

The Witness

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

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BISHOP BRENT TALKS ON WAR CONDITIONS

WISE WORDS FROM OUR STATESMAN-BISHOP

New York, May 18.—Bishop Brent, just arrived from England, was interviewed by a representative of the Times, who writes interestingly of some of the incisive views the Bishop presented as follows:

Conscription of inherited fortunes is suggested for this country by the Rt. Rev. Charles H. Brent, Protestant Episcopal Bishop of the Philippines, who recently returned to this country from the battle-front in France and who declares that universal service in the most literal sense is needed to win the war. As a part of a general plan of such service Bishop Brent urges that the abolition of large private inheritances be considered seriously. He is not seeking to "promote" such a scheme as his own solution of our vast economic war problem, but says he heartily believes that in the practical consideration of "ways and means" at the present time the question of inheritance conscription should be taken up in detail.

The possibility of the present taking over by the government of large inherited fortunes was first brought to Bishop Brent's attention by an American who is himself very rich. Since then, he has given the matter keen attention and discussion. He does not regard the conscription of inheritance as a disadvantage for the person from whom the large legacy would be taken; rather does he look upon it as a definite gain.

"The younger generation would be deprived of the individual wealth of their fathers," he pointed out, "but they would be beginning their lives with equal opportunity, in a country of better opportunity, not weighted down by an enormous debt and financial burden."

"According to the charter of our liberties, all men are born free and equal. Of course, they are not all born equal. Some are allowed to start their careers with a tremendous handicap."

"I have in the fairly recent past spoken in a great many boys' schools. For the most part the students were rich boys. And I have always taken the position that it was a most unfortunate thing for a boy to have his own checkbook, unless he had first learned to earn his own bread. In nine cases out of ten it is an evil result of inheritance. What it does is to debase the value of youth. The boy depends on his checkbook instead of himself."

"The idea of such abolition of large inheritance is the very antithesis of socialism. Socialism tends to decrease the freedom of the individual. The principle of making it impossible for any youth to inherit a large fortune is a principle of individualism; it would act to increase the freedom of the individual. In drawing nearer to actual equality, it would offer to the young man more opportunity of individual development and individual value. It would make the individual more important to the State because of his own innate value. It would proceed on a principle of individual democracy instead of on a principle of socialism. It would mean equality of opportunity, and that is the basis of democracy, the basis of our nation—what we are fighting for. In the present time of need it would release an immense amount of money, and free the country from a great future burden."

"I have thought very seriously on this situation in connection with the known effects of the civil war on the South. I think we can say that the civil war did in large degree stunt the whole development of the South, in

laying on it so tremendous a financial burden. We want to avoid such burdens as much as possible.

"Of course, I realize that there would be all sorts of difficulties in working out such a scheme to a practical conclusion. There is, for instance, the question of the large businesses that must continue, and that must not be disorganized upon the death of the owner or proprietor. But it is, I believe, worthy of the most careful consideration at this time."

"I have presented the plan as the man who first discussed it presented it to me, along the lines which he thinks practicable. And he is a man of wealth and position, whose whole-hearted suggestion of such a principle impressed me greatly with the willingness of our country to make whatever sacrifice may be called for. I have had cause to feel that very deeply."

DEAN WHITE ELECTED BISHOP COADJUTOR OF MARQUETTE

(By Telegraph.)

At the Convention of the Diocese of Marquette, held May 16th, Rev. Francis S. White, Dean of St. Mark's Cathedral, Grand Rapids, was elected Bishop Coadjutor on the first ballot. Dean White is a member of the Board of Editors of THE WITNESS, and conducts the department of "Personal Religion."

Death of Dean Moore

The Very Rev. Walter H. Moore, Dean honorarius of St. John's Cathedral, Quincy, Ill., and for the past five years Rector of St. Luke's Church, Glastonbury, Conn., died Friday, May 11. Dean Moore had a large circle of friends, who will mourn his loss. His ministry was largely in the West. For six years he was Associate Editor of The Living Church, and for a number of years Rector of Calvary Church, Chicago.

