

The Witness

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

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A CONFERENCE OF BISHOPS AND EXAMINING CHAPLAINS AT CHICAGO

HOW SHALL WE TRAIN MEN FOR THE MINISTRY?

Representatives from nineteen Dioceses in the four Western Provinces assembled in Chicago on May 2nd and 3rd, and discussed various changes that should be made in the Church's methods in training men for the Ministry.

The Conference was called by the General Board of Religious Education and was part of a carefully organized plan by which the Board is endeavoring to learn the mind of the Church on the changes that should take place in Theological Training, so that it can fulfill the commission of the recent General Convention and present at the next Convention a plan for the training and ordination of men to the Ministry more in line with the needs of the modern times than the present Canon.

The following Bishops, Examining Chaplains and representatives of other educational agencies were present: Rt. Rev. Nathaniel S. Thomas, D. D., Bishop of Wyoming; Rt. Rev. William Walter Webb, D. D., Bishop of Milwaukee; Rt. Rev. T. I. Reese, D. D., Bishop Coadjutor of Southern Ohio; Rt. Rev. H. L. Burleson, D. D., Bishop of S. Dakota; Rt. Rev. G. H. Sherwood, Bishop of Springfield; Rt. Rev. J. R. Winchester, D. D., Bishop of Arkansas; Rev. W. W. Barnes, Chairman, Examining Chaplain of Nebraska; Rev. H. P. Nichols, D. D., Chairman of the Council, New York; Rev. F. L. Palmer, Examining Chaplain of Minnesota; Rev. Lester Bradner, Ph. D., Director of Department of Parochial Education, G. B. R. E., New York; Rev. E. H. Rudd, Examining Chaplain of Iowa; Rev. J. R. Stalker, Examining Chaplain of Ohio; Rev. Charles E. Byrner, Examining Chaplain of South Ohio; Very Rev. S. A. Huston, Examining Chaplain of Wyoming; Rev. George Long, D. D., Examining Chaplain of Quincy; Very Rev. B. I. Bell, Examining Chaplain of Fond du Lac; Rev. James E. Wilkinson, Examining Chaplain of Western Michigan; Rev. E. P. Miller, Examining Chaplain of Oklahoma; Rev. W. C. DeWitt, S. T. D., Dean, W. T. S., Chicago; Rev. William Burrows, Examining Chaplain, Indianapolis; Rev. J. H. McKenzie, D. D., Examining Chaplain, Michigan City; Rev. F. F. Kramer, Ph. D., Warden, Seabury Hall, Faribault, Minn.; Rev. W. L. DeVries, D. D., Examining Chaplain, Washington; Rev. John H. Page, Examining Chaplain, Springfield; Rev. Frederick S. Penfold, Examining Chaplain, Milwaukee; Rev. P. C. Wolcott, D. D., Examining Chaplain, Chicago; Rev. F. L. Carrington, Examining Chaplain, Dallas; Rev. William E. Gardner, D. D., Secretary G. B. R. E., New York; Rev. L. C. Lewis, Professor, Western Theological Seminary, Chicago; Rev. B. S. Easton, Professor, W. T. S., Chicago; Rev. Theodore Foster, Professor, W. T. S., Chicago; Rev. S. A. B. Mercer, Ph. D., Professor, W. T. S., Chicago.

The Conference was opened by Dr. Nichols, Chairman of the Council on the Education of Postulants and Candidates for the Ministry. He stated that this Conference was the first of a series which the Council plans to hold for the General Board. He stressed the importance of ascertaining the mind of the Church on the requirements essential for the Ministry of the present day and at the same time to familiarize the Church with the complexities attending the determination of those requirements, and the putting of the same into effect. He informed the Conference that the Council would be greatly helped in its work if they would discuss the following questions:

"Can there be an irreducible minimum in the educational requirements of candidates for ordination?" "What should that irreducible minimum be, and what normal or standard qualifications should be provided for admission to the Diaconate and for admission to the Priesthood?" "In what way should a standard be modified for men who apply under peculiar circumstances, such as maturity of age, from a foreign race or of a foreign speech, or from the Ministry of other Christian bodies?"

Dr. Nichols urged that the Conference should that irreducible minimum be, and what normal or standard qualifications should be provided for admission to the Diaconate and for admission to the Priesthood?" "In what way should a standard be modified for men who apply under peculiar circumstances, such as maturity of age, from a foreign race or of a foreign speech, or from the Ministry of other Christian bodies?"

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many conferences have been held and the whole subject of Theological Training has received a Church-wide study.

The Council decided to prepare and put forth for the information of those especially interested, a summary of its discussions and of those of the Chicago Conference. A committee on such a statement was appointed, consisting of Dr. Nichols, Dean DeWitt, Dr. DeVries and Mr. Palmer. This statement will present the various points of view that have been before the Council and the outline of the plans involved and the discussions that have ensued. It will be circulated from the Central Office of the General Board within a few weeks, with the hopes that a beginning can be made on a Church-wide discussion of the subject during the summer and at the Provincial Synods which meet in the autumn.

The next meeting of the Council will be held in the early autumn.

The "America Day" Service in London

IS REPRODUCED AT GRAND RAPIDS, MICH.

A patriotic service of more than local interest was conducted by the Very Rev. Francis S. White, Dean, in St. Mark's Pro-Cathedral, Grand Rapids, Mich., on Sunday, April 29th, at 11 a. m. It was a service of intercession and recognition in behalf of the army and navy and other organized forces of the United States and of the allied nations. It was a reproduction, with minor changes, of the service held April 19th in St. Paul's Cathedral, London. Bishop McCormick preached the sermon, taking as his text II. Maccabees, 12th chapter, verses 13 and 14, being the text used by Bishop Brent of the Philippines in his sermon at St. Paul's, London.

what America has done. This morning we rejoice at the news that Congress has passed the bill for selective draft, and that for this war the United States would have a fair, democratic and efficient system of military and industrial service, which we trust may be followed later on by universal compulsory training as an established part of the life of our country. To be so drafted is now not a disgrace, but the highest honor which can come to any American citizen. This service is not only in behalf of the army and navy, but of the other organized forces of the United States and the allied nations—that is to say, the commercial, the manufacturing, the agricultural, the scientific, the educational, and the religious forces, war relief and the Red Cross. Every one of you must be ready to find or be put into a place. Military experts tell us that the war will likely last through the year 1919. By that time it is probable that America will have 1,000,000 or 2,000,000 troops in the field. So today, as I did nineteen years ago, when our men left for the Spanish war, I beg you to join me in prayer and intercession for those who now go forth. And we shall also salute the flags of the allied nations, and especially those of England and of France, the countries whose representatives are now on our own shores to help us to prepare out of their experience and advice for the tragic and terrible matters that lie ahead of us and of all the world. We now go forth like the Jews of old to try the matter in fight by the help of God, committing the decision to the Lord of the World, and giving to our men the watchword, "Victory is God's!" After the sermon, the flags of Russia, Serbia, Italy and Japan were unfurled by Boy Scouts, and then, during the playing of the "Marseillaise" the French tri-color was unfurled. The "Marseillaise" was followed by "God Save the King", during which the British union jack was brought into the Chancel. Then there was a pause, while another Boy Scout walked into the Chancel, took Old Glory from one of the Servers and waved it on high. As the American flag was raised, a bugler blew "To the Colors", and those men who were there in uniform came to attention and saluted the flag.

A Story Worth Passing On

Bishop Frederick Foote Johnson quotes, in "The Church News", the following from a communication written to him by a faithful missionary working in the Diocese of Missouri: "You were kind enough to say that you are glad that I am in this part of the country. It does get lonesome at times. But the work is so big and important! * * * Just think! By actual count, seventy-six per cent of the people of this city belong to no Church, and do not regularly attend Church! It's slow, hard work. But it's so worth while! I sometimes feel as the boys in the army must feel after just marching and marching day after day, and then marching some more. And then a sight like Easter comes, with forty-eight people to be fed from God's Altar; and I then wonder why God ever let me, so imperfect, have such a big task; and my heart cries out:

"Oh, lead me, Lord, that I may lead The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed Thy hungering ones with manna sweet."

The Bishop says: "If such a letter were sent to the Board of Missions from Alaska or South Dakota, or Arizona, it would seem to the Board worth while to print it in The Spirit of Missions. It is from a congregation which reported thirty communicants in 1911."

A CALL TO THE COLORS

BY DR. JAMES E. FREEMAN

It seems but a short time ago that the great nations overseas issued their mighty summons to their sons—calling them to the colors. The readiness and promptness of the response was thrilling as we witnessed it during the fateful weeks in late July, 1914. After all, it was only a human call to a great service in defense of national honor and pride, and the maintenance of the integrity of the state. The call came to a people steeped in selfishness and gross indifference to the high claims of God. Said Admiral David Beatty, as with brutal candor he surveyed English life at the beginning of the war: "England remains to be taken out of the stupor of her self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue."

In other words, the world at large has heard a summons, a call to other standards than those of the nations. It is a trumpet call to the mighty standards proclaimed by God Himself. Standards that are revealed in the age-old experience of humanity; yes, standards upon which our boasted civilization is built and without which it cannot endure. What of America in this pregnant hour? What is the call here? Is it to an enervating, a soul-destroying prosperity? Is it a kind of bigness in things commercial? Is it to a so-called "broader culture"? Is it nothing more than these? Then let us prepare for the great judgment: "As the nations which the Lord destroyed before your face, so shall ye also perish."

Surely, it is a call to higher standards of corporate and individual living that man is bidden to today. Europe has nobly answered this call, and, says H. G. Wells: "Our sons have shown us God." Out of the storm, the peoples of Europe will emerge purified, "yet so as by fire." We owe it to the state, to the fireside and the altar, to answer now to the call to Divine standards of living. If our religious motives have been mixed with selfish ambitions; if our individual and corporate life has been lived on low levels; if in our "proud isolation" we have grown careless to the claims of a purer and finer moral life; yes, if we have forgotten God and His eternal laws, let us to our knees for forgiveness. As true patriots of the state, as lovers of men and obedient sons of God, let us pledge anew our fealty to our great standards, that "this nation under God shall not perish from the earth."

"If drunk with sight of power, we loose Wild tongue that have not Thee in awe;—
Such boastings as the Gentiles use Or lesser breeds without the Law;—
Lord God of hosts, be with us yet, Lest we forget—Lest we forget."

—Courtesy of the Minneapolis Tribune.

Bethlehem Schools Give \$5,566 Offering

The Church Schools of the Diocese of Bethlehem sent representatives to Christ Church, Reading, Pa., on Saturday, the 28th of April, at which time the Lenten offering was presented. The service of presentation was preceded by a luncheon served in Wood Memorial Parish House for the Clergy and delegates. There were 15 of the Clergy of the Diocese present, and delegates from the majority of Parishes. Bishop Talbot presented the offering, which amounted to \$5,566.56, which was \$200 more than what was given at the service the year before. It is hoped that when all the Parishes are heard from the Diocese of Bethlehem will be able to give \$6,000 to the Board of Missions from the Sunday Schools. The Rev. Mr. Betticher of the Church Missions House preached a very inspiring sermon.

ence form its own organization by electing a Chairman and Secretary. Rt. Rev. H. L. Burleson, D. D., Bishop of South Dakota, was chosen Chairman, and Rev. W. W. Barnes, Chairman of the Provincial Board of Examiners of the Seventh Province, was elected Secretary.

The members of the Conference were guests of the Western Theological Seminary, and much of the success of the Conference was due to the very liberal hospitality arranged at the Sherman Hotel by Dean DeWitt.

The following day the Council on the Education of Postulants and Candidates for the Ministry met at the Western Theological Seminary. A large number of the members of the Conference attended the meeting of the Council. Most of the day was spent in discussing the very valuable suggestions made by the Conference to the Council.

As the work of this Council is still in its formative stage and will continue to be so for at least another year, any conclusions in discussions and the formulation of a proposed canon cannot be determined until

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

FIFTH SUNDAY AFTER EASTER THE COLLECT

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

This prayer keeps us going onward and upward! All good things come from God. Why is it that so many of us forget to acknowledge Him as the Source of good things? God is the Source of a good home, good parents, good food, good clothes, "good everything." Yet how many parents help their children realize that God is using them as His agents, His representatives, in the giving of good things? And by the way, what do you call "good things?" And how do you get them? Are you supplicants to God for these good things?

The Collect seems to infer that God would inspire us to think good thoughts. And He will if we only give Him a real inside chance. "Think those things that are good." Mother Church wants us to lift up our minds in religion as well as our hearts. We must implore the help of the Inspirer. "His that gentle voice we hear." God does not commandeer our mind life. No brag, no bluster, no bluff with God. He makes our religion sweetly reasonable. So many emotional forms of religion are so unreasonable! This Collect reminds us that if our daily lives are to be full of good works they will be "good" in God's sight only in so far as He inspires. He directs or guides them. "God longs to bestow His gifts, but He longs still more that we should seek them from Him, so that we may receive them profitably and with the fulness of His blessing." How patiently and persistently Mother Church keeps reminding us that without God we can do no good thing. From Him alone proceeds "all holy desires, all good counsels, all just works." St. James is most emphatically right: "Every good gift and every perfect gift is from above."

A risen life is an upward looking life; as I saw it put the other day: "When the outlook is dark; try the uplook." The more we "look up" the easier will it be for us to "look out." Easter involves the Ascension; when we lift up the eye, when we lift up the heart we soon find that we must also lift up the voice. Rogation is the act of one who ceases interrogation long enough to say: "Speak, Lord, for Thy servant heareth."

THE EPISTLE

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unstained from the world.—St. James 1:22.

"Deceiving your own selves." You can "fool" yourself, you can "fool" your neighbor, but you cannot "fool" God; and yet, alas, that is what a large part of many religious observances so often involves—playing a part, looking into a mirror, praying with one's self.

Remember the rich man in the Gospel story who fooled himself and his neighbors, and began his plans to tear down old barns and build bigger ones, and then God says: "Come home, poor fool!" A fool in God's sight is a man who looks into a mirror thinking to see his real self. He is one who points out the road but never goes along that road himself; he is the preacher who does not practice; he is one who holds the mirror up to nature and "plays a part." Life may be playing a game, but it never was playing a part, Shakespeare to the contrary, notwithstanding. "Life is real, life is earn-

est." Religion is life, that is the reason. It is real and earnest. "If any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "To be, rather than to seem to be," is a good motto; but a better one is, "to seem and to be." Why bridle the tongue? Because unbridled speech is what more often makes a man foolish than any other one function of his mental life.

