one's sins of omission or commission does not entitle one to be spared. One is spared only that he may redeem his past. One is restored because he has given evidence that his contrition is more than skin deep. To confess that we have done little or nothing to make God's way known upon earth, His saving health to all nations, is no sign that God's pity will restore us. The sparing and the restoring take place when we begin to make up for past neglect and opposition. If the Church men and women of this generation would only wake up to the fact that God cannot forgive unless they truly repent, and that they have not truly repented until they begin to make amends for past neglect, you would see a restoration of the Church to her teaching and healing functions, and you would witness a preaching that would change men's cold hearts to liquid, purifying fires of wise enthusiasm and sober determination.

"Godly", "righteous" and "sober". Let us tie up our wills to these words. Search their meanings, and you will find that where their contents are little understood, there will you find a heathen community. And if, after you see this truth in all its force, you still stay indifferent to the mission work of the Church, know of a certainty that your general confession never has come from your heart, but is a shooting forth of the lips which is disgraceful and insulting to the love and patience and pity of God.

THE CONFESSION IN THE COMMUNION OFFICE

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ, our Lord. Amen.

"Father", "Maker", "Judge". These are words that chisel out a Being more or less distinct to our spiritual perceptions. They are words which shrine ideas that make life not only tolerable, but tolerant. Where a Supreme Being is not thought of in these terms, there is the Church needed. As long as there are places on the earth where men do not yet come together, or neglect to come together, with these words on their lips, so long are we bound to do our utmost to win those places out of darkness into light; and to refuse or neglect to do it is sin.

"We acknowledge and bewail." Strong words these—the language of emotion begotten of conviction—words which have a backward gaze, reviewing the past in the light of the eternal and Divine, and in that light seeing how intolerable that past is.

"Earnestly repent", "heartily sorry". What is it that will make those words as real to the little child of twelve, as he prepares for his communion, as they will be real to the person whose face burns as he thinks of his deeds and thoughts and words? Would it be self-examination in the light of Sinai? Would it not rather be self-examination in the light of the Beatitudes—the light of happiness? Or in the light of the thirteenth

of First Corinthians—the light of love? And both of these under the figure of the Crucified One?

The Holy Communion is an effort to feed the heart life of man with the heart life of God through the crucifixion of Jesus Christ. Sin obstructs the flow of this life, therefore a Christian's business is to put away sin and to neutralize the effects of sin. This calls for confession, for only confession wins the healing power of absolution; only true penitence makes confession real and vital; only a sight or glimpse of the beauty of a sinless life gives one true repentance. Remorse is no proper preparation for communion with the holy Christ, because remorse sees only inability to get away from one's past. Remorse looks only on the ruins one has made, without any plea for a new creation to take its place. True repentance has in view the intention to lead a new life. The new life is not the same old life on another page of history, but, when possible, another life on the same old page of history. And the new life comes from the heart life of the blessed Jesus. To get this new life, we must earnestly repent. The more we see of this life of Jesus, and the more we compare our lives with His, the more earnest will be our repentance, the more sincere will be our confession, the more jealous will we be for the reputation of the White Christ and the White Christ's Church, the more anxious will we be to add to its whiteness, and not be guilty of spotting that whiteness, the more anxious will we be that our negligences and ignorances shall not contribute to the weakening of his cause. All these contributing causes make the confession real and save us from the danger of using titanic words, with no appreciation of their power to destroy as well as help.

"For thy Son Jesus Christ's sake forgive us all that is past." Of our own selves we cannot conceive what punishment sin involves. The death of Jesus is what we must study as well as plead. The suffering, mutilated body of Jesus alone brings home to men the cost of winning forgiveness—the awfulness and horrorableness of sin. This death it is which spells life, newness of life, to the awakened sinner. This is the substance of our preaching to the world: "Christ Jesus and Him crucified." Put the Crucified One between yourself and your past, and the beauty and power of His sacrifice will strengthen your penitence and transform your remorse. This is the only chance that parishes and parishioners will have to save themselves from despair and remorse as they contemplate a past that has been scornful and neglectful of missions, and so have crucified the Son of God afresh, and put Him to an open shame in the sight of those who never yet have understood that the message of the Cross is a universal and eternal message, meant for all sorts and conditions of men, and not for the favored few.