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

ARKANSAS ELECTS TWO BISHOPS

The First Negro Suffragan for the South

The Forty-Fifth Council of the Diocese of Arkansas was held in Hope, May 9 and 10. The Council sermon was preached by the Rev. J. W. Thompson of Van Buren.

In addition to the routine business two important steps were taken by the election of a white Suffragan Bishop for the Diocese and of a negro Suffragan Bishop, whose territory will embrace a large portion of the Province of the Southwest.

In this Diocese the Clergy nominate and the Laity elect.

Those whose names were presented were the Rev. Messrs. Edwin W. Saphore, Hanson A. Stowell, W. E. Bentley and E. W. Gamble.

one of the best known men of his race in the Church.

In withdrawing his own name from the list, Archdeacon Johnson requested that he might have the privilege of telegraphing to the man who might be chosen the news of his election. This happy duty was assigned to him.

The Rev. E. W. Saphore refused a re-nomination to the Standing Committee, and the Rev. Charles F. Blaisdell was elected in his place. Otherwise this committee remains as it was last year; the Rev. Mr. Stowell is again President and Mr. Richard B. Bancroft of Hot Springs, the Secretary.

The Rev. E. W. Saphore was re-elected Diocesan Secretary, and Mr. Albert N. Tanner of Helena is continued as Diocesan Treasurer.

The Bishop stated that every Parish in the Diocese has a Rector, and that all the Mission Fields are supplied with pastoral care.

Synchronous with the Diocesan Council was the Convention of the Woman's Auxiliary and allied missionary organizations. A creditable amount of work was reported. All the old officers were re-elected. Mrs. J. B. Pillow of Helena has held the Presidency of the Auxiliary for twenty-one consecutive years. Mrs. Hanson A. Stowell of Pine Bluff is the Diocesan Secretary.

The sweetest feature of the Auxiliary meetings was the appearance of Josephine Shinawit, an eight-year-old granddaughter of Mrs. Pillow. She was the representative of a Little Rock Branch of the Little Helpers. Her report was so well written and so beautifully presented that by request she read it a second time before the Diocesan Council.

The Council will meet next year at Batesville.

CONVENTION OF THE DIOCESE OF SPOKANE

The Twenty-fifth Annual Convention of the Diocese of Spokane opened on Monday, May 21st, at All Saints' Cathedral with a public service in the interest of Religious Education, with Bishop Herman Page presiding. The speakers and their topics were: The Rev. William C. Hicks, D. D., Dean, "The Church School and the Public School;" Y. M. White, "The Relation of the Church School to the Church;" C. S. Gilbert, "The Church School, the Laymen's Opportunity;" the Rev. H. I. Oberholtzer, "Graded Lessons in the Church School;" and Mrs. Wilson Johnson, "Young People's Societies in the Church."

EASTERN OKLAHOMA CONVENTION

The Convocation of Eastern Oklahoma was held April 24, 25 and 26, in St. Luke's Church, Bartlesville, the opening session being on the evening of April 24th, at which Bishop Francis of Indianapolis preached the sermon.

At Bishop Thurston's suggestion the Convocation asked the Board of Missions to raise the district's apportionment to \$1,500. A telegram was sent to the Convention of the Diocese of Massachusetts congratulating them on the completion of the Pension Fund through the leadership of Bishop Lawrence. Telegrams were also sent to President Wilson expressing the approval of the Convocation of the conscription bill, and to the Congressmen from Oklahoma urging them to support it. New Canons relative to the Church Pension Fund and to busi-

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SCOTLAND SENDS GREETINGS

May 10, 1917.

The Presiding Bishop has received from the Primus of the Episcopal Church in Scotland the following cablegram:

The Bishop, Clergy and Laity of the Episcopal Church in Scotland, in Council assembled, send cordial greetings to their brethren of the Episcopal Church in America, bound to them by closest ties, and desire to express their profound satisfaction that America has joined Great Britain and her Allies in the struggle for right and freedom.

DANIEL S. TUTTLE,

Presiding Bishop.