Pure religion has two aspects as far as the world is concerned; viz.: to do something to prove the sincerity of one's professions; and also to win for one's self "the white flower of a blameless life." No "fool" can successfully do these two things; and when one has done these things he has only done the outside religious things, which will prevent his fooling himself and his neighbor in the sight of God. After that he must get down to the inside things with God alone looking on. The Gospel shows us how to make religion a real thing between a man and his God; a job which is no slight-of-hand or tongue-work either when you get down to business.

THE GOSPEL

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

"In My Name." Here is the key to the right religious attitude towards God. Bishop Doane, in his comments on this Gospel, says: "The contrast in this Gospel is between speculative wonder, idle curiosity, impertinent questioning, useless attempts to comprehend the incomprehensible, and the ASKING for what we can receive. We lose the connection somewhat because the Gospel begins in the middle of the verse, and because we translate two words by one word. 'In that day,' the day of Pentecost, the Pentecostal period which lasts on till Christ shall come again, 'in that day ye shall ask me nothing,' would better read, 'on that day ye shall question nothing, for ye shall be guided into all truth.' Doubt, uncertainty, curiosity, shall fade before the fulness of faith, which the substance of things hoped for, and the evidence of things unseen. Every form of anxious and reverent, or of curious and cold hearted inquiry shall give place to the certainty of knowledge."

The other "ask" of this Gospel is the asking of prayer. In this very promise of the power of prayer comes the first fulfillment of that word, "ye shall not inquire;" the beginning of that time when Christ should "no more speak in proverbs, but speak plainly."

Prayer is the means of insight into things before unknown. That is why the Collect asks for inspiration, and why Christ bids us ask "in His Name." We cannot ask for what Christ would not ask. Any answer to prayer must be to fill up joy, not to protect us against that tribulation which is necessary to sift chaff from wheat.

Again note that in your religion you are to "cheer up." "Faint heart never won fair lady." Your religion

if it does not promote a cheerful life, does not fill you with the joy of the Holy Ghost Who is the Life Giver, and hence the Inspirer of the joy of living, will not win anyone to that religion. If you want the good things of life, then you must ask the Father for inspiration to think out clearly what "life" means, and "good" means, and "joy" means. And the answers to these questions you will find in Him Who came forth from the Father into the world, and yet left the world to go to the Father. And in His giving left "earth crammed with heaven." And if you say where do you find the warrant for this statement, I reply, in the Ascension, and in Pentecost, which, to adopt a phrase from Bishop Doane, "have inspired me to turn my interrogations into more earnest, patient and continuous rogations, and so given me inner peace and quiet, joyful faith." F. S. W.

The Power of Self Discipline

Our spiritual Lent is over, but with the call to war there comes to us from every side a summons to self discipline.

Mr. Lloyd George told the English some time ago that what they needed was a national Lent and now our leaders are telling us the same thing. We must deny ourselves, we must give up many luxuries, we must discipline our appetites, we must cease our American waste and grow economical. And we will not find this easy.

In the "Imitation of Christ" there is a famous chapter on "The Examples of the Holy Fathers."

"Consider the lively examples of the holy fathers in whom true perfection and religion shined; and thou shalt see how little it is, and almost nothing, which we do now in these days. The saints and friends of Christ served the Lord in hunger and thirst, in cold and nakedness, in labor and weariness, in watchings and fastings, in prayer and holy meditations, in many persecutions and reproaches. O how strict and self-renouncing a life led these holy fathers. What rigorous abstinences did they use. In the day they labored and in the night they attended to continual prayer. Therefore, they were poor in earthly things but very rich in grace and virtues. Now he is thought much of, who is not a transgressor and who can with patience endure that which he hath undertaken."

If the contrast was so great between those who gladly endured self discipline and those in Thomas a Kempis day who could not discipline themselves, what shall we say of our own time?

Francis Thompson expresses our own attitude to self discipline when he says: "To our generation uncompromising fasts and severities of conduct are found to be piteously alien, not because, as rash censors say, we are too luxurious but because we are too intricate, nervous, devitalized. We find our austerities ready-made. The east wind has replaced the discipline. Merely to front existence is a surrender of self, a choice of ineludibly rigorous abnegation."

And now the demand comes that an intricate, nervous, devitalized civilization must not only front existence, but present a valiant front to an existence stripped bare to the east wind of self-denial, and it may be, of sorrow and distress.

We will do this cheerfully and willingly at the call of Patriotism, but we will do this more willingly and certainly more successfully and efficiently if behind the call of Patriotism there is the motive power of religion.

We must think anew of the Christian life under the simile St. Paul so often used—an athletic contest, a race hard and long, for the winning of which the runner must strip himself of all that would impede his progress. "Let us lay aside every weight and the sin that doth so easily beset us."

We must recover the lost idea of the severity of religion. Like the rest of our life we have made religion very easy. We have lured worldly people into the Church by telling them that they will not have to give up much of their worldliness. We have preached the "comfortable" gospel of Jesus Christ.

We must now win ourselves and win others by a higher appeal—the appeal of the suppression of self, the appeal of self-sacrifice. If we are not to be slackers and shirkers we must remember that our old ease and comfort and self-indulgence can "come forth by nothing but by prayer and fasting."

The fact of material war ought to make us enlist anew in its counterpart, the spiritual warfare. And if we are warriors in the spiritual warfare we shall more likely be victors in the material war. It is only a Christianity which shares the suffer-

COMMENTS ON THE NEW LECTIONARY

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

FIFTH SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. after E's't'r	Num. 27:12-end Isa. 33:5-22	Heb. 1 and 2	Dan. 10:1-14	Rev. 1:1-18
M.	Num. 31:1-31	3 and 4	Deut. 25:13-end	Matt. 6:24-end
Tu.	32:1-33	5 and 6	26	Luke 11:1-13
W.	36	7	27:1-10	John 6:24-40
Ascension Eve	Gen. 5:18-24	Luke 24:44-end
Ascension Day	Lev. 16	8 and 9	Zech. 14	Eph. 4:1-10
F.	Deut. 31:14-26	10:1-18	Deut. 28:1-14	4:11-24
S.	34	10:19-end	28:15-48	1 Pet. 3:8-end
S. after Ascen.	32:45-end Isa. 43:16; 44:5	Col. 2:8; 3:7	Zeph. 3:8-end	Acts 1

We are now within a few days of the commemoration of the Ascension of our Lord, and are approaching Pentecost. The Collect, Epistle and Gospel have to do with both. In the Gospel, our Lord declares, summing up His whole life, "I came forth from the Father and am come into the world; again, I leave the world and go to the Father." The Holy Spirit is only implicitly contained in Gospel and also in Epistle, but in a remarkable manner. Without the regenerating influence of the Holy Spirit, belief in the Christ is unavailing. "Ye shall be scattered every man to his own," and the mirror of consciousness in which the unregenerated man beholds himself does not carry with it true self-knowledge; nor is such a man able to see into or abide in "the perfect law of liberty." The Collect supplements this negative implication of the need of the Spirit by a positive petition for inspiration. How, now, does the New Lectionary at this point fit in with these fundamental and timely teachings? In the life of Christ (Sunday evening) we anticipate the Ascension by a message from the Ascended and Glorified Lord, "the first begotten of the dead and Prince of the kings of the earth," who "has the keys of death and the unseen world." This message comes fittingly through one who was "in the Spirit on the Lord's day."

The accompanying Old Testament is

ings of Christ which will be worthy to have a share in the victory of Christ over injustice and cruelty and international crime and barbarity.

Now that the call has come to think more seriously, let us think more seriously of our religion. Now that the call has come to live more seriously, let us live our religion more seriously. We are in a world of war in which everything must be sacrificed to victory.

Let the presence of daily danger, let the call to daily sacrifice, let the summons to what is brave and heroic in our nature awake in us a determination to do our full duty as citizens in the Kingdom of God, soldiers in the Christian army. H. J. M.

Session of Archdeaconry of Reading

The Spring session of the Archdeaconry of Reading, Pa., was held in St. Gabriel's Parish, Doulassville, Pa., the Rev. William du Hamel, Rector, on May 1st and 2nd. The opening service of Evensong was on Tuesday evening, with greetings from the Rector and a reply from the Archdeacon, the Ven. H. E. A. Durell. The Rev. Walter C. Roberts, Rector of St. Mark's Church, Mauch Chunk, preached a very stirring sermon on "The Church and the Nation." After a celebration of the Holy Communion at 7:30 a. m., on Wednesday, and a breakfast, the Clergy met for the business session and the hearing of papers, with discussion. The general theme was, "The Church in War Times." A paper on "The Church, the Army and Navy" was read by the Rev. A. E. Clattenberg, Rector of St. Peter's Church, Hazleton. "The Church and the Red Cross" was the subject of a paper by the Rev. James B. May, Rector of Trinity Church, Lansford, and the Rev. J. D. Hamlin, Rector of Trinity Church, Bethlehem, spoke on "The Church at Home." A very helpful Quiet Hour was spent in the Church from noon until the hour for luncheon, conducted by the Rev. Charles F. Scofield, Rector of St. Mary's Church, Warwick, Pa. Although the Bishop was unable to be at this Archdeaconry, as he was meeting with the women at the regular Auxiliary meeting at Towanda, he sent a message of cheer.

It is the Bishop's hope to meet all his Clergy for conference and spiritual inspiration regularly twice a year. The first meeting is planned in conjunction with the Sunday School Institute at South Bethlehem the latter part of June.

from the book of Daniel, which occupies the same relative place in the Old Testament that Revelation does in the New. In the Old Testament historical course (Sunday morning) we have the account of Moses going up into Mount Abarim and appointing Joshua as his successor—a man in whom was the Spirit, anticipatory of the higher Pentecostal gift of the indwelling Christ. The second lesson covers the life of the Lord, as does His declaration above quoted from the Gospel: His coming into the world and at last sitting at the right hand of the Majesty on High. The Old Testament alternative is a vision of Jehovah as exalted and dwelling on high; a state to be shared by everyone that walketh righteously; whose eyes shall see the King in His beauty and the land that is far off; from whence also He will save us.

The principal week-day, of course, is Ascension, on which we employ in the Old Testament historical course, the Levitical law of the High Priests entering into the Holy Place to make atonement there by offering the blood of the slain, the life that has passed through death; and this is explained in its Christian fulfillment by the second lesson; the Christ fulfilling and abolishing the Levitical Priesthood. In the evening, we give St. Paul's treatment of the Ascension, backed by Zechariah's vision of the complete triumph of holiness, so that "every pot in Judah shall be holy."

Bishop Tuttle's Surplice Catches Fire

While officiating in St. Stephen's Church at Ferguson, Mo., on Sunday morning, April 29th, the Rt. Rev. Dr. Tuttle, the Presiding Bishop of the American Church, narrowly escaped serious burns as a result of his surplice catching fire from a candle on the Altar. A number of members in the congregation immediately started towards the Sanctuary to assist the Bishop in extinguishing the fire. The Rector of the Parish, the Rev. James D. Simmons, who was standing near the Bishop, stepped forward and quickly beat out the flames. After a few minutes quiet in the Church was restored and the Bishop continued with the service.

Stars and Stripes in St. Paul's, London

A telegram from London in the secular press states that the Stars and Stripes are to have a permanent place in St. Paul's Cathedral along with the flags deposited there by the famous British regiments. The Dean of St. Paul's has expressed himself strongly in favor of the suggestion to deposit flags of five American battalions, known as the American Legion, in the Cathedral. There will be a commemorative tablet giving the names of the officers and the numbers by which these American battalions are designated, which are the Ninety-seventh, Two Hundred Eleventh, Two Hundred Twelfth, Two Hundred Thirteenth and Two Hundred Thirty-seventh.

Rector Addresses Oddfellow Lodge

The Rev. Stephen H. Alling, Rector of St. James' Church, Sault Ste. Marie, Mich., delivered the annual address before the Sault Ste. Marie Lodge, No. 123, I. O. O. F., and seventy members of the Bessemer and Arthur Lodges of Sioux, Ontario, Canada, on the occasion of the celebration of the ninety-eighth anniversary of the founding of Odd Fellowship in the United States, on April 22. The members of these Lodges attended St. James' Church in a body. The members of the local Lodge escorted their Canadian brothers to and from the ferry. Mr. Alling took for his subject, "National Preparedness." Mr. Alling was the organizer of the first patrol of Boy Scouts in the Soo; now there are five.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

Worship

OBLATIONS

The most important element of the worship of God is that of offering; an intelligent and sincere Christian goes to Church to offer something. We ask our readers to consider carefully their offerings in connection with their worship—what do we offer?

In all services of the Church we offer prayer, and in all but the Litany, we offer in addition thanks and praise, and quite often at all services there is an offering of alms. There is only one service in which we formally offer Oblations, and that service is the Holy Communion.

The word "Oblation" occurs six times in the service of the Holy Communion, but it is not to be found in any other of the services of the Church, except as it may be read in Scripture lessons.

The word is found three times on page 228 of the Prayer Book, and three times on page 235. The first of these pages gives the word in connection with the offering of the alms, and the second with reference to the offering that Christ made himself with the Eucharistic memorial of that offering. Our present purpose is to consider the use of the word "Oblations" on page 228, leaving the other page for a future article in THE WITNESS.

We print below that portion of page 228 in which the word "Oblations" is found:

"Whilst these sentences are in reading, the Deacons, Church Wardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

"And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.

"And when the Alms and Oblations are presented, there may be sung a hymn, or an offertory anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.

"Then shall the Priest say:
"Let us pray for the whole state of Christ's Church militant.

"Almighty and everlasting God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully (*to accept our alms and oblations, and) to receive these our prayers, which we offer unto thy Divine Majesty."

"*If there be no alms or oblations, then shall the words (to accept our alms and oblations, and) be left unsaid."

It is the usual custom in the American Church for the people to stand when the alms are placed upon the Altar by the Priest at any service. After the Wardens have passed the alms basins to members of the congregation, they bring them to the Priest and remain standing before the Altar until he has placed them upon it. This custom has become almost universal, and has been practiced for many years. Everyone taking part in this act understands that the Wardens and congregation stand to express their co-operation in the offering being made to God. Moreover, this act of standing is expressive of the Priesthood of the Laity—"Ye are a royal priesthood."

Referring to the second rubric printed above, we see that in the service of the Holy Communion, after the alms have been placed upon the Altar, the Priest is to place upon the Altar bread and wine. In the third rubric are these words, "And when the Alms and Oblations are presented." It is evident that the Oblations are presented as well as the Alms; that is to say, they are also offered to God as are the Alms. As nothing else is directed to be presented at this time, the bread and wine must be the Oblations.