THE CONFESSION IN FAMILY PRAYERS

Most merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws. But, O gracious Father, who desireth not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

"Purer eyes than to behold iniquity." Wouldn't it help the personal religious lives if family prayers were revived and children taught the shamefulness of doing or thinking in the sight of the pure God that which they would be ashamed to do or "think aloud" in the presence of the family? Let us teach our children to put themselves in the presence of God and look over each day before they go to bed, and talk it over with the gentle Jesus, as some fortunate ones do with their parents. If we had the home confessional, there would not be so much need for the Church confessional, because we would the more seriously "judge ourselves, brethren, that we be not judged of the Lord". Why not resolve to re-establish this self-examination time in the family life? And why not resolve to let that examination relate itself to our duties to fellow Christians, and more especially to non-

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

In these days, when our interest grows more and more world-wide, surely distant Liberia and Africa come in for a share; and while on the subject of interest, why not have more in our monthly magazine, the Spirit of Missions, about as world-wide and interesting a magazine as one could wish for.

Our interest in our missionaries and their work should be at least equal to our interest in our soldiers and our war work, which brings another question to one's mind: Why, when prayers are offered at Church services for our soldiers and our allies, do we not offer prayers for our missionaries at the same time?

Speaking of prayer, we read in the daily papers that three cardinals in the Roman communion have made an appeal to the people of America to pray three times daily for the guidance of our rulers, the success of our arms, the unity of nations and the welfare of heroes. Also that the business men, as well as women war workers in Evanston, Ill., will suspend thirty seconds at noon each day for silent prayer for the success of American and allied armies.

Here is a letter written by Mrs. F. H. Shults, the nurse in charge of the House of Hope, in Nopala, Mexico:

"About a year ago Bishop Aves asked me to go to Nopala, to the Casa de la Esperanza, to work under Dr. Aves for one month. If my work was satisfactory, and I liked it, we were to make further arrangements. When I had been there two weeks, Dr. Aves decided to leave the hospital and help his services to the U. S. army, which services were accepted. I agreed to take charge of the hospital until a doctor could be secured. The work is most interesting, and I loved it and the people, especially the children.

"Of course there were cases which I could not handle, as, for instance, the woman we knew as Lina. That was a very serious case. I took her to Mexico City, with valuable help from Miss Whitaker, and placed her in an English hospital. Unfortunately, it was too late, for she died a month or so later.

"A little girl was brought in to us from the mountains, who had been shot just behind the knee. Gangrene had already set in. This case also I took to Mexico City, and again asked for and received Miss Whitaker's help. This child stayed one month at the American hospital. Dr. Ufelder operated twice without charge, grafting the bone from a sheep's leg on to the bone of the child's leg, which was a great success. I took her back at the end of a month to the Casa de la Esperanza, where she stayed two months longer, when her father took her home well. Her father says she continually asks to be taken back to the hospital.

"Following this, we had an epidemic of typhoid fever, and when I had

Christians of our time? If we did these things in the bosom of the family, the result would be more life to the nourishing bosom of Mother Church.

"Deeply sensible." Jesus Christ is so anxious that we should not stay superficial, especially in our religious life. If we must run shallow in our lives, let the shallows appear in our work, or our amusements, but not in our religion. God and Church want us to be sensible way, way down in our hearts. And it is home religion that forces its way down into a man's heart; it is home worship and home searchings that get down below the surface; it is at home where one should be his or her real self. The Church's mission will never be what Christ ordered it to be until the home altars burn with the fires of service and sacrifice, until the home walls echo to the confessions of those who realize their lack in manifesting the beauty of a holy family. The home councils include plans for the advancement of God's Kingdom on earth. So in the worship of home, the worship of the prayer desk and the worship of the Altar are we taught the value of those real confessions which come from the heart of people who have seen and loved Jesus Christ, and wish to follow in the blessed steps of His most holy life, and who realize, as they see and follow, the reasons why they are so far behind Him in the way, and the importance of leading others less fortunate than ourselves in the same way, which is the missionary way.