COMPULSORY SERVICE

"Of course, the conscription of inheritance works in with the principle of general compulsory service. If it is right to claim that our manhood should serve the State, how much more right is it to claim that what is so much less than manhood—wealth—should also serve the State. If we compel personality we should certainly compel property."

"Yet in the true sense it would be no compulsion, as military service is no compulsion. There can be no compulsory service in a democracy. If democracy, in Lincoln's sense, means anything at all—government of the people, by the people, for the people—it is obvious that it means that the citizen is the government and the government is the citizen. Consequently, there can be no such thing as compulsion in the registration of the citizen for service in the need of the State."

"The heart of the whole principle of compulsory service is that it must be for peace as well as for war. We need the organization of all our resources so as to relate the ability of man to the needs of the State, whatever those needs may be. And no man should expect thanks for such service any more than for paying his taxes."

"For example, take school vacations. Many schools might be made far more profitable if the boys had some organized vacation work for the good of the State. Of course, many young men do work on farms now in the summer, not because they need the money, but

(Continued on page 4)

BP. LONGLEY MADE BISHOP COADJUTOR OF DIOCESE OF IOWA

(By Telegraph.)

At the meeting of the Diocesan Convention in Iowa, May 21st, Bishop Longley, who has been Bishop Suffragan, was made Bishop Coadjutor. By this change he becomes Bishop of the Diocese in the event of a vacancy.

Marriage of a Tampa Clergyman

A marriage of much interest to the people of Tampa took place in that city Thursday, May 4th, when the Rev. W. C. Richardson took for his wife Miss Jennie C. Stowell.

Devotion to the Church caused Dr. Richardson some years ago to abandon a lucrative medical practice for the ministry, and he has been giving his services to some of the Missions in Tampa. Mrs. Richardson is a sister of the Rev. H. A. Stowell of Pine Bluff, Arkansas.

A new Rectory has been built by St. John's Church, Elkhart, and is now occupied by the Rector and his family. A feature of this Rectory is the memorial window to the memory of the parents of Mr. and Mrs. W. H. Foster, the donors of the Rectory, which has been placed in the stairway of the home. A memorial tablet has been placed in the study over the fireplace.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE COLLECT

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

This is a day of obligation. This day every confirmed lover of good things is required by Mother Church to make evident his choice, and hastens to be numbered among those who are "wise unto salvation." It is the day of the triumph of Spirit over Matter. In our Whitsunday Collect we emphasize three facts. First, that God is our Teacher. Second, that God will help us see clearly into the real values of life. Third, that God's religion is not morbid, and self-conscious and individualistic, but joyous and strong and social.

Notice too that Mother Church speaks of God as The Teacher of HEARTS. God's desire is to possess man's heart: "My son give me thine heart." "Out of the heart are the issues of life." For this reason God aspires to inspire our lives through the medium of the affections. "Make me a clean heart, O God, and renew a right spirit within me," was the inspired utterance of the man who dared aspire to "climb up into heaven." Only the pure in heart can see God. Hence the prayer at the beginning of the Holy Communion which makes us ask to cleanse the thoughts of our hearts by the inspiration of His Holy Spirit.

A teacher is one who "draws out" of one that which has been first put into one. God is the Teacher of the heart, for He alone knows what is on the heart of man, and still is patient and tender and loving with man as He teaches them of Himself. But God wants His children to be something more than "good hearted." His purpose is to provide interior illumination so that when we come to use our judgment or exercise our judgment we will study to see things in His light, remembering that "in Thy light shall we see light!" Clean hearted men are apt to be clear headed men. And with a clean heart and a clear head, a man is apt to find himself singing songs of expectation, rejoicing in hope, full of love, and joy and peace.

Did you ever stop and think that as soon as God has a man's heart, that that man begins to be light hearted? A joyous man? Strong in the Lord of hosts? A man of spirit? A man of faith? A faithful man? Is this the type of a Christian you are trying to be? Are you letting God touch your heart? Enthuse you? Convert you to Himself?

THE EPISTLE

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaean? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.—Acts ii:1.