There are some inconsistencies in this matter to be found among the customs of many congregations. If the Oblations are to be presented after the alms, why do the Wardens leave their positions before the Altar before the offering of the Oblations? If their act of standing before the Altar at the offering of the Alms be to show their co-operation and to express the Priest-

hood of the Laity, should it not be equally expressed at the offering of the Oblations?

In many of our Churches at early celebrations of the Holy Communion, when there may be no collection and offering of Alms, the congregations kneel after the Creed and remain kneeling during the offering of the Oblations, thus failing to express their co-operation by virtue of their Priesthood in this sacrificial act. Many of these same congregations are most particular to stand when the Alms are presented, even at Morning or Evening Prayer. We note with satisfaction that the congregations of some Churches are not guilty of this belittling of the offering at early Celebrations, but the inconsistency will be found in many Parishes otherwise careful of their postures in worship.

We believe that it is plainly evident to any candid mind, reading the rubrics that we have quoted, that the bread and wine are the Oblations to which reference is made in them, and that the acts of both Priest and people are to be the same in offering the one as the other.

ALMS AND OBLATIONS

The Alms of a congregation may be in various forms placed upon the plates at the collection. When the plate is presented at the Altar, there may be in it, coins, bills, checks, and some form of promissory notes. A coin has intrinsic value; that is, if it be a gold coin, the gold has value aside from its form as a coin; if the coin be melted it is still of worth. A greenback has no value, except that given it by the government of the United States through its denominational figure and the signatures it bears—it is a piece of paper of no intrinsic value whatever, but so long as the integrity of the nation is maintained it is worth its face value.

A personal check is also only a piece of paper, save for the worth of the name with which it is signed and the solvency of the bank upon which it is drawn. Unlike a greenback, the check is of value only to the person to whom it is made payable—three parties are required to maintain its value, the bank, the signer, and the endorser.

Sometimes a member of the congregation desires to make a considerable offering, but does not feel able to spare the amount he would give at the time of the collection; in this case, he may make a written promise that he will contribute a certain sum on a designated date. Such a note has no legal value, it is an evidence of the intention of the signer having a value solely dependent upon the honor of the individual offering it.

If a particular collection be one aggregating a large amount, its intrinsic value will be very small, because the coins will be few, while greenbacks, checks, or promissory notes will compose the bulk of the offering. In other words, the value of a very large collection is dependent upon the integrity of the government and of the banks concerned, as well as the worth and honor of the signers of the checks and notes it contains. To conclude, the more generous the collection, the more promises will it contain, while its value will rest upon the honorable association of a large number of individuals in government and commercial institutions.

OTHER OFFERINGS

But money and promises of money are not the only offerings that one may make to God in the worship of the Church. The attendance of any individual at a service is an offering to God, consciously or unconsciously. Five hundred persons in Christ next Sunday morning will in some ways make more effective the worship than would fifty only. We do not mean that God would be more truly or sincerely worshiped, but the effect upon the community would be greater. In such a congregation their would be a great variety of motives for attendance at the service; some might be present for very low motives; but every one present would add to the offering, just as would a nickel, given for appearance only, add to the collection.

Attendance at a service therefore is like a coin added to the collection; it has an intrinsic value; it may be gold or it may be copper, but in either case it has a value aside from the marks it

PRAYER BOOK REVISION PAPERS

By DR. EDWARD L. PARSONS
Of the Joint Commission on Prayer
Book Revision and Enrichment

III THE WORK ACCOMPLISHED AT ST. LOUIS IN 1916

Facing the conditions and needs which have been suggested in the previous papers, the Joint Commission of Bishops, Presbyters and Laymen appointed at the General Convention of 1913 began its work. Bishop Whitehead of Pittsburgh has been its wise and able Chairman from the start. Its first Secretary was the late Rev. Dr. Samuel Hart, Dean of the Berkeley Divinity School and Secretary of the House of Bishops, who had himself been a leading figure in the revision of 1892. After his resignation on account of pressure of other duties, Dean Moses of Garden City served as Secretary until his lamented death a year ago. He was succeeded by the Rev. John W. Suter, the distinguished Massachusetts liturgiologist. The Commission organized for work by the appointment of a number of Committees on various parts of the Prayer Book, held from three to four meetings a year, each meeting occupying at least three days, and in the summer of 1916 presented its report to the Church.

Part of that report was adopted at St. Louis in 1916 and is now before the Church for discussion pending final action in 1919. Part was debated in 1916 and action upon it taken by one House or the other; but failed to be adopted by concurrent action of both Houses. Part was referred back to the Commission by the Convention without any action at all for further report in 1919.

Under such circumstances the clearest way to consider the matter will be to take these three parts in that order in successive papers. That will give us a view of the actual status of Prayer Book Revision in the Church today. We have first then to look at the changes in the book which were adopted in 1916 by General Convention and which, after the discussion of three years in the Church, will come before the Convention of 1919 for final action.

Those changes cover Morning and Evening Prayer, the Special Prayers and Thanksgivings and the use of the Psalter. They were all adopted by votes so large as to amount almost to unanimity. Indeed, in the House of Deputies, the final votes on Morning and Evening Prayer, after the proposals of the Commission had gone through the fire of debate in the Committee of the Whole, were unanimous in the clerical order with one exception, and the next day that Diocese asked leave to change its vote. Such unanimity was striking evidence that revision was no mere fad of a few radicals, but the desire of the great body of the Church.

As would be natural, the dominating thought of the changes in the Morning and Evening Prayer was that of increased flexibility, so that the services might be better adapted to the ever-growing variations in need which modern life and missionary conditions present. The opening sentences are worked out on a far more consistent plan so that instead of the present three divisions, with the large number that are penitential in character, there are seven general sentences bidding to worship followed by others appropriate to the different seasons of the Christian year. A distinct improvement is made by giving to the Evening Prayer an almost entirely different set of selections from those of Morning Prayer. Congregations all over the Church will welcome the discretionary rubric which will make it unnecessary for the long Exhortation to Confession to be read week after week; and the same sense of relief will be felt in the new proposals

bears. Many persons who are most generous in adding to the amount of collection of funds for a church are very stingy in making an offering of themselves, as church attendance requires.

If the appeal were made for an offering of money greatly needed for some purpose, within or without the Parish, the Rector feels sure that he would receive a most generous response, but the appeal for an offering of self upon the part of each member of the Parish at this service requires another kind of generosity. He begs of you not to be stingy but most generous in meeting this appeal. The Church needs this kind of generosity even more than it needs your cash; will you not make this offering of a coin, at least, as an aid to the work of the Parish for God?

(To be continued.)

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XX

The Ascension and the Church

There is an immediate and vital connection between the Ascension of Christ to the Throne of God, and the life and work of His Church on earth. Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them * * * and lo I am with you always." The Church's whole life and work depends upon the fact of His Ascension. She is to proclaim Him to the world as the King who has the sole right to man's allegiance; she can have no hope of success except as all power in heaven and earth is His; she can offer Sacramental Grace to make men fit for His Kingdom only because He exercises the supernatural life-giving power of God, and is able to endow the Sacraments with Divine Grace.

PREACHING CHRIST AS KING

The Church's message is that of Christ's sole authority over the hearts and wills of men; His claim to be the Absolute Monarch over our conscience. He will not share the Throne with any other; He will accept nothing but undivided allegiance. "Ye cannot serve God and mammon." "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me."

A gospel which gives Christ any lower plane than the Throne of God over human hearts is not the Gospel of Christ.

SUCCESS THROUGH ASCENSION

Only through the fact of Christ's being on God's Throne can the Church have any hope of success. Humanly speaking, nothing could be more absurd than for the little infant Church in Jerusalem to imagine that it could have any effect upon the world. How could unlearned men revolutionize the world's philosophy, poor and obscure men change the whole form and spirit

as to the use of the Psalter which, although contained in a separate resolution, may most appropriately be considered here.

There are three commonly made criticisms of the present use of the Psalter. (1) The division by days is adapted for daily services so that congregations meeting weekly lose often for long periods some of the richest Psalms; while persons attending only in the morning will practically never use those for the evening. (2) The selections are excellent, but there is little guidance as to their appropriate spirit and they are too few. (3) Finally both the daily divisions and the selections and Proper Psalms are apt to be very long. On Good Friday morning for example the wonderful Twenty-second Psalm is more impressive used alone than with the additions of the Fortieth and Fifty-seventh. To meet these objections the Convention adopted a new rubric which, while preserving the arrangement for reading the Psalter through once every month "in places where it is convenient," gives permission to use one or more of the Psalms for the day of the month or one or more of the Psalms in any selection. On days for which Proper Psalms are provided, one or more may be used. The new rubric gives flexibility. It is supplemented in the interest of richness by eight new selections, the addition of a number of Proper Psalms, and the insertion of titles before the selections which give a hint of their character. The first selection is entitled, "Godliness," the second, "Morning," the third, "Evening," and so on. There is thus opened to the Clergy and congregations a fine opportunity for a large and discriminating use of the Psalter.

Turning back now to Morning and Evening Prayer the next change which will strike the eye is the printing of the Te Deum and the Benedicite, so that their divisions or stanzas are apparent. The Revision Commission had recommended in the interests of the small Church and the poor choir both a rubric giving permission to use only one of the portions of the Te Deum, thus marked out, and also the inclusion of a brief chant. The for-

mer recommendation was not adopted. The House of Deputies objected to the "mutilation" of the Te Deum. They were told of the remark of a Deputy that there were worse ways of mutilating the Te Deum than by singing only a part of it; but even that excellent reason did not overcome the objection. But the other recommendation was adopted. The brief chant called the "Benedicite Es," which is found in The Apocrypha as the preface to the Benedicite or Song of the Three Holy Children, is inserted after the Te Deum to the undoubted advantage of the service in many a small Church.

THE SACRAMENT AND THE ASCENSION

The Ascension was not to take Christ out of the world, but to bring Him into closer touch with the world. Through the Ascension it becomes possible for Him to be "where two or three are gathered together in His Name." Through the Ascension it becomes possible for Him to endow the Sacraments with Divine Grace, and to give to man the Holy Spirit, as otherwise it would not have been possible. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go I shall send Him unto you." There is mystery here, no doubt, whose depths we may not hope to fathom. Yet in some very real sense the sending of the Spirit, and the power of preaching and the grace of Sacraments depends upon Christ's "going away" to the Throne of God.

MISSIONS AND THE ASCENSION

The Church is the Kingdom where Christ rules, the body of men in whose hearts His Throne is set up. The Church is also the army which is to extend His Kingdom even to the ends of the earth. The Church's mission is to proclaim Him as the world's Supreme King, the Church's hope of success in that mission lies in the fact that He is King. "All power in heaven and earth is given unto me, go ye therefore and make disciples of all nations." J. H. Y.

mer recommendation was not adopted. The House of Deputies objected to the "mutilation" of the Te Deum. They were told of the remark of a Deputy that there were worse ways of mutilating the Te Deum than by singing only a part of it; but even that excellent reason did not overcome the objection. But the other recommendation was adopted. The brief chant called the "Benedicite Es," which is found in The Apocrypha as the preface to the Benedicite or Song of the Three Holy Children, is inserted after the Te Deum to the undoubted advantage of the service in many a small Church.

The next noteworthy change is the permission to pass immediately from the chant following the First Lesson (any one of the chants in Morning Prayer may be used) to the Holy Communion. At the present time, when Morning Prayer and the Communion are used together, the congregation listens to three lessons from the New Testament; the Second Lesson proper and the Epistle and Gospel. The Creed must be used twice or else one of the services suffers an unauthorized deletion; and the essential sentiment of the petitions in Morning Prayer is repeated in the course of the Communion Service. The new plan gives to the people that portion of the Morning Prayer which is altogether wanting in the Communion (the Psalter and the Old Testament Lesson) and makes unnecessary the duplication. It ought, if finally adopted, to lead to much more habitual use of the two services together, a change much to be desired.

The above are the most important revisions; but in addition, there is a fine new prayer for the President, and a rubric permitting the congregation to join in the general thanksgiving where it is desired.

Quite as likely to attract attention as anything which we have already considered is the substantial body of additions to the Prayers and Thanksgivings. Some needed changes are made in the order of the prayers, and new ones are added under the following titles:

For Courts of Justice; for the Ar-

Continued on page 4)

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

Ten thousand dollars has been given to St. Thomas' Church, Winn, Me., by an anonymous donor.

A large number of Parishes throughout the country are making their Guild Halls and Parish Houses the center for Red Cross Society work.

Plans have been completed for a new Church and Parish House, which it is expected will be erected this year by Trinity Parish, Houston, Texas, at a cost of \$75,000.

The Rev. Dr. Floyd W. Tompkins, Rector of Holy Trinity Church, Philadelphia, conducted a Mission at St. John's Church, Jamaica Plain, beginning on Sunday, April 29th.

A proclamation by King George, urging the people to economize to the extent of 25 per cent in the consumption of food, owing to the gravity of the situation, was read in all the Churches of England last Sunday.

Mrs. Crockett, a cousin of J. Pierpont Morgan, and wife of the Rev. Stuart Crockett, Rector for nine years of Holyrood Church, New York City, who died last March, has announced that she will pay the incumbency of \$60,000 on the Church property.

The Brooklyn Eagle says that the Rev. Charles A. Brown, Rector of All Saints' Church, Bay Side, is going to contribute his bit toward adding to the country's food supply. He has just secured the privilege of tilling a plot of ground 80x100 feet, which he has planted with potatoes.

Bishop Burleson of South Dakota, in his diary, says that whenever he visits Lemon he is so near the border that he finds it necessary to walk in the center of the Milwaukee Railway track, lest he intrude on the jurisdiction of the Bishop of North Dakota.

On Sunday, April 29th, Dean Carroll Davis of Christ Church Cathedral, St. Louis, blessed a large-sized silk American flag, which was presented by Mrs. George M. Tuttle, daughter-in-law of the Rt. Rev. Dr. Daniel S. Tuttle, Presiding Bishop of the American Church.

The Rev. W. M. Cleaveland, who has had charge for a number of years of Christ Church, Collinsville, St. Andrew's Church, Edwardsville, and of the work at Glen Carben, Ill., has resigned and has accepted a call to St. James' Church, Bozeman, Mont. He expects to remove his family to Bozeman early in June.

The Treasurer of St. Mark's Church, Minneapolis, reports for the fiscal year ending May 1st, total receipts of \$39,354.33. Of this amount, \$10,837 is credited to the Benevolence Fund and \$5,000 to the Building Fund. This does not include the sums received and expended by the Branches of the Woman's Auxiliary or the Altar Guild.

At an organ recital given recently in Trinity Church, Houghton, Mich., by Mr. Frank Emerson Fuller, the Organist, a short sketch of the life of each composer of the numbers was printed on the programs.

The Rev. J. T. Kerrin has resigned as Rector of Christ Church, Burlington, Ia.