five or six cases desperately ill, I asked for a doctor from Mexico. Dr. Carrion came and prescribed for the patients, and we paid for this visit from funds which the people at home had kindly sent to the hospital. Later, I met, at the home of a very sick man, Dr. Cosio of Huichapan, which is the next small town to Nopala. I found Dr. Cosio all one could desire as a doctor and a gentleman, and was able to arrange with him such cases as I could not handle by myself. For a number of months this doctor was prompt to serve, and no matter how much work he did, or how many patients he saw, or whether it took him one day or two days, he never charged over thirty-five pesos a visit. Two months ago he received an offer of a larger work and accepted, so we are again without a near-by doctor.

"In the fall came the disaster of the crops being frozen, which means much suffering. Since that time the Casa de la Esperanza has taken the place of a social center as well as a hospital. We have given clothing to sixty-eight children and to that many more adults. We have fed many mothers and infants, and we can scarcely keep count of a measure of corn here and a litre of milk there, and some fresh eggs for this one, and a little wine, even, when necessary.

"After December 1st we received three boxes of children's clothing from Massachusetts. At Christmas time came enough help to enable us to give a beautiful Christmas celebration, with some little gift to more than three hundred children. The Blue Book Store, the American Drug Co., the National Railroad, Bland Brothers and the Bible Society have given valuable help.

"In all of the work, Mrs. Salinas, the wife of our Mexican clergyman, has stood by me, always ready to render any assistance in her power. I have received from every one in the neighborhood the utmost courtesy. We all trust that the hospital will be of great help to the people in their hours of need. Six hundred and eighty-four people have been assisted, besides the beggars."

To this the Archdeacon adds: "Mrs. Shults' work with the sick and the hungry little babies goes on all the time. The funds given for milk and for other food for the little ones is being carefully used, and not lavishly expended, for it will have to cover a long time yet, and the new crop of corn is just beginning to look bright and give promise for the fall."

Two Bishops to be Consecrated

PRESIDING BISHOP ANNOUNCES ORDER OF SERVICE

BISHOP SUFFRAGAN OF N. C.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Henry Beard Delany, D. D., Suffragan Bishop-elect of the Diocese of North Carolina, as follows:

Time, 11 a. m., October 18, 1918 (St. Luke's Day).

Place, St. Augustine's Chapel, Raleigh, North Carolina.

Consecrators, Rt. Rev. Dr. Cheshire of North Carolina (presiding), Rt. Rev. Dr. Bratton of Mississippi, Rt. Rev. Dr. Darst of East Carolina.

Presenters, Rt. Rev. Dr. Weed of Florida, Rt. Rev. Dr. Leonard of Ohio. Preacher, Rt. Rev. Dr. Lloyd.

Master of ceremonies, Rev. Henry L. Phillips, D. D.

BISHOP SUFFRAGAN OF ARK.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Edward Thomas Demby, Suffragan Bishop-elect of the Diocese of Arkansas, as follows:

Time, 10:30 a. m. St. Bartholomew's Day, Aug. 24, 1918.

Place, All Saints' Church, St. Louis, Mo.

Consecrators, Rt. Rev. Dr. Winchester, Bishop of Arkansas (presiding), Rt. Rev. Dr. Kinsolving, Bishop of Texas, Rt. Rev. Dr. Johnson, Bishop Coadjutor of Missouri.

Preacher, Rt. Rev. Dr. Gallor, Bishop of Tennessee.

Attending Presbyters, Rev. D. E. Johnson, D. D., Rev. F. A. Garrett. Master of Ceremonies—Rev. H. W. Mizner.

DANL. S. TUTTLE,
Presiding Bishop.