If there be little evidence to many

people that there is any pentecostal power in the preaching of the day, is it not because so many followers of Christ refuse to be "of one accord in one place"? To help bring about such a happy state is part of our religious problem. There will be another Day of Pentecost for the world, and when it is "fully come" those who believe in Jesus will "with one accord be in one place." In other words they will be in agreement on the fundamentals of religion. "The one place" will not be "Rome" nor "Geneva." The "one place" will be the common meeting of a Christian democracy where there will be neither male nor female as regards privilege; bond nor free as regards social relationship; Jew nor Greek as regards religious attitudes and professions. God in His mercy speed, through us, that day!

"Filled with the Holy Ghost!" Many of us are touched by the Holy Ghost. He burns His brand upon our spiritual nature in Baptism, Confirmation, Ordination; but a brand only indicates ownership. It does not necessarily change a disposition. Many a fine brand has been set on a vicious animal. The idea of home and school and environment is to cultivate a relationship between the brand and the life. At the time of Baptism we are incorporated into God's family. The figure of the brand is not entirely satisfactory nor complete in describing this experience,—for while we are "signed with the sign of the Cross in token that we shall not be ashamed," but will also fight for and continue faithful to Christ,—so also Baptism—the adding of a "sixth or spiritual sense" which must be cultivated as well as the other five senses. To cultivate this sixth sense is to "daily increase at home, in school and in the world, in Thy Holy Spirit more and more until we come unto Thy everlasting Kingdom." Here then is our chance to be filled with the Holy Ghost. We may not have the capacity for Apostolic fullness, but there is surely in us capacity for the fullness of discipleship, and once we let the Holy Ghost possess us that day are we filled; and to men and women of alien but sympathetic life, will we be able to impart some knowledge of "the wonderful words of God." Learn by heart and pray daily the Veni Creator, which is Hymn 239 in our Hymnal.

THE GOSPEL

Jesus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not

this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.—St. John xiv:15.

"Jesus said, If ye love me, keep my commandments." Remember that God first teaches the hearts of men. If we listen to His teaching, absorb His teaching, we will find ourselves keeping those commandments of His which put "first things first." Such men will desire and make up their minds to "court" God, to "keep company" with God. God is love, God wants to be loved. If we love God we will use "right judgment" and make up our minds to keep His words. When we do that, our courtship is smiled on and we have this promise from the Lover of our Souls that "My Father will love him, and we will come unto Him, and make our abode with him." A wonderful experience is this spiritual courtship and subsequent union. It is the wonderful experience of growing spiritually minded, and "to be spiritually minded is life and peace."

God the Inspirer of all the ages is the One Who will "teach you all things, and bring all things to your remembrance whatsoever I have said unto you." How wonderful it is to be taught of God! How much time do you give to this Teacher? How often do you take time to be silent and let God speak? Are your spiritual experiences bound up solely or chiefly with noise, and excitement, and rhetorical vehemence and the human touch? And as a result do you feel that even so you have not yet "the mind of Christ"? Then try the other way and "be still," and "let not your heart be troubled," and WILL to court God gently, yet persistently. Don't try the violent method which would rush one off his feet. The best parts of courtship are often the loving silences; "Hereafter I will not talk much with you." Study to be quiet, and let the Holy Ghost teach you, guide you, warn you, comfort you, fill you with a "peace that is past understanding," but which comes from having a good judgment in all things. F. S. W.

A Little Sermon From the Pews

By Judge Marvin, Cleveland, Ohio

I have read with interest many things published by you in the few weeks of the life of you Journal. I greatly hope your venture will be a success. We need a Church paper which is furnished at a moderate cost and which will therefore reach the great body of Episcopalians. We need one too which is fearless, which will publish all properly expressed matters of general interest to the Church. I have been especially interested in the article by the Rev. William Galpin copied by you in your issue of March 10th on "The Church's Creeds." His position seems to be that the great merit of the two Creeds, the Apostles' and the Nicene, is that they are old and have been accepted by the Church for many centuries. He says, "The Apostles' and Nicene Creeds reflect no personal views or ideas, you can find in them no inferences of man which further investigation or increasing light shall change." If this is so as to each of them, may one not well ask why have we the Nicene Creed? The Apostles' Creed was in general use long before the Council met at Nicaea. Is it not true that this Council adopted the new Creed because it was found that different inferences were being made as to the teachings of the former Creed by different persons in the Church?