"A gift of \$10,000, to be held in trust, and the income to be used for General Missions," says the Boston Transcript, "has been received by the Board of Missions from a Philadelphia man, who has been in the habit of sending \$250 to the Board each Christmas and Easter for the same purpose."

The church building at Cardington, Ohio, is being removed to Mt. Gilead, six miles away, and will hereafter be used by the congregation of the Church of the Transfiguration at the latter place.

The Rev. John Boden, who has done a very successful work during the past four years, as Rector of St. Mary's Church, St. Paul, Minn., has accepted a call to the Rectorship of the Church of the Holy Communion, St. Louis. Mr. Boden's abilities and experience peculiarly fit him for his new work, which he will begin about June 1st. He will doubtless prove a worthy successor to Bishop Wise in the Rectorship of the Church of the Holy Communion.

Dr. Leighton Williams, a prominent Baptist minister, was recently privately confirmed, together with Mrs. Williams, by Bishop Burch, in the Cathedral of St. John the Divine, New York. Dr. Williams has served thirty years in the Baptist ministry. He has been received as a candidate for Holy Orders, and is serving as a Lay Reader in the Church of the Holy Communion, New York, of which the Rev. Dr. Mottet is the Rector.

Mr. and Mrs. George L. McElroy of New York have presented to St. James' Church, West Somerville, Mass., a beautiful silver chalice and paten, of Gothic design. The gift is in memory of the donors' niece, Hilda White, who died February 19, 1917. It was used for the first time last Sunday morning. Four flags recently presented to the Parish were dedicated with impressive outdoor and indoor services at the 4 p. m. service. Mayor Cliff delivered an address from the porch of the church, and Dean Hodges preached the sermon. The Rector of this Parish is the Rev. W. H. Pettus.

The Clergy of Portland, Oregon accompanied the Bishop of the Diocese, the Rt. Rev. Dr. Sumner, in the great patriotic parade in that city on April 19. Practically all the Churches of the Diocese of Oregon have flags either on the exterior or the interior of the buildings, or both. The Boy Scouts of St. Paul's Parish, Oregon City, made the flag pole for the church, on which the new flag purchased by the Vestry will be raised.

Mr. Raymond A. Hoyer sometime Director of the La Salle-Peru Township High School, Social Department, La Salle, Ill., is leaving to assume the Directorship of Trinity House, a Settlement House maintained by Trinity Cathedral, Cleveland, Ohio. Trinity House has been in operation since January, 1916, and is located in a particularly interesting neighborhood that is in special need of some such agency for good. Mr. Hoyer will find a productive field for social work there.

On Monday evening, the 30th of April, the Churchmen's Club of Berks County, Pennsylvania, entertained the Bible Classes of several Reformed and Lutheran Churches in the Y. M. C. A. Hall, Reading. About 400 men sang patriotic songs together, and listened to a most stirring and eloquent address by the Rev. H. P. Silver, Chaplain of West Point, on "Patriotism." On Tuesday, Chaplain Silver addressed several hundred boys at the Boys' High School, and also spoke at the Rotary Club luncheon.

A meeting of the Dayton Convocation was held at Troy, Ohio, beginning on Monday evening, April 25th. A large number of the Clergy of the Diocese were present. The opening address was given by the Rev. Gilbert P. Symonds of Glendale, on Missionary work in Siberia. The Rev. Otto Dummer of Dayton gave a book review, and the Rev. George Torrence of Hamilton read a paper on "The Place of Music in the Church Services."

The Archbishop of Canterbury sent a message by telegram to the Church in the United States, through the British Ambassador in Washington as follows: "Link already well proved which unites our Churches receives fresh strength from this new fellowship of our peoples in great and terrible task for world's safety and freedom wherein our linked forces are sacredly engaged."

"If the United States needs me on the firing line, there is where I will be," announces the Rev. Earl Clelland, Rector of St. Andrew's Church, Seattle, Wash. He is reported by the Seattle Times to have made the foregoing statement as he signed his name to an application for admittance to the Officers' Reserve Corps Training Camp at the Presidio, Cal., beginning May 15th. He told Col. Kessler, head of the Seattle Examining Board, that he would serve either at Chaplain or at the firing line, wherever his services would be most useful. "If I can serve my God and my country equally as well as Chaplain, I will accept an appointment as such. If not, I will go into the trenches."

The 23rd Annual Convocation of the Archdiocese of Buffalo was held in the Church of the Ascension, Buffalo, N. Y., on April 24th. The Rt. Rev. Dr. W. D. Walker, Bishop of Western New York, presided. There was a celebration of the Holy Communion in the morning, the Ven. G. W. S. Ayres, celebrant, assisted by the Rev. Chas. J. Broughton. The afternoon session was devoted to reports by missionaries. The following were elected members of the Board of Missions for the Archdiocese: The Rev. Charles H. Smith, the Rev. Charles A. Jessup, the Rev. G. S. Burroughs; Messrs. Henry C. Hodge, F. H. Boynton and H. N. Yates. The Treasurer reported a balance of \$4,046.05 on hand.

Scientists and Christ

It is not unusual to suppose that Science and Religion are contradictory—one of those popular and unreliable conclusions which have expressed themselves in a sort of aphorism.

The other day a paragraph went

the rounds of the papers that the great majority of scientific men disbelieve in a Personal God; but this unbelief is not shared by men of really scientific eminence. Faraday, the founder of Electric Science, had a little chapel of his own in North London, where, to a handful of people, every Sunday he expounded the Word of God. Clerk Maxwell, the originator of the Kinetic Theory of Matter, and an eminence mathematician, died with a well-thumbed Bible under his pillow. Lord Kelvin, the prince of scientists, reached the conclusion that "there must be a Creator", and Lady Hope published this beautiful reminiscence of Charles Darwin. She writes:

"On one occasion I found him propped up with pillows, gazing upon a far-stretching scene of woods and cornfields glowing in the golden light of the sunset. He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"What are you reading now?" I asked, as I seated myself at his bedside. 'Hebrews,' he answered, 'still Hebrews; the royal book, I call it. Isn't it grand?' Then placing his finger on certain passages, he commented on them. I made some allusion to the strong opinions expressed by many persons on the history of the creation, and their treatment of the earlier chapters of Genesis. He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said: 'I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything, and, to my astonishment, the ideas took like wildfire—people made a religion of them.' Then he paused, and after a few more sentences on the holiness of God and the grandeur of the book, holding the Bible tenderly all the time, he suddenly said:

"I have a Summer house in the garden which holds about thirty people. It is over there," pointing with his finger through the open window, 'and I want you very much to speak there. I know you read the Bible in the villages, and tomorrow afternoon I should like the servants on the place, some tenants and a few of the neighbors to gather there. Will you speak to them?"

"What shall I speak about?" I asked. 'Christ Jesus,' he replied in a clear, emphatic tone, adding in a lower tone, 'and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. * * * If you take the meeting at 3 o'clock this window will be open, and you will know I am joining in with the singing!'"

The man whose name opens the latest chapter of scientific work well said: "Christ Jesus and His salvation. Is not that the best theme?"

At the end of it all, that is the only theme!

H. MARTYN HART.

Why I Am an Episcopalian

The Rev. E. W. Averill, Rector of Trinity Church, Ft. Wayne, Ind., by special request, preached at the First Presbyterian Church in his city on Sunday evening, April 23rd on "Why I Am An Episcopalian". He took for his text, "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers." Acts ii:42. The preacher followed the usual lines of thought familiar to students of ecclesiastical history, reviewing in a forceful way the history of the Anglican Communion. In closing, he said: "I cannot in conscience conclude this address without the statement that the Episcopal Church regards the present disordered state of of Christendom a sin and a disgrace. Christ prayed on the night of His betrayal that His followers might be one. And today the Church is rent into countless sects and divisions. But Christ is still the Divine head and center of unity. As we come close to Him, we come close to one another. Out of the present world strife there will come a truer democracy of humanity. When the war is over, the great truth of the brotherhood of man will shine forth again resplendent. Will it not also bring together again the East and the West, and the many divisions of Christians today into one great Christian brotherhood? Less than one half of the world is Christian today. Mohammedanism, Buddhism and Hinduism are stronger numerically than Christianity. It is only a united Christianity that can win the world for Christ."

Rev. H. B. Hitchings

The mortal remains of the Rev. Horace B. Hitchings, D. D., were laid to their rest on Wednesday, April 18th, under the east wall of the Cathedral in Denver, for which a special ordinance of the City Council had been granted.

Dr. Hitchings was the Rector of the mother Parish of Denver from 1862-1869. Bishop Randall, whom the House of Bishops sent out to this arduous Diocese at the very end of his efficient life, would never have been able to do what he did if it had not been for the continuous and zealous support of Dr. Hitchings, who went with him everywhere, and by his far-seeing advice laid foundations which have since well supported the prospects of the Church in Colorado.

For four years he was one of the Vicars of Trinity Church, New York, and it was not a little due to his influence that Dr. Potter became the Bishop. Many of the Trinity boys have good cause to remember his fatherly care and assistance. It was only the other day that he gave \$5,000 to the Pension Fund as a memorial to Dean Grosvenor, who was one of "his boys".

He never lost his interest in Colorado. He was frequently in Denver, and proved a staunch friend to Dean Hart in many troublous times. By his will, he devised many legacies to his friends, and from the residuary estate, the Cathedral and S. Luke's Hospital will each receive some \$75,000, which will relieve both these notable Church institutions of all debt.

Dr. Hitchings was indeed a faithful and devoted servant of the Church, and now rests with "the dead in Christ", under the shadow of the great Church which in no small measure he was the means of erecting to the glory of God, and a witness to that "truth which was once for all delivered to the saints".

The Cathedral, Denver

It is a well known fact that every American considers it essential to salvation that he shall attend an Easter service. In order to obviate an unseemly crowd, and secure for regular worshippers a part in the Easter service, tickets of admission are issued with great care, and this really difficult process was brought to such perfection that not a single person was turned away from the Cathedral, and no two persons attempted to occupy the same seat.

An orchestra greatly enriches any service, and it is the custom in the Cathedral of Denver to sing the Gloria in Excelsis and the Credo from the greatest and most effective of mass music—that of Gounod's "Messe Solennelle". The offerings amounted to \$1,250. The day was superb. The Dean preached on "The Valley of Dry Bones", which he applied to the present fearful state of war, and the effect that God's chastisement is having upon the indifferentism of the allied nations; and everybody felt that it was indeed a warning to the Church in this country to set its home in order, lest the Lord should deem it necessary to bring the Spirit from the four winds with the cannon's roar to breathe upon our slain that we may live.

Convocation of Deanery in Oregon

The opening session of the Convocation of the Northern Deanery of the Diocese of Oregon was held after Evening Prayer on St. Mark's Day, in All Saints' Church, Portland. The subject, "Better Business Methods in the Church", was ably presented by two laymen, Mr. Vincent of St. Michael and All Angels' Mission, Portland, and Mr. Huggins of All Saints'. Mr. Vincent's paper will be printed and sent to the lay communicants of the Diocese as a concise and timely presentation of the principles involved in the recommendations of the General Convention. At the morning session, on the following day, Chaplain Howard of the Diocesan Social Service Commission, presented the subject, "How to administer Relief to Needy Churchmen Not Definitely Connected With Any Parish". In the afternoon, Mrs. A. C. Newell of Trinity Church, Portland, read a paper on the position of woman in the Church. The Bishop of the Diocese celebrated the Holy Communion on the morning of the 26th, and was present throughout the morning and part of the afternoon. The Rev. John Dawson is Dean of the Convocation.

Philadelphia Convention, Brotherhood of St. Andrew

The Philadelphia Convention of the Brotherhood of St. Andrew is to be held in Philadelphia this year, beginning October 10th, and running through Sunday, October 14th.

The committee in charge of the preparations are actively engaged in perfecting all arrangements, and promise one of the most successful meetings in the history of this organization. The program is practically completed, and shows unusual strength, beginning with the banquet on Wednesday evening, at which George Wharton Pepper will preside and make the opening address, and Bishop Williams of Michigan and Hon. John Stewart Bryan of Virginia will be the other speakers. There will be one or two mass meetings, the Sunday meeting probably being at the Metropolitan Opera House.

The Convention itself will hold its sessions in Horticultural Hall, on South Broad Street, where similar meetings were held in 1904.

The usual arrangements for transportation, halls, publicity, registration, music, entertainment of visiting Clergy, etc., are being made by the various sub-committees. A novel plan is the invitation by members of the local Brotherhood to Brotherhood men in all parts of the country, asking them to come. These invitations are going out in the form of personal letters, and are making a splendid impression, insuring a large attendance at the Philadelphia Convention. It is not unlikely this Convention will reach the high water mark, particularly as these gatherings of late years have become conferences of Churchmen in general, as well as members of the Brotherhood.

Missouri Notes

The Clericus of St. Louis presented last week to the Vestry of All Saints' Church (Colored) an Altar service Book, in memory of the late Fr. C. M. C. Mason, whose obituary appeared a few weeks ago in THE WITNESS.

The first of May, St. Philip's and St. James' Day, was observed by the Presiding Bishop as his 50th Episcopal birthday. He celebrated the Holy Communion at the Church of the Holy Communion, and was the recipient of many congratulations on this the actual day of Consecration fifty years ago. A sight that will long live in the memory of those witnessing it was the venerable Bishop at a special service for the Babies' Branch of the Woman's Auxiliary, held at Holy Cross House, St. Louis. There were over fifty babies, with parents and friends, present. The Bishop baptized three, holding them aloft as he received them into Christ's flock, and sealed them all with a large Episcopal kiss. The mothers were delighted. After, each babe toddled up the aisles and brought to the Bishop their red mite boxes, and bright youth and snow-crowned age made a happy and unforgettable picture.

Prayer Book Revision Papers

(Continued from Page Three)

my; for the Navy; Memorial Days; for Religious Education; for Children, and a long Bidding Prayer to be used before sermons and at other times, at the direction of the minister. Especially noteworthy at this time is the prayer for Memorial Days:

O Almighty God, God of the spirits of all flesh, we give Thee thanks for all those who have laid down their lives for home and country; and we commend them to Thy Fatherly care and protection, beseeching Thee that we, with them, may have our portion in the life of the world to come; through Jesus Christ our Lord. Amen.

Such are the proposals which are now before the Church. The most careful consideration is due them. Clergy and laity alike should study them, talk them over, form careful judgments and help the next Convention to act wisely and in a manner fully expressive of the mind of the Church.

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Editorial

There is no greater compliment that can be paid to a man than to say that he is a man of his word.

The Lord appreciates the same quality: "Promise unto the Lord thy God and keep it."

It is a fine test of a man in business that his word is as good as his bond. But it runs all through life and gives to the man who will not lie, the heart of oak.

The man who stands at God's Altar and promises God to keep the woman whom he has chosen until death do them part, "for better or for worse," and then because he has promised does all that he can to keep her.

But it is so hard on the man to keep that vow. True, she may become insane, or develop lingering consumption; or she may abhor him or desert him, but because he has promised he cleaves only unto her, and to no other, until death do them part.

Or he stands before the judge and takes the oath of citizenship, repudiating his former allegiance, and when war comes, he may be called to fight against what was once his fatherland, but he does not allow sentiment to stand between him and his oath, although his heart bleeds at the sacrifice.

Or he stands at God's Altar and takes the vow of Holy Baptism at his Confirmation, "to fight manfully under Christ's banner against sin, the world and the devil unto his life's end."

The man who keeps his vow does not get angry at some fancied slight or real insult and leave the Church.

He does not quit when he has a poor preacher or disagreeable pastor. He does not grow weary in well-doing, or if he does grow weary, he plods on because he has promised.

It is an age when men take many vows. Every lodge which he joins takes a vow which it tries to make more solemn by book and by candle. Some of these vows are most solemn in language and most trivial in the man's life. They are out of proportion to the necessity of the obligation.

So men sometimes chatter in unctious language.

It is bad, very bad, for a man to take any pledge or vow that he does not propose to keep to the full measure of the language used. Especially is it bad when the obligation is at the basis of family life or patriotism or religion. For it is so easy to deceive ourselves and to become liars.

St. James brings this out when he says: "Be ye doers of the word and not hearers only, deceiving your own selves."

To deceive oneself about oneself is very easy. It was the sin of the Pharisee. It is the sin that doth so easily beset religious people. To make a vow to God to be a soldier and to fight, and then excuse ourselves from every self-sacrificing service that God lays upon us.

I remember once a woman saying that when asked by her Rector to do a service, she was more afraid of saying "no" than of saying "yes;" for fear that her Captain might be speaking through His minister and she would be refusing to obey orders. That was a fine sense of honor to a vow. We need just that discipline.

For Captains are not in the habit of asking soldiers to do nice things, or pleasant things; but when a soldier will only do the thing that he wants to do, how much of a soldier is he? And yet that is what so often happens. If a Captain asks a soldier to drill recruits, he does not say "no;" but how many soldiers in Christ's army refuse to drill a class of children when the Rector asks them so to do.

To be advanced to be a sergeant or a lieutenant is something that a soldier rejoices in, but how many, when asked to be the Warden of a Church or the head of a Guild, think of their pleasure and say "no!" And yet Christ is the Master of Men.

Can't we see that the Christian religion is neither a sentimental sensation nor a passive philosophy, but that it is enlistment, with a soldier's vow, a soldier's obligation and a soldier's honor?

THE STORY OF THE CHRISTIAN CHURCH

THE PETRINE CLAIMS

There is no evidence in Holy Scripture that St. Peter ever exercised any such infallible and imperial power over the Apostolic Church as the modern Roman Pontiff claims.

It is true that our Lord gave him certain extraordinary distinction and that he did exercise the power of the keys in opening the door to both the Jewish and the Gentile world; but if he opened the door to the Gentiles, St. Paul was the Apostle to whom that work was entrusted by Christ Himself (Acts xxvi) and St. Paul exercised whatever ecclesiastical authority was subsequently exercised.

Nor did he, or any other Apostle, appeal to St. Peter to exercise any such authority; on the contrary, he "withstood him to the face because he was to be blamed," nor did he ever himself appeal to the chief of the Apostles, whom he publicly stated that was not one whit behind.

If it is impossible to show that St. Peter ever exercised such vicarial power as the modern Pope claims, it is equally impossible to show that, during the first three centuries of Christian history, the Church ever deferred to the Bishop of Rome as Christ's spokesman on earth, although it is equally certain that the Bishop of Rome was regarded as the leading Bishop in the Church, for at the Council of Nicaea, in 325 A. D., where the aim was manifestly to preserve the ancient customs, he was declared to be first in honor, which is a very different thing from being sole Bishop to whom all other Bishops are merely suffragans.

For he neither called the Council of Nicaea nor is there a scrap of evidence to show that the Council deferred to his judgment as to what its decisions should be. Indeed, he was represented by two Presbyters who, while they were distinguished members, in no way usurped the function of being the mouthpiece of Christ.

In fact the four general Councils have always been a hard nut for those holding modern views of the Papacy to crack, for at least one of the four (Chalcedon, 451 A. D.) refused to carry out the demands of the great Leo, and its Canon 28 was long rejected by the claimants of Papal supremacy.

It is a long cry from the foremost dignity in the Church, to absolute power over it. The first was consistent with the democracy which the Church manifested in its early days; the latter is the product of conditions which the Church learned under its imperial patrons.

THE FIRST CLAIMS

The first attempt at the exercise of autocratic power by the Roman Pontiff was made by Pope Victor (190 A. D.) in a controversy between himself and some of the eastern Bishops, as to the time of keeping Easter; in which some of the Asiatic Bishops were following a local custom in defiance of the rest of the Church.

In this controversy Victor was not asked by the Church to settle it, but rather outraged the sense of justice in the Church by the way in which he set himself up as an authority and excommunicated these eastern Bishops.

His brother Bishops remonstrated with him for his harshness. Later on Pope Stephen (about 250 A. D.) interfered in North Africa with Cyprian, their Bishop, in a controversy over the validity of Lay Baptism, in which Cyprian denied the validity, and Rome asserted it (modern Rome seems to forget this in rebaptizing Anglicans); but Cyprian roundly rebuked him for interfering in another Diocese and was sustained in his remonstrance by Firmilian, an Eastern Bishop much respected for his ability and sanctity of life.

There was no attempt of the Bishop of Rome in the first three centuries of the Church's life to exercise universal jurisdiction that was quietly accepted by the Church, although it was always ready to recognize the high dignity of that same office. These claims of Victor and Stephen stand out, because they showed two things, the essential orthodoxy of the early Roman Church, and its itching for power. These too not infrequently are found together.

THE PATRIARCH

Whence then came its imperial power? It came about in this way:

The early Church had a departmental system. It was divided into Dioceses and Provinces, as was natural in accordance with the civil divisions of the Roman Empire in which it lived. (Just as our Dioceses naturally follow State lines.)

Over each Diocese was a Bishop, and in each Province of the Roman Empire was an Archbishop.

But the Church went further than this and each group of Provinces recognized one of the five great Roman cities as its center, and the Bishop of that great city as a Patriarch. Thus there was a Patriarch of Rome, who exercised appellate jurisdiction in the suburban districts of Italy within a certain radius of Rome. There was a Patriarch of Alexandria, who was first in Egypt and Libya. There was a Patriarch of Antioch, and later one of Constantinople. There was also, for sentimental reasons, a Patriarch of Jerusalem, but his jurisdiction was a very limited one after the fall of that city.

The Council of Nicaea recognized these Patriarchs, and placed them in this order: Rome, Alexandria, Antioch and Jerusalem; and later, by a subsequent Council, put Constantinople next after Rome.

Each of these Patriarchs loved to trace the origin of his See back to the Apostles, excepting Constantinople, which was greatly handicapped in this particular. She was far too modern. In this way Rome, which was the Imperial City, came to trace her power to St. Peter and St. Paul, thus adding to her already great distinction. Perhaps she did so justly; but her deductions were increasingly imperialistic, the truth of which is not so apparent. Certainly she had an advantage over Constantinople, which, while it was an Imperial City, had no Apostolic origin,—yet absolutely refused to take any dictation from Rome.

At the Council of Chalcedon the matter came to a crisis. Leo, the then Bishop of Rome, requested that the Council meet in the West; Marcion, the Emperor at Constantinople, ordered it to meet in the East.

Leo demanded that the Council should not further define doctrine, but the Council ignored his demand. Leo requested that the Council award the first honor to Rome because it was the See of Peter. The Council, following Nicaea, awarded the first honor to Rome, but not because it was the See of Peter, but because it was the Imperial City. The Roman delegates were furious, but the Council was obdurate, and thus was settled, by a General Council, the validity of the Petrine claim. It was deliberately rejected.

But the Petrine claim, which was never acknowledged by the East, nor by a General Council, was built upon another foundation, which we will endeavor to show in the next article.

Suffice it to say here that the Petrine claim demands five things to establish it. It must show:

(1) That in giving to St. Peter the keys of the Church, he was bestowing an infallible supremacy over the Church.

(2) That if he did bestow such power on St. Peter, that he bestowed it in his capacity as head of the Church in the City of Rome.

(3) That St. Peter ever was Bishop of Rome in the sense in which it is claimed.

(4) That if he was Bishop of Rome and had such power in Rome, that he was given such power to pass it on to those who should succeed him in that office.

(5) If the doctrine be Catholic, that it was so recognized by the Primitive Church and at least implicitly acknowledged by a General Council.

Five propositions, any of which would be difficult to prove.

Bishop Anderson's Son to France for Ambulance Service

C. Patrick Anderson, son of the Rt. Rev. Charles P. Anderson, Episcopalian Bishop of Chicago, has sailed from New York to join the American Ambulance Field Service in France.

Mr. Anderson will drive an ambulance purchased and maintained by the Christ Episcopal Church of Waukegan. The ambulance is the project of W. Scott Kieth, Senior Warden of the Church. It will be known as the Chicago Diocese Ambulance.

From May 29th to 31st, the Annual Council of the Diocese of Southern Virginia will convene at the Church of the Epiphany, in Danville, Va., the Rev. J. Cleveland Hall, Rector.

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AN APPEAL

Constructive Mission Work in the Midwest

Saint Peter's Mission stands in the midst of a live and growing community, whose conception of religion and worship is modern liberalism of the most destructive type. This has produced a very serious condition of social unrest, moral laxity and spiritual deadness. A devoted Priest is doing a small but splendid work in offering real worship to starved souls. The few loyal Churchmen are working people with small salaries, and are unable to meet an unprecedented opportunity of developing the work further without a suitable church. Henry Clay says: "The stability of our government depends upon the perpetuation of two institutions. The most important of the two is the Episcopal Church; the other is the Supreme Court of the United States." Dr. Howard B. St. George of the Prayer Book Revision Committee says: "Here is a strategic point which the Church ought to seize." A lot has been purchased in the best residential district. Will you help us at this critical time to establish the Church here in a way that will attract to her ranks those who in time will be able to carry the full responsibility? The Vicar has arranged for special intercessions for funds from Ascension Day to Whitsunday. Will the faithful pray with and for us, and will the Clergy offer the Holy Eucharist with special intention on one of the intervening days? Checks may be sent to the Treasurer, Mrs. Edward Cole Jones, 416 Jones Ave., Fort Atkinson, Wis.

(Signed) Frank Talmadge, Frederick Snover, Leo Hoffman, Clarence Olson, Norman Becker, Finance Committee. "I strongly commend this appeal." The Rev. Roy W. Mason is doing a very remarkable work at Fort Atkinson. The little church he has is altogether too small and in a bad location. We have a great opportunity, if we can only take advantage of it.

WILLIAM WALTER WEBB, Bishop of Milwaukee.

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The letter appearing below was written to THE WITNESS with request for insertion in its columns. As it seemed appropriate to "Church Extension," it was forwarded to that department. If this column can do anything for those who are accorded the privilege of foraging straw for the Church's bricks it is open to that kind of service.

In a New England city in the seedy end of a busy street there stands a miserable looking building in a row of similar buildings, the ground floor of which, of some fifteen feet frontage, is occupied by, presumably, an evangelist. Large letters in white paint upon the front and only window tell the passerby that this is JOE'S MISSION. It would seem that nobody knows who Joe is and it is certain that nobody cares. Joe may have the words of life or he may not—there is no testimony upon the subject. The window is lighted at night, which indicates that sufficient business is being done to meet the gas bills. Somebody must pay the rent. But too much must not be concluded from such evidence for Joe may have other sources of revenue. Being sympathetically inclined toward religious endeavor myself, I sometimes linger of an evening opposite Joe's Mission to see if I can find out what is doing. I take good care to stand on the other side of the street lest this manifestation of interest encourage Joe to subject me to compulsory entrance. Not knowing Joe I cannot be sure of his methods. Ignorance induces doubt and doubt engenders suspicion. From without nothing can be seen of what is going on within, for Joe always keeps the window curtain down, whether from modesty or expediency I don't know. Maybe the roller is broken. One night I heard singing in Joe's Mission but the volume of sound was not great and might very well have been compassed by Joe's family—if he has one. I never saw anybody go into Joe's Mission or anybody come out. Whether these two facts are related or not I do not know for I don't know Joe. I never expect to know him. Nobody that I associate with knows Joe and so there is nobody to tell me anything about him. I can't see through that curtain any more than a Japanese can see through a board fence, and what I can see of the outside of the building, I don't like. More than that, my family for generations past has been religiously connected with an institution that has set forth a doctrine that is not only widely accepted, but generally acceptable. There may be at some time in the future a clearer interpretation of God's relation to man than the one I have been taught and, conceivably, there may be one being preached now somewhere that is fuller than that officially set forth by the system to which I belong and to which my fathers before me belonged. Even a Christian may not consider revelation closed. But am I likely to find that fuller interpretation being set forth at the squalid end of a city street in an ex-barber shop, behind a yellow curtain back of a greasy window labelled JOE'S MISSION? Joseph, goodnight! I don't know you and I shall never try to, unless you move. Not that I disdain poverty from lack of association, for I have had little else in my lifetime. Not that I disdain it by profession, for the Lord was born and reared in it and the roots of the Church were established in it. But there is something about your poverty that suggests a poor cause. You have been on this job to my certain knowledge over ten years and I don't know how much longer. If you had a message of value, it seems to me that you would by this time have gained a few friends who would have fixed you up better than this. Now I know a fellow by the name of Sunday. They say his friends—but I must be going now, so goodnight, Joseph, goodnight!

In a street in Kumagaya there stands a Japanese. He is a heathen of course, but he doesn't know it. Nobody cares to tell him that in just that way. There is something about a westward Pacific trip that qualifies expression and constrains one to state unpleasant facts in a very pleasant manner. Maybe that is why it is called the Pacific Ocean. This Japanese, as far as he knows himself, is an honorable man of an honorable family. He is a citizen of a country upon whose soil he stands of whose history

and religion he sees no reason to be ashamed. They are the history and the religion of himself and of his fathers. It took centuries to establish his consciousness as he holds it. It is a consciousness not easily to be overthrown.