If the Apostles' Creed was, as he says of both Creeds, "Always new and up-to-date and modern—always adapted to the age in which people are living", why was it worth while to re-state it at Nicaea or elsewhere? This writer says that "It is to our lasting credit and praise that we hold fast to a form of sound words that needs no revision."

It can hardly be of importance that we all use the same words, unless they mean the same to all of us. We have a common faith to the extent that we believe the same things, and no further, whatever words we may use. The fact that you and I both say, "I believe in the resurrection of the body", though we both say it honestly and conscientiously, does not carry with it a common faith on the subject, if what the words mean to you is that there shall come forth from the grave the physical body, with bones and all its members, which was placed therein at death, while to me they mean simply the spiritual identity, without flesh and

COMMENTS ON THE NEW LECTIONARY

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

WHITSUNDAY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Whitsunday	Josh. 3 Is. 10:33; 11:9-end	Eph. 2	Deut. 16 5	Acts 2:14-36
Whitsun Mon.	Josh. 4	I John 1:1; 2:6	Gen. 11:1-9	2:37-end
Whitsun Tues.	5:10; 6:11	2:7-17	Num. 11:16-30	3:1; 4:4
W.	6:12-end	2:18-end	Is. 11:1-9	4:5-31
Th.	7:1-15	3	Ezek. 11:14-21	4:32; 5:16
F.	7:16-end	4	Is. 61	5:17-end
S.	8:1-29	5	Joel 2:21-end	6:1; 7:43
Trinity S.	8:20-end Is. 44:6-23	1:1-34	Is. 6:1-8	Acts 7:44-50

Pentecost is the commemoration of the real beginning of the Kingdom of God on earth, Righteousness, Peace and Joy in the Holy Ghost—save, of course, as that Kingdom may be said to have existed in the Divine Human Person of our Lord. In the attempt to arrange the Old Testament chronologically, and at the same time make it fit the Church year, we have placed the coming out of Egypt in connection with Easter, and made the wilderness experience to correspond with the Easter Season and Ascension-tide. Accordingly, we use the crossing of the Jordan for Whitsunday. All this rests upon a certain assumed typology both of Old Testament history and of Old Testament geography. It is customary to think of the Land of Promise as meaning heaven, that is, heaven hereafter, and of the River Jordan as typifying death. No doubt that interpretation is thoroughly justified; but it does not exhaust the spiritual meaning of that portion of the Old Testament. The Kingdom is not merely hereafter; it is also here. Pentecost was the fulfillment of the declaration made both by our Lord and by John the Baptist, "The Kingdom of Heaven is at hand". There is this difference, however, between the Kingdom here and the Kingdom hereafter. Here, good and evil, tares and wheat, fishes both good and bad, exist side by side in the Kingdom; and the Palestinian experience corresponds exactly with that experience. From this point of view, too, the River Jordan represents the dividing line not so much between this world and the next as between life under the

law (Moses) and life under the Gospel of our Lord Jesus Christ (Joshua). Sacramentally, crossing the Jordan corresponds with Confirmation, as crossing the Red Sea corresponds with Baptism. This quite justifies the familiar use on Pentecost of the contrast between the two covenants; but it also justifies the use of Joshua 3 on Whitsunday in connection with the experience of the Spirit's work in us as given in Ephesians 2. The Old Testament alternate is Isaiah's prophecy of the ultimate triumph of the Kingdom over all the earth.

Sunday evening we have St. Peter's Pentecostal sermon which produced the converts who were the "first fruits" and the pioneers of those who are led out of bondage and into true liberty (II. Cor. iii:17 and Deut. xvi:12), appropriately backed, therefore by the Deuteronomic law of the "Feast of Weeks", or Pentecost. The giving of the law is allowed as an alternate.

On week days the Old Testament history is continued in the morning paralleled by St. John's summary of Christian doctrine and practice, with its climax of God's Spirit within us, the meeting place and harmony of authority and liberty, leading up to Trinity Sunday; while in the evening the story of Acts is continued and accompanied by prophetic selections bearing upon the work of the Spirit.

From this time on, the backbone of the morning lessons will be the Old Testament history to the end of Solomon's reign, and in the evening, the continuation of the work of the Spirit in Acts and Epistles.

bones, of that which is raised, with that which existed before death. So, too, of the words, "I believe in the Holy Catholic Church." To one, these words mean "I believe in the oneness of all baptized believers in our Lord Jesus Christ"; to another, it means, "I believe in an organization which was instituted by our Lord, in which He designated the chief officers, called Apostles, and that the chief officers, now called Bishops, are in direct succession from these by the laying on of hands in consecration, from the time of the Apostles until now, and will so continue until the end of time." Again, the words, "He was conceived by the Holy Ghost", may convey to one a definite meaning; to another, who understands the word "Conceive" to express only the function of the mother in connection with child birth, and remembers the prophecy that "A Virgin shall conceive and bear a son", and remembers that he was begotten by God the Father, his ideas of what thought these words of the Creed are intended to convey are in confusion. He also finds the words, "He descended into hell". We are told in a note in the Prayer Book. Any Churches may substitute for these the words, "He went into the place of departed spirits", which are considered as words of the same meaning in the Creed. If all that is meant by the declaration in the Creed is that "He went into the place of departed spirits", it would seem to add nothing whatever to our previous statement that He was dead. If He was dead, of course His spirit left the body, and went into the place of departed spirits.

From the third article of religion it appears, however, that we are to believe something more than this; the language is, "As Christ died for us and was buried, so also is it to be believed that He went down into hell". The Creed adopted at Nicaea, A. D. 325, for the purpose of making perfectly plain what is meant by the Apostles' Creed, seems to some intelligent Episcopalians a long way from itself being clear. What is meant by "Begotten of His Father before all worlds, * * * begotten, not made?" or of the word "substance" in the phrase, "Being of one substance with the Father"? or by the words, "Was incarnate by the Holy Ghost of the Virgin Mary", remembering that the Holy Ghost was neither the father or mother? or by the words, in reference to the third person of the Trin-

ity, "who proceedeth from the Father and the Son"? and is it not true that the words, "and the Son" were added to this sentence long after the adjournment of the Council at Nicaea?

Indeed, are we not somewhat too prone to congratulate ourselves with the claim that our Creeds are perfect, and that whoever tries to formulate any other is necessarily in the wrong?

Truly yours,
ULYSSES L. MARVIN.
Cleveland, Ohio, March 14, 1917.

Corner-Stone of \$3,000,000 Church Laid

The corner-stone of St. Bartholomew's Church, New York City, was laid by the Rt. Rev. Dr. David H. Greer, Bishop of New York, on May 1st. The new building is to cost \$3,000,000. Addresses were made by the Bishop and by the Rev. Dr. Parks, Rector of the Parish. The Rev. Drs. Charles L. Slattery, Ernest M. Stires and Henry Lubeck assisted in the ceremony. The land which the new church will occupy is valued at \$1,400,000. The members of the Parish have contributed \$1,000,000 towards the Building Fund. Mr. Cornelius Vanderbilt has presented to the Parish the large mural painting by Francis Lathrop, "Christ in Glory", which is to be placed in the Sanctuary. Among the members of the Parish who were present at the laying of the corner-stone were the following representatives of well known New York families: Mrs. Cornelius Vanderbilt, Mrs. E. R. Gould; Messrs. Henry Lewis Morris, William H. Butterworth, William W. Appleton, William B. Osgood Field, John Morgan Wing, P. A. S. Franklin, William Armstrong Greer, son of the Bishop, and Bertram G. Goodhue, the architect.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it; that is victory.—Exchange.

Home is more than four square walls, three square meals, and a place to sleep.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

XII Morals

Thus far we have considered the Creeds, the Ministry, and the Sacraments as being definite realities begun by Christ and developed by the Apostles and by the early Church. We now approach a subject which is less tangible but certainly not less important; indeed the average man will tell you that it is the one thing important in Christianity, viz.: its morals or ethics.