The Japanese lingers a moment opposite a high board fence. Behind it sticks up into partial view a "semi-foreign" building, whatever that is—maybe a pagoda roof on a Harlem frame of forty years ago. It is an insult to the temple in front of which the Japanese stands, but then it is American and the Japanese are used to having Americans rub things in. On or over the fence there is, presumably, a board bearing an inscription which signifies EPISCOPAL MISSION. The Japanese looks the premises over as far as they may be seen. Then he glances at his own temple. The latter has not given him all that he would have and he knows it. But it were indeed a bold adventure to repudiate it and all that it stands for and, crossing the street, seek fuller life of that which has so few friends there and apparently none abroad. He is too wise a man to not know that there are some good books in cheap covers but he also knows poor books are more generally in cheap covers. He hasn't time to voyage for discovery. And so he resumes his way. And the high board fence and the dingy shack are left behind with what for him is—goodnight!

HERE IS THE LETTER

Philadelphia, Pa.

To the Editor of The Witness.
Dear Sir:

The Board of Missions has authorized me to appeal for \$8,000 for Church and school buildings to be erected in Kumagaya, Tokyo District, Japan. Some explanation of what is proposed is due to those to whom the appeal is made and I beg permission to use the columns of THE WITNESS for that purpose.

1. A Church Building. Services have been conducted during the past two years in two small rooms of a semi-foreign built house, originally intended for and occupied by a woman Missionary who was later moved to a larger field of labor, and the house being unoccupied, the Bishop allow the native catechist to occupy one part while the two lower rooms came into use as the Church.

Nothing I could write would give any adequate idea or convey any real conception to the mind of the readers what this building looks like either from the outside or within, still less the effect upon the mind of the aesthetic native unbeliever.

One room is occupied by the Altar, organ, prayer desk, three unsightly doors, two windows and an alcove. The second connected with the first by four others paper doors is for the Christians. The house is in the rear of the lot, which is surrounded by a high board fence. We have, therefore, been waging such an up-hill fight that the Board of Missions felt the Church in this country would no longer allow, were the facts properly presented. Bishop McKim has appealed for this work several times.

Opposite our Church is a beautiful Buddhist Temple, costing more than fifty thousand yen and one of the finest outside Tokyo. Why is it, said a Buddhist friend to me, "that you Christians, calling yourselves disciples of the only true religion and worshipping one whom you claim to be the Creator of heaven and earth, can be satisfied to worship Him in a place like that? We make no such claim for our religion, but here stands both our temples to testify to the firmness of our respective faiths." There seemed to be no satisfactory reply to be made to that, and hence I am begging for this \$8,000 to enable us to place the Church in a proper position and shed the light of the Gospel around.

2. A Kindergarten. The present little building has done excellent work among the children and through them the parents, and has been the means of making many friends in the city. It has no play ground, which is contrary to Japanese law and, even with our present number of sixty, a new building is an absolute necessity if we are to continue.

No one will be surprised at any difficulties we may meet with when

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School
University

WORSHIP

The Choir
The Altar Guild
The Server's Guild
The Ushers
Corporate Communion

SOCIAL SERVICE

CHURCH EXTENSION

WORSHIP

(Continued.)

Before we leave this field of study in the Parish program, we desire to present two plans that have been tried and found successful in cultivating the spirit of worship in children. Their aim is to connect the pupil of the Church School with the worship of the Church.

WORSHIP FOR CHILD LIFE

To meet the immediate need of our schools and to give concrete directions for the conduct of services which will train children in the worship of the Church, we have secured from some Clergymen who have given considerable attention to the subject these descriptions of methods that have been found successful. For services held in the morning the Church offers either Morning Prayer or the Holy Communion. A workable method of using each of these services is here given in detail. It is understood that the services shall be held in the Church, in order that the children may feel the atmosphere of reverence for the service and the holy place.

MORNING PRAYER FOR THE CHILD

These services have been arranged with the idea of training children in the habit of Church-going and in the worship of the Church. The aim is to make each service as complete and beautiful as any of the regular services. The service occupies about thirty-five minutes. The plan is to familiarize the children with the various services of the Prayer Book. Therefore, the Prayer Book and Hymnal are used, and it is customary to announce the number of the page

I state the building is about twenty years old and cost three hundred and fifty dollars.

Will not some kind friend who loves God and little children give us One Thousand Dollars towards this object?

3. An Industrial School. Thus far the Church has done nothing in Japan to save what I call the bodies of people. To the poor the Gospel is preached, and this last is a new venture of faith in an attempt to meet the needs of the times.

There is not space sufficient to discuss the reasons for such an institution, nor is it necessary for the same reasons exist everywhere, and the only work done in Japan is by the Salvation Army.

In my town I can daily find scores of women dragging carts with babies, perhaps a week old, strapped to their backs, and one or two more on top of the load; but who would give me Five Thousand Dollars for example, to found a day nursery?

People get into mischief and sin very often because first they have nothing to do and second they could do nothing if they had. This school is an attempt to fill that need among the young women and girls in Kumagaya. They are taught housekeeping, dressmaking, embroidery and such other things as are necessary in the life of a Japanese woman.

It is also a Christian school and several converts already made and baptized give evidence that our system is one of the best and that it meets with the demands of the school. Like the kindergarten, it has already gained the good will of the people, evinced especially last year when, after a few months of work, we gave our first exhibition of what has been accomplished, more than one thousand persons visited the school to show their interest and good will.

Donations for one or three objects may be sent to the Treasurer of the Board of Missions—marked:

"Kumagaya Church Building Fund," or to (Rev.) R. W. Andrews, "Montrose"—47th and Baltimore Avenue, Philadelphia, Pa.

April 30, 1917.
Editor's Note (apropos at this request)—A bitterer thing than one may write, is that disregard which means—Goodnight! Apologies to Mr. Whit-

on which the various parts of the service are to be found. It will be noted that all the various canticles in both Morning and Evening Prayer are sung except the Te Deum. The Te Deum may be sung, but it is rather long. When the service was first started the method was to begin with the Venite and have the children sing it a sufficient number of times until they become familiar with it. Then the other chants were gradually used. In the course of the service it is wise to say a few words about the different parts and urge the children to join. Frequently they are asked to repeat in concert the Gloria and the Versicles. This helps the little children to become familiar with them.

A selected number of Collects are used and the children are asked to join with the Minister in repeating them. In this way they have gradually become familiar with a considerable number of Collects. One distinct advantage of the service is that the children become thoroughly familiar with matter that otherwise would have to be memorized as a part of the regular curriculum. A rather limited number of psalms are used and they are frequently repeated, the object being to make the children thoroughly familiar with them.

It will be observed that the plan here followed is to use the Ante Communion the first Sunday in the month in its regular Prayer Book form. The other Sundays the service is based on Morning and Evening Prayer, the outline being practically that of shortened Evening Prayer with only one lesson. The General Confession is omitted.

THE LESSONS

The Lessons have been chosen as far as possible with the idea of presenting something concrete. The effort has been to select stories. The following list was made with the idea of emphasizing the subjects chosen for the sermons or addresses, but a selection could well be made on an entirely different basis—for instance, with the idea of following the Bible stories both in the Old and New Testaments.

THE ADDRESSES

A list of subjects for short sermons or addresses is given. This list was carefully prepared with the view of presenting a series of most important topics. Of course, there would be certain Sundays in the year when it would be best to break away from the scheme and use something else. This list of sermon topics could be greatly improved. At present in St. Paul's we are departing from this list and are simply telling Bible stories. If this plan is continued it will involve a re-arrangement not only of the topics, but of the lessons. In the addresses the main thing is to tell some story or use very concrete illustrations. We all recognize the power of stories with children.

MUSIC

Three hymns are usually sung, a Processional, a Recessional and one during the service. The selection is made from a limited number of hymns, based on a choice made by a committee of the Massachusetts Sunday School Commission, a Chicago Churchwoman who is a teacher of music in one of our best known schools, and on our own experience. At St. Paul's we have a vested choir composed entirely of children in the Sunday School. No others are allowed to belong. An Offertorium is sung when the offering is taken. This seems desirable in Churches where the regular congregations are used to the custom.

IN GENERAL

Four boys—two from the older school and two from the Infant Class—take up and present the offering. The Altar is as carefully vested as for the regular services and no effort is spared to make this as beautiful and dignified as any service in the Church. One of the Clergy is always present and of course vested. The

invocation and ascription are used before and after the sermon.

Experience now of over four years has more than justified the effort that has been expended on this service. Attendance has steadily increased, the parents of the children frequently attending, and the children are learning to take their part in the worship of the Church. It is an interesting fact that no children are more interested and keen in their enjoyment of the service than the infants. The older children, however, are equally attentive because of the inherent force and dignity of the service.

The following list of services is arranged from September, 1912, to June, 1913, and of course must be changed year by year to meet the modifications of the Church year, and to provide Ante Communion the first Sunday in each month if this plan is followed.

We give here a rather full outline of the normal service: Processional, Opening Sentences, Versicles, Lord's Prayer, Collects, Versicles, Canticles, Psalm, Lesson, Canticle, Creed, Versicles, Collects and Prayers, Notices, Offertory (Anthem), Hymn, Invocation, Sermon, Ascription, Closing Prayers.

THE HOLY COMMUNION FOR CHILDREN

How shall we train children to take their part in the Communion Service? The first step will be to teach them the story of the SAVIOUR'S life on earth, and especially the events of Good Friday, Easter and the Ascension. This will naturally be done in the regular course of the lessons. Every child who knows this story will find his heart responding with love as he follows it step by step through the worship of the Church.

FINDING THE PLACES

Before bringing the children to participate in the Communion Service some careful preliminary work must be done. The Rector should have the children take their Prayer Books and then drill them thoroughly in following the service until they can readily find their places and heartily take their part in the responses. Certain portions of the service should be committed to memory, such as the Kyrie, the Gloria Tibi (and the Laus Tibi, where it is used), the Creed, the Confession, the Sursum Corda and the Sanctus. In Parishes where they are used the Benedictus Qui Venit and the Agnus Dei may also be committed. As a matter of principle we recommend the use of the Prayer Book and Hymnal rather than cards or leaflets. The older children should be encouraged to have Prayer Books of their own.

EXPLAIN THE VESSELS, VESTMENTS, ETC.

When the children have become familiar with the service of the Prayer Book, they should be assembled in the Church and taught the symbolism and the use of the ornaments and furniture of each part of the building, the Nave, the Choir and the Sanctuary. The names of the sacred vessels, the veils, the linens, the vestments of the Clergy, the servers and the choir, their meaning and why they are used, should be clearly and simply explained.

DESCRIBE THE SERVICE

The children will now be ready to receive a clear, definite, explicit description of the service as a whole. This may begin with the explanation that what we are about to do is to follow the command of our SAVIOUR, and to join with the angels and archangels and all the company of heaven in offering to GOD "The Sacrifice of the Death of CHRIST." The LORD Himself has taught us how to do this, "For in the night in which He was betrayed He took bread, and when He had blessed it He brake it and said, Take, eat, This is My Body which is given for you. Do this in remembrance of Me." In this way He instituted the Sacrament of the Holy Communion. As we read in the book of the Acts, the Church has continuously obeyed Him, and this service of the

Holy Communion has always formed the very heart of her worship. In this service we see in symbolic act and word the love of the SAVIOUR as He gave Himself for the life of the world. He is now in heaven, at the right hand of the FATHER, where, as our Great High Priest, He "Ever liveth to make intercession for us." In our Communion Service we are pleading here in His Temple upon earth the same perfect and sufficient sacrifice, oblation and satisfaction that He offered on Calvary, and which He now pleads before the Throne of Grace for us. In this service earth and heaven are brought together. We try to pattern our service on earth as closely as possible after the vision seen by St. John, in order that we may learn here to love the worship of Him into Whose Presence we hope some time to come.

It will add greatly to the appreciation of the service if the Rector will explain to the children how the various parts of the service portray the events of Good Friday, beginning with Gethsemane, and finally issuing in the triumph of Easter and the Ascension.

THE SERVICE

When the hour for the service has arrived, let the Altar be prepared with as much care as for the regular services of the Parish. Children love color, light and movement, and they will appreciate and enjoy symbolism and reverence which sometimes adults fail to understand.

THE CHOIR AND SERVERS

The music should be carefully prepared. There are numerous simple settings of the service. Where it is feasible, much may be added to the effectiveness of the service by a choir of girls, who will be attired in some specifically feminine habit (a cape and a simple veil are often used). The older boys may be used as crucifers and servers, while others may act as ushers and take up the offering. Everyone who is to have a part in the service should be well trained, to avoid any confusion, which may destroy the spiritual atmosphere of the service.

Until the children are thoroughly familiar with the service, it helps them to have an officer of the school (the Curate or the Superintendent) kneel in his cassock at the entrance to the choir, and announce the page upon which the service is to be found. This can be done quietly, and when just a word of explanation of the meaning of this part of the service is given, it is very effective.

At the close of the service, this officer can tell the children what Psalms, prayers or canticles will be helpful to use privately as acts of devotion while the Celebrant is performing the ablutions. They will heartily accept the suggestion to kneel quietly to thank GOD for His great Gift, before they leave the Church.

To revive the art of worship and to train our children to find a real and holy joy in it, is perhaps the most important and difficult parts of the work of our Church Schools. The atmosphere of the generation is lethargic. There is much inertia, and sometimes a prejudice and ignorance, to be removed. But we have a tremendous advantage in the fact that it is our LORD'S will that we do it. He has created the souls of children with the power and the desire for worship. He has given us the Divine ideal as our pattern. He has entrusted to us the Book of Common Prayer with the Liturgy of the Church. He has sent to us for instruction the children whom He wishes us to train for Him.

What an inspiration it gives us as we see the work in all its wonderful possibilities, and then find ready at hand the means for accomplishing it. Every Priest we know who has first carefully prepared his children, and then devoutly entered upon this work has felt the thrill which comes from being in the very Presence of GOD, and from contact with souls which are aflame with His love.

C. H. YOUNG.

In order to answer the many questions which arise in the minds of amateurs in agriculture, a meeting of the section on food and agriculture of the Cathedral Service Unit was held in the Cathedral rooms of the Cathedral Church, St. Paul, Boston, on the evening of Thursday, May 3rd. Professor John T. Wheeler of the Department of Horticulture of the Massachusetts Agricultural College was the speaker, who gave those present an opportunity to ask questions regarding the food supply, and in regard to successful and practical methods of raising food crops.

How to Conduct a Parochial Mission

By REV. J. A. SCHAAD
Canon-Missioner, Diocese of Quincy

The literature on Parochial Missions has been greatly increased and enriched during the past three years. The splendid Manual which was published by our Commission on the subject, together with the many excellent articles which have appeared from time to time in our Church papers, would seem to leave little to be said.