That is like saying that apples are the important things in an apple tree. Do not attempt to produce apples without trunk or limbs or leaves. These things may seem unimportant, but they have their value. So Christian morals on a large scale (that is, as a phenomenon of history) may not always be found in the Church, just as apples are not always found on apple trees; but it would be difficult to find an epoch in history in which the morals of Christ exist without Creed, Ministry or Sacraments behind them.

Of course you may find individuals living in a Christian commonwealth who have no connection with the Church, who in fact are antagonistic to it, yet who excel the average run of Church members in morals. But it is not scientific to make deductions from these individual exceptions: for religion is a social factor and must be studied in its corporate character. Individuals in the Church may fail, and yet the leavening influence of Christianity is very great in fixing standards of life in Christian communities, so that many individuals who are not directly influenced by the preaching of the Gospel are indirectly affected by Christian standards. The morality which pervades the society into which we are born unconsciously affects our own ideals and performance.

LAW AND GRACE

There are two influences that result from the life of Christ: one immediate and visible in its effect on the lives of men in this world, the other remote and intangible, the preparation of men for a future life. The two are related, but not identical: for the latter implies a relationship to the Fatherhood of God as well as to the Brotherhood of man (to use stock phrases), while the other contents itself with merely fraternal virtues. It is possible to manifest many fraternal virtues without acknowledging God at all; but it would be difficult to prepare for the Kingdom of Heaven without submitting to the King's will.

The morals of Jesus Christ are consciously embodied in what we might call the creed of character: "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and thou shalt love thy neighbor as thyself;" and in this two-fold principle of love—the love for a superior demanding one set of qualities and the love for an equal demanding another—Christ illustrates in His own life the words that He speaks.

In the first place, Christ contrasts this principle with the law—that is, the law of Moses. I do not think that this has been sufficiently emphasized in our American Christianity. Ethically we are mostly Hebrews; that is, to us virtue consists in obedience to law; whereas Christ's Gospel could promise Paradise to a dying thief whose whole life had been a violation of law, and damnation to the Pharisees whose whole efforts had been to be obedient to the law even in its most trivial details.

Not that the law is of no importance, but rather that "all our doings without charity are nothing worth." To obey a law of God in the moral world in the same spirit that we would obey a physical law, may result in greater personal assurance to ourselves, but not in the fitting of ourselves for God's service: He does not seek a mechanical obedience but service rendered in love, such as you would expect from your own child. "The Law came by Moses, but grace and truth came by Jesus Christ."

Now there was no inspiration in the law. There is none now. There is no inspiration toward righteousness in a legislature, or in a prison, or in a policeman. They do not inspire you to go from strength to strength, nor

are the pools filled with water. A man is not the better for these things; he is merely prevented from being worse than he is, through fear; but perfect love casteth out fear.

The law is a negative duty: thou shalt not steal, thou shalt not murder; the Gospel of Christ is a positive privilege: thou shalt feed the hungry, and comfort the sorrowful, and lift up the downtrodden, because thou lovest God and them. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

The Pharisees set a high value on the mere mechanical obedience to the law even in its minutest details; but Christ said, "Except your righteousness exceed the righteousness of the Pharisees, ye cannot enter the Kingdom of Heaven." "Seek ye the Kingdom of God and His righteousness, and all these things shall be added unto you."

That is to say, there are two kinds of righteousness: the one which ends in selfishness, and the one which ends in godliness; the one ends in Pharisaical conceit, the other in eternal life. The external results of these two kinds of righteousness may appear to be the same; but in the one there is no principle of life, merely the imitation of life; in the other is the principle of love, which is itself the highest life known to man.

As Christ intimates, this principle of love seems to be the very losing of life: for it involves the giving of self without reward in self-sacrificing service; but he that selfishly saves his life shall lose it, and he that loseth his life in loving service, the same shall find a still higher life; for "except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

So the motive of the Christian life is love, the method is self-sacrifice, the end is eternal life.