And yet, the editors of THE WITNESS, probably in response to a demand for it, want more articles on the subject. Let this be my excuse for writing further about Parochial Missions. I shall confine myself chiefly to a consideration of the things which a Parish Priest and his people can do to make their Mission a success. The question of methods by which a Missioner shall do his work is a subject by itself for which we must look to experts and larger experience for guidance.

1. The first essential to a successful Parochial Mission is the intelligent decision to have one. At least the Rector, Vestry and a group of other faithful Laymen should have quite clearly in mind both the nature and prime purpose of a Mission. It is to be feared that in some quarters the word Mission has been looked upon as a sort of fetish,—a thing with magical power to do something for a Parish which it has been too indolent to do for itself. Or it may be anticipated by some as an emotional dissipation, which of course it is not.

If it is once understood that the late Nation-Wide Preaching Movement was an attempt to bring the Church back to the Pauline basis of operation,—“Do the work of an Evangelist, and make full proof of thy ministry,” then much present misapprehension about Parochial Missions will disappear.

The Church in each community, and not merely the Missioner who may come for a short time, is to be the Evangelist,—ought to be that the whole year round. It is to make up somewhat for this deficiency that special periods and efforts are used. The prophets were the original Missioners to God's ancient Church. Our Christian year is a hint for the same purpose.

The chief work of a Mission is conversion of sinners,—both within and outside the Church. If a Parish does not want to hear this special word of repentance from some modern prophet, and is not willing to engage its own efforts along those lines, it should not undertake a Mission. A religious conference, or school of instruction, is then much more to the point; for a true Parochial Mission is an intensely spiritual thing, expressing a veritable thirst for souls.

A Mission is an earnest reaching out after souls, in which work the Church may use any sane method (even if unconventional). In this kind of work lies the larger hope for our Church in the future. And the Parish which intelligently participates in such a campaign is sure to be richly blessed.

2. A second vital requisite for a successful Parochial Mission is PREPARATION,—and then some more preparation. In fact, preparation is almost “nine points” of success. A Missioner is almost helpless if this work has not been well done.

There must be preparation of the public, the Parish and of the Rector-Priest. I know of Clergy who have taken half a page in the local papers, sent out many hundreds of letters to communicants, the baptized, families who had been touched by their ministrations in sickness, marriages, burials, or whose children attended the Sunday School; they placed window cards in stores, used street car advertising and bill-boards; and personally called or had committees call upon every parishioner on the books. And then, for personal preparation, went into retreat for at least a day under the ministrations of a brother Priest in sacrament and meditation. That their Missions were satisfactory in results was therefore only natural.

When in addition to everything that man can do by the use of material agents, we secure the help of God then success is inevitable. On the other hand failure awaits all plans which do not take the Holy Spirit into account, no matter how up-to-date the material preparation has been, or what the reputation for real power the Missioner may have; for victory is “not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

In Parishes where a Mission prayer was prepared for use in homes and in public services, and where perhaps a third of the communicants had signed pledges for advance daily prayer and subsequent daily attendance at

the Mission services, it was no surprise that a large number of Resolution Cards were signed during the Mission, that there were Baptisms and Confirmations, and that the spiritual tone of the Parish was deepened and enriched. The most heartbreaking task a Missioner can have is to come into a Parish where the material preparation has been limited and the spiritual advance work left largely undone.

If a Priest and his Parish are not willing to do the work of preparation thoroughly it were far better for them not to undertake a Mission at all. In fact willingness to prepare is a valid test of the worthiness or ability of a Parish to receive the blessings which a Mission may bring.

3. Another vital factor in a successful Parochial Mission is the selection of just the right Missioner. I do not now refer to the mental and spiritual equipment of the Missioner, for a Mission is more than a series of brilliant sermons. I mean that there should be a certain adjustment of type between the Parish and the Missioner chosen for the work. Churchmanship is by no means a negligible quantity here.

While it is desirable that a Mission should stir up the whole Parish, that stirring should be spiritual, and not academic or ecclesiastical. A split Parish may easily result from maladjustment in this respect. No congregation is likely to agree with everything a Missioner may say—should say—about personal religion, if he be honest and fearless. But unless a Parish Priest desires to change the type of Churchmanship of his people, and is willing to run the awful risk of parochial discord, as well as personal pain to many, he should be sure that the Missioner chosen represents the best Churchly traditions of the Parish. And he should be quite frank with his Missioner in stating local conditions to him at the time arrangements are being made.

There should also be a clear understanding as to the nature of the Mission to be held. Is it to be a teaching Mission, whose chief function is to awaken and develop a community interest in the doctrine, discipline and worship of this Church? Is it to be an evangelistic (in its best sense) Mission for the purpose of converting sinners? Or is it to be general in its scope, stressing perhaps the spiritual life of the individual, both within and without the Church? Both the preparation and the selection of the Missioner depend largely upon the nature of the results desired. Any misfit between the Missioner and the parochial object of the Mission means disappointment for all concerned. Each Missioner has his own peculiar gifts in this respect. Few men are so versatile as to be able to do all three lines of work with equal force. Therefore, to preparation, add careful selection of the Missioner. (A whole chapter might be written on the need in our Church for Missioners.)

In most Parishes, careful thought should also be given to the place which children and youths are to have in a Mission. My own conviction is that a special time and method should be devoted to a “Junior Mission” in most Parochial Missions. This phase of the work merits a chapter by itself, for it is a most important, but quite neglected, field.

3. The next stage of a Mission is one of which no one man can speak for another. The question, How shall the Mission itself be conducted? depends so largely upon local conditions and the varying equipment of Missioners, that few rules would hold good everywhere. But this much may safely be said: The local authorities, having once committed the conduct of their Mission to a particular man, must give him a free hand, and must co-operate with him in any way he may deem necessary.

Some men work better with a Choir; others want only congregational singing, and would be hampered otherwise. Some will have an after-meeting to clinch results; others prefer to trust to private conferences. Some will make the question box serve as a very efficient adjunct, which is intended chiefly to attract people to the Mission. Others will use it as an opportunity both to take the spiritual pulse of the community, with a view to future sermonic medicine, and to do perhaps the most intensive work of the whole Mission. In some Parishes a daily forenoon service, with a Meditation, has become the center of spiritual power for the whole Mission.

Probably few Missioners use the same methods in succeeding Missions. Also, another Missioner could come into the same Parish and use entirely different methods with equal success. There is only one thing about a Mission which one may say dogmatically,

and that is that the methods and machinery of every Mission should be focused upon some one objective, and that the terminal facilities must conform to that. Not only must the sermonic scythes be thrust into the community harvest, but the harvest of souls must be gathered and brought in from the field. A resolution card, specific and clear in form, will be of great service in this.

5. The final stage of a Parochial Mission is one too often and too largely neglected. I refer to the aftermath. Of course the Parish Priest will look after those who wish to be baptized or confirmed, together with any other special requests or indications which the resolution cards may contain. But how about fanning the new flame of spiritual zeal which may have resulted from the Mission? If the Mission really had a mission, a very important something ought to be done at once after the close of the special services. Else the net result of the Mission will be a Parish “slump”.

If the Rector starts a Bible Class to meet the awakened interest in Bible study, his parishioners ought to attend it regularly, in order to retain the spiritual advantages gained during the Mission. Perhaps local conditions may point to the organization of a Young People's Society, with special weekly services. It may be the one thing which will safeguard the spiritual life of the youth of the Parish. And the fact that it may not be conventional should not militate against it. Weekly conferences on personal religion have also been found most helpful in holding and increasing the benefits of a Mission. But in any case, either some new spiritual agency should be set in motion immediately after a Mission, or better use made of old ones—otherwise the mission of the Mission will not be fulfilled, and the fruits of the Mission may be lost.

Over Six Millions Contributed to New York Cathedral

At the Annual Meeting of the Cathedral League, Bishop Greer announced that a contract had been let for work on the nave of the Cathedral of St. John the Divine, aggregating \$200,000, which is to be completed by March, 1918. \$6,911,263 has been contributed to the Cathedral since its erection was begun. Of this amount, \$1,300,000 is in the Endowment Fund. The Annual Budget is \$95,000. The Bishop is of the opinion that in order to safeguard this, the Endowment Fund should be brought up to \$2,000,000. But the Bishop advises that those who are able should contribute first to the war, and afterwards to the Cathedral. Mr. James W. Gerrard addressed the League. He described the ruins of Cathedrals in France and Belgium, and gave a vivid account of atrocities he had seen. He said it was not the ruins of buildings that counted so much as did the ruin of faith in the brotherhood of man, the broken faith emphasized by the invasion of Belgium, and the drifting in the seven seas of the bodies of American women and children.

Present Struggles of the World Justified

The Rt. Rev. Dr. Frederick W. Keator, Bishop of Olympia, gave the principal address at the annual banquet of the Washington Society of the Sons of the American Revolution on Thursday evening, April the 19th, at the University Club in the city of Olympia. In the course of his remarks the Bishop asserted that, “The sacrifices of the revolution, the sacrifices of the rebellion, made in blood and confirmed by struggle, have been worth a thousand-fold their cost. We have watched the present struggles of the world, wondering wherein they would be justified, wherein they would be proved worthy of the greatest price the world has ever paid. And now we begin to see that they, too, shall be proved worthy of the cost, and that from the sacrifices and struggle of this hour is coming a world democracy, a brotherhood of man under the fatherhood of God, which shall follow the utter overthrow of an irresponsible autocracy which has run amuck.” The Bishop was elected Chaplain of the organization.

The Rev. C. E. Tuck, Rector of St. Paul's Church, Walla Walla, Wash., has resigned, and will become the Rector of St. Clement's Church, St. Paul, Minn., the latter part of this month. He succeeds the Rev. E. B. Woodruff, who recently became Dean of Calvary Cathedral, Sioux Falls, S. D.

A LITTLE SERMON FROM THE PEWS

BY A. LAYMAN

PESSIMISM IN THE PULPIT

(Through the courtesy of the Newark Churchman we publish the following, which originally appeared in the columns of that excellent Diocesan journal.—Editor.)

Too many sermons today are compounded as follows: Lamentation, three parts; refutation, one part.

Men and women go to Church to worship and pray, but also to derive heartening and enlightenment from an exposition of the truths of the Gospel. What they hear from the pulpit for fifteen minutes is too often this: “Unbelief is predominant throughout the world; scholars, men of science, reject the old Gospel; they insist that Christ was merely a man, or a myth; Lent is disregarded; golf and the automobile keep men of the Church from the sanctuary; materialism is rampant; though two thousand years have passed since Christ came into the world as the Prince of Peace, barbarism in the form of war still exists and civilization is in ruins.” And so on.

Then for five minutes comes the refutation: “The spiritual will triumph over materialism; ‘God's in His heaven, all's right with the world,’ etc. Sometimes flagellation takes the place of refutation. The avowed disbelievers in revealed religion and members of the Church are often alike the objects of the preacher's severe censure.

Many years is it since I have heard a sermon on prayer, the Eucharist, a Parable, one of the Commandments, or St. Paul's great ode on Charity. Once or twice only in the last decade has a sermon on sin, repentance and Christ as the Restorer of the soul been preached in my hearing. But I have scores that were a wail over the decline of Christianity, ending with an attempt to resist the attacks of the hosts of infidelity—defensive sermons, that create more doubt than they cure. I long for positive preaching; a proclamation of the truths of our religion.

I wonder how long Masonry would survive if its devotees heard in their lodge rooms repeated weeping over its failure and the faithlessness of their brethren; how many men would apply for membership in the order if at its open meetings they heard that it was declining, in fact, had ceased to exert influence in the world. With so many Jeremiahs filling the Church with their lamentations it is strange that many Parishes did not become extinct long ago.

What we need in all Dioceses and Parishes today is an outpouring of the Divine gift of optimism. We have long enough been weeping beside the waters of pessimism.

Diocese of Albany

TRINITY PARISH, PLATTSBURG

Following an attack of influenza, the Rev. Albert Gale, Rector, is suffering from a slight break-down, and has been sent by his parishioners to the celebrated Lake Placid Club for rest.

Three years ago Mr. Gale came to Plattsburg, a Parish run down and discouraged by a rather heavy debt largely made up of annual deficits. During his incumbency, in spite of business depression and loss of population, each year's expenses have been met, the debt has been paid, and a small amount is on hand which will be used for much needed repairs on the Church. The Parish is also able to report over forty per cent increase in the number of parishioners. Among other things done during the present incumbency, Branches of the Junior Auxiliary and Girls' Friendly Society have been organized, the Woman's Auxiliary increased ten-fold, an Acquaintance Club formed for the women of the Parish, the Sunday School graded, and the Missionary apportionment paid in full for the first time. By unanimous consent it has become a Parish custom that retiring Vestrymen cannot be re-elected for one year, thus insuring a continuous change in the membership of the Vestry. A Parish Council is annually elected to co-operate with the Vestry. Parishioners have promised to make the Parish beneficiary under their wills to the extent of \$10,700. It is hoped to increase this to \$25,000 before the one hundredth anniversary of the founding of the Parish in 1921.

Perhaps the most striking features in the life of the Parish today are the interest shown by the men as well as the women in every phrase of Church work, and in the splendid good feeling which exists.

WOMAN'S WORK FOR THE KINGDOM

"The Best Thing Our Auxiliary Has Done"

It has come to my notice as an interested member of the Woman's Auxiliary to the Board of Missions, that the active Parish branch of this organization is, generally speaking, the least, both in numbers and interest, of all the guilds of the Parish. The reason for this is, many will say, that people are not interested in Missions as they should be. This may be one reason. However, there may be another cause.

I am speaking now of Parishes that have several working guilds. In this busy day and age, when so many interests are demanding the attention of our women, in a social way, in their club work, and in the many and varied amusements—that if they give up one day in the week to guild work, there is no time left for the work of the Woman's Auxiliary.

A solution of this problem may be in having, instead of a weekly or fortnightly missionary meeting, a monthly meeting, held on a day that does not conflict with the Parish guilds, and include in the membership all members of the Parish guilds who are willing to come to these meetings, and help by prayers, gifts or study, or all of these privileges combined, in extending the borders of Christ's Kingdom. (It is understood that a person must be baptized to be eligible for membership.) The object of these meetings is to increase interest in Missions, and this may be done by very interesting programs. This is one of the best things we do in our Parish Branch at St. Paul's Church, Des Moines, Ia.

I would like to go a step farther and make a suggestion that if any Missionary boxes are to be prepared the members of the Auxiliary divide up the work and have it done in their respective guilds during Lent.

May I make one other suggestion? When the problem is the Auxiliary in the smaller Parish, where all the active women workers of the Parish are putting all their efforts into the one guild of the Church, and the membership is small at the most, the Woman's Auxiliary is generally a mere handful or there is no Branch at all. Could we not increase the interest in Missions in this Parish if the Rector and the few women who are interested in Missions, would suggest a combined guild and Woman's Auxiliary, giving up one of their guild meetings each month for a Missionary day with some kind of a program as in the larger Parishes? If the Parish happens to be near a city, a speaker along Missionary lines can generally be secured from the city Parishes. If no other program could be gotten up, the "Spirit of Missions" could always be read and discussed and special prayers on that day be offered for Missions. The guild could also, in Lent, give up that time for the Missionary box.

May we all pray that we be not ill with the disease of Parochialism, but may have strength and zeal given us to help in sending the knowledge of our Lord Jesus Christ to all who are in darkness.

HARRIET E. LONGLEY,
Des Moines, Ia.

Aside from all tangible things the Woman's Auxiliary has done in the fifty odd years of its existence, namely, works of charity; the support, education and training of women for Missionaries; the building of Churches, schools, homes and hospitals at home and abroad; leading boys and girls of heathen nations to Christianity; uplifting the Negro and Indian races; caring for the afflicted in nearly every country on the face of the globe; each and every deed noble and good, yet I believe the greatest and best thing our Woman's Auxiliary has done is having a common interest in the progress of the Master's Kingdom, which unites us all. MRS. GEO. L. FIELD.

The best thing that our Branch of the Woman's Auxiliary has done, is taking up Mission Study in an intelligent way.

One of our members planned her summer trip to include ten days at the Missionary Conference in Black Mt., N. C. Here she not only learned how to conduct a class, but stored up such a fire of missionary enthusiasm that it has kindled the flame in other hearts.

As a direct result of this conference six Mission Study Classes have been successfully conducted in our Parish and we are now in the midst of a

most fascinating study of Latin-America, using Dr. Gray's book, "The New World."

We use a large wall map, in our study, and assign a speaker to answer each question, allowing ample time for the discussion of the questions.

An important feature of this class is that one of its members is a man. He is a gifted speaker, much in demand as a Masonic orator, and his talks are of great assistance, especially upon such subjects as the "Monroe Doctrine," or "Expansion."

Women will naturally pay more attention to a man's views upon such subjects as these than that of a "mere woman."

A very important part of our plan is the use of the Prayer Cycles, published by the Board of Missions. They are not only used by the members of the class, but our Rector called the attention of the congregation to their use and copies have been distributed, with the view of having the whole Parish unite in the prayers.

Although it is considered best to have one leader for the entire course, we have found it a good plan to have members of the class act as leaders in rotation. We trust this will be a step forward in the work of training future leaders.

Last, and best of all, we have reached the ideal of having all our Sunday School teachers as members of the Mission Study Class.

MRS. R. T. LOCKETT,
Camden, Ark.

Kentucky Experiences

In the Diocese of Kentucky we have just finished what many of us consider one of the most valuable features of the year's work in the Woman's Auxiliary—our United Lenten Meetings. These meetings are held on the Friday afternoons during Lent up to Holy Week, in a different Parish each week. We open them with a hymn, the Creed and prayer led by the Rector of the Parish, after which one of the Diocesan officers of the Woman's Auxiliary takes the chair and conducts the business session, which lasts about fifteen minutes. This consists of the minutes of the previous meeting, reports from Diocesan officers and committees, as well as reports from the various Branches on the Lenten work. The business session is followed by a missionary address, either from a visiting Clergyman or one of our own women. This year we were fortunate in having the Clergymen who were conducting the noon-day meetings to give us the addresses. Whenever possible we ask them to speak on some field with which they are personally familiar, as Bishop Partridge on St. Agnes' School, Kyoto, or sometimes we have a concerted program extending throughout the entire series. After the address, we have the roll call by parishes, which gives us a record of the attendance from year to year and we are glad to say that each year the attendance is a little better than previously, the average this year being 125. The diocesan board determines what shall be done with the offerings at these meetings, after setting aside one collection for the expenses of packing the boxes. This year three of these offerings were given for the Diocesan Apportionment for General Missions and two were applied on the pledges made by our delegates at the Triennial. We then close with prayer in time to attend the united Lenten service which is held each Friday in the Parish where our meeting has been held. During the Lenten season, each parochial branch has sewing meetings, where the women work for the united Lenten box, which is usually divided between two domestic Mission stations. To this united box the Parishes throughout the Diocese send contributions, even though they cannot attend the meetings. Thus it is truly a united gift from the Auxiliary of the entire Diocese. The contents are displayed and packed during Easter week and in this way each Branch knows what the others are doing and is brought into close contact with her sister Branches. We believe these united Lenten meetings have been a powerful factor in uniting the Woman's Auxiliary and in overcoming that unhealthy spirit of parochialism, which will spring up. It is one way of bringing the people together and making all realize that the Church is bigger than any Parish, and that "our work is service for the Master" regardless of where we may be placed, whether in Cathedral, Parish or Mission Station.

NANNIE HITE WINSTON,

Work of the Rev. Mr. Weller in Alabama

Mrs. Frank Stollenwerck, Diocesan President of the Woman's Auxiliary in the Diocese of Alabama, recently visited a number of interesting points in and around Talladega, which is under the care of the Rev. Charles K. Weller. At Talladega she met the twenty-one women representing the Woman's Auxiliary of St. Peter's Church. There occurred an informal discussion of the ways and means of arousing interest and obtaining results in the work of the Auxiliary. From there she started out with a party of five, including the Rev. and Mrs. Weller, their son, George, and the Misses Williams, to Piedmont, the most remote point under Mr. Weller's care. The long trip was made in the Missionary's car without mishap over the red clay hills and muddy valleys, until they were in sight of their destination, when they were compelled to dismount and walk the remaining short distance, while Mr. Weller and his son, with the help of an accommodating passer-by, pried the car out of the mud into which it had plunged up to the axle. At Piedmont Mrs. Weller had organized a Branch of eight members, who listened attentively to a talk on Auxiliary methods by Mrs. Stollenwerck, after which a delicious buffet luncheon was served. From Piedmont, the party went to Jacksonville, where, on reaching there on an afternoon, in St. Luke's Church they met with the members of the local Branch of the Auxiliary. From Jacksonville they returned to Talladega, and set out on the following morning for Nottingham, where another of the several chapels built years ago by the Rev. Mr. Mellichampe has been opened, after being closed for many months. Recently, a number of candidates were presented from this Mission in the last Confirmation Class, in which there were twenty-one members. Eight more are ready for Confirmation, which is a fine record for less than a year's service in the field. Mrs. Weller is a most helpful assistant to the Missionary, being an earnest, cheerful helpmeet in every way. Altogether, they had traveled 168 miles in the auto in two days, visiting every Mission except Sylacauga, for which time and weather were not granted. The long ride which followed the talk and refreshments, for the more cordial dispensing at Alpine by their hostess, Mrs. Gorman Cook, carried them part of the way over the Jacksonville highway, which runs through Sylacauga to Talladega. In her report, Mrs. Stollenwerck says that she has no space to dwell on the natural beauty of the scenery through which they were whirled, or the charming hospitality everywhere extended. "Our one thought was—how great was the devotion of this man, whose ardor could not be dampened by winter freshets or mountain climbing, when doing the Master's work."

The Flag

Mishop Garrett of the Diocese of Dallas, Texas, lately visited the Parish of St. James' Church, Texarkana, Rev. Edwin Weary, Rector, for Confirmation. At the close of the service, he blessed the beautiful silk flag presented to the Church by the Junior Guild. He made the following presentation address, which made a profound impression on the vast congregation that thronged the church:

"The Stars and Stripes, the flag of the United States of America, is the symbol of government of a free people, for the people and by the people. It demands of every one loyal service to the utmost capacity of the power of each. If you do not wish to be loyal to the ideals for which the government stands, then take away the stars and let the stripes remain to be formed into whips for the chastisement of the unworthy; but if you wish to be loyal, then shall these stripes be woven into bands of gold to hold these stars as shining jewels in the crown of liberty. To the noble cause you must consecrate your wealth, your influence and your life; thus shall you guarantee to your sons, to your daughters, and your country the rare tribute of liberty, equality and fraternity."

To secure this object, it is essential that you work together with love and generous service in the support of the honor and dignity of the flag. This is a sacred emblem to stand within the Sanctuary of God's Church, to show that patriotism and the religion of the gospel of redeeming love are ever bound together in the hearts of loyal men."

A CITY CHURCH WITH A COUNTRY HOME

By Rev. David M. Steele, Rector Church of St. Luke and the Epiphany, Philadelphia

PART I A CITY CHURCH

You do me the honor to ask for an article of a couple of thousand words telling your readers what this Parish, as an example, has accomplished along certain lines and what the Rector of such a Parish feels to be a "possible program in any field of endeavor that will purify and elevate human life." You ask me to tell of work being done and something of methods employed. I am willing to do my best, if I may state some facts merely in terms of facts and figures, and if I may outline a method without comment or explanation, argument or extenuation.

We have here, practically in the center of a city with a million and a half population, a Church building that will seat 1,200 people. We have a Parish House that, although old and rambling, is spacious and commodious. Both buildings have occupied this site for sixty years. Within that time, of course, every possible circumstance and condition of population and environment have changed. We are a down-town Parish. But that does not mean so much in Philadelphia as it means in some places, and it does not mean the same perhaps as it does in any other place. We are rather a center-town Parish; for the extension of this city's environs has been in all directions. Growth has been more like an expanding circumference from a hub as a center than in most other large cities, which have grown only in one direction.

The result is that we have two actually separate tasks of ministration combined in one. We have really two distinct congregations, of widely extreme types, with almost nothing between them. The problem of preaching to them at one time, at one service, is of course a preacher's problem. He must make his best effort to this end, and at present he does the best he can. The task of organization is one of bringing about cohesion. What I have found for myself is that this can best be done by reckoning frankly with facts and not by resorting either to subterfuge upon the one hand or to self-delusion on the other. We speak boldly and frankly to the people themselves. And we find that this pays. We refer freely to our "Downstairs Congregation" and to our "Gallery Congregation."

In the case of the former, all pews in the body of the Church are rented. In the case of the latter, they used to be free; but half a dozen years ago we began an envelope subscription system for gallery sittings and found that it met with such hearty response that at present we have 400 names thereon enrolled. I believe in this practice thoroughly. I have no more patience with the rambling talk about a free Church than I have with the same phraseology when applied to free silver, free love, or free anything else. Things are worth just what they cost. And the value of things is estimated by people in those terms precisely that they pay for them. This practice has begotten self-respect. It has engendered loyalty. And it has increased our Church attendance.

In the work of our Parish House, we have long ago come down deliberately to flat footing. We here follow that which I consider the only sane and sensible process. We have reversed the ordinary course of procedure by which people picture a Parish House as a sort of avenue through which to entice people into the Church. To change the metaphor, it is often considered a net or a trap thrown out in the open to catch nondescripts; Jews, Turks, infidels and heretics, as the Prayer Book so accurately, although uncharitably puts it. The theory seems to be that, by first playing pool or using a gymnasium they will then take a bath. Being bathed, and maybe fed, they will then allow themselves to be enrolled in some class. From this, the hope is that they may be enrolled in Sunday School. Then, slowly but surely—and all the while unconscious of what they are doing, or of what is being done to them rather—they may be dragged into Church attendance. This is the theory. It is an unworthy theory, at best and as a matter of practice it fails. It fails ignominiously and always. And the more important point is that it ought to fail. Since it is dishonest, why should the results be disappointing?

We have established one only, one simple, inflexible rule. No person is eligible to membership in any club, society, guild, class or organization

about the place who is not first of all a member of the Sunday School, or a communicant in the Church, or a contributor through the envelope system in some modicum at least to the Church's support, one or any two or all of these combined, depending on their age and circumstance and capability. We proceed upon the theory that the Church has three functions: Inspiration, education, recreation. And we submit that these stand in this order of relative importance; which order we will absolutely not reverse.

Thus it comes about that, of our actual congregation of about 1,200 souls, there are perhaps 600 who make up a group quite separate. And yet they are half of one larger group. With all alike we try to deal as a Christian ministry and to the end of Christian nurture. Once people have become "our people," in the first sense, we are willing to do anything in our power for them along the other two lines. Among these things there are tasks of quite distinctive sorts. One is that of Christian teaching. We have a Sunday School of about 400 members. But it is organized in four departments rather than in one school of a dozen classes. These sections or divisions meet at that many different hours on Sunday. And they meet essentially for study. Little emphasis is laid upon a single Sunday School service. This latter I have always discovered does more to detract from regular Church attendance than it results in any inspirational benefit on its own account.

Comes, secondly, the task of training along other lines. This is done on separate week-day evenings. We have a Mothers' Meeting for old people, a Boys' Club, and especially a Working Girls' Club, this last of about 125 members. These have classes, under the direction of paid teachers, in cooking, sewing, calisthenics, dressmaking, Red Cross nursing, etc. Of course there is value in this work apart from the mere products of the stove or of the needle. There is personal example set and good influence exerted by companionship with the associates who oversee the work. But all is done upon one basis. And for none of this is any charge made. There are no membership "dues." All money is passed through the envelope system of offerings. There are no cults or cliques or clubs in any sense of separateness. This is the work of the Church. It is paid for by the Church. Those pay for it who support the Church.

Lastly, all but negligibly—yet that only in its place of importance and not of course in terms of popularity—we have an organized series of entertainments for our young people once a month throughout the winter season. We allow them to dance. And why not? It is all in the family. And this Church is one family. There are problems that inhere in this particular matter in the heart of a great city which are unfamiliar to those who do work in country communities or in smaller civic centers. There is the problem, for example, of the open dance hall. To these otherwise the same young people would have easy access. It is to keep them from having recourse to such questionable resorts that we not only allow them but encourage them to do here that which we do not want them to do elsewhere. The reason is they do it much better here.

(To be continued)

First White Woman in Mitchell, S. D.

An old friend, in a personal letter to Bishop Burleson, relates the following bit of early South Dakota history:

"I think I was the first white female settler in Mitchell, S. D.. We moved from Rockport to Mitchell in our little shanty in 1879, over the smooth, green prairie. Bishop Clarkson held his first service in our little home in Rockport. He came up the Jim River Valley from Yankton. A party from Decorah, Ia., were camped outside our little shanty. Among the party was a Rev. Mr. Gaynor and his Choir from Decorah. We found an old melodeon and hid the Choir with a big screen. Bishop Clarkson was so surprised and pleased. It was a fine service and an especially large offering."

A new church is to be erected by the members of Emmanuel Parish, Boise Idaho, at an early date.