SELFISHNESS

There are those who say that love is only another form of selfishness, but this is a metaphysical subtlety and juggling of words. The fact is, we are so constituted that selfishness consists in making self the center of the universe, and love in making God that center. Selfishness is the cynical seizing of the present advantage without thought of another, and without faith in God's goodness, as, for example, the man who wrapped his talent in a napkin and buried it in the earth, because he had no faith in his Master and no thought but of his own immediate will. But love makes God the center of the universe and make's one's own life take its place in the whole.

It is not selfish to enjoy God's gifts or to desire one's own development; selfishness is the lust to enjoy them without reference to the fact that we are all members one of another. For example, if your philosopher were hungry and in need, he would instinctively say that the man who would not share his bread with his need, was a selfish man, a self-centered man, even if the man who did share it, found a greater joy than the other. For selfishness does not consist in the sensation which we experience as the result of our action, but in the individualism of our action, or in the thought that we are co-operating with others.

The real test of your selfishness is: are you living for yourself as though you were an isolated individual, or are you striving to adapt yourself to God's purpose and to your brother's need?

The elements of Christ's morality are built on the family idea.

We shall find the rudiments of this moral teaching in the Sermon on the Mount, as, for example:

1. That conduct lies in the motive rather than in the act.

2. That, instead of an eye for an eye, the Christian is to give good measure—the measure of how much I can do for my brother, not how much I can get out of him.

3. That outward show does not fool God, and that the reality of our acts is best tested by their lack of advertisement.

4. That forgiving an enemy shows a higher love than resenting an injury.

5. That God's service must come before man's, and that He should be served with single-hearted devotion.

6. That we should have faith enough in God not to fret about the future.

7. That we should have love enough for our fellowmen not to enjoy criticizing them, but rather find it more profitable to criticize ourselves.

8. That asking, seeking, and knocking will bring spiritual results.

9. That self-control will bring better fruit than indulgence; giving, than getting.

10. That he who does God's will, not as he wants to do it, but as God wants him to do it, is building on a secure foundation.

ST. PAUL'S TEACHING

We shall find this moral teaching further developed by St. Paul in his famous chapter on Christian love (I. Cor. xiii). In the xii chapter, St. Paul has commented on the very attractive gifts which had followed the day of Pentecost—the gifts of an enthusiastic faith, such as the gift of healing, of tongues, of prophecy. He has conceded that these gifts have a certain value, but he ends this chapter with the words, "and yet show I you a more excellent way". He then proceeds to show how much better charity, or love, is than the marvelous or unusual gifts which they so eagerly sought, and which are so keenly desired in our own day.

We crave that our religion shall give us some unusual relief from disease, or doubt, or the monotony of life. We want gifts of healing, of prophecy, of unusual excitement, rather than the patient discipline of ourselves. This we do not want.

So St. Paul tells us what the essence of the Christian life is, and what it is not to be confused with. Let us study this chapter and try to catch St. Paul's viewpoint.

First he takes up the various attractive externals, which people are constantly substituting for the more strenuous reality.

This is what Christianity is not:

1. It is not merely fine preaching or emotional fervor. "For though I speak with the tongues of men and of angels, and have not charity, I am no better than sounding brass and a tinkling cymbal."

2. In the longing for the occult and the mysterious, human nature is following an ancient craving. To know the science of Christianity, to have a superior knowledge, or else to have a faith that can heal the sick and perform attractive miracles, seems to be a craving of the American mind as well as of the Corinthian. We need St. Paul's caution: "And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity", the result of it all is just zero.

3. Another substitute for religion, today as then, is philanthropy—the giving of money for benevolent purposes. So identified with the essence of Christianity is this that people have misnamed it charity. It is a widespread error. It manifests itself today in endowing universities and settlement houses, without God in either. On this St. Paul comments: "And though I give all my goods to feed the poor, and have not charity, it profiteth me nothing."

4. There is still another substitute for the essential, and that is zeal. With what denominational pride do we point to the marks of zeal in the acts of our fellow vassals. They really believe their religion, because they are always found at the week night prayer meeting or at the early celebration! It is somewhat of a shock to be told bluntly by St. Paul that this in itself amounts to nothing: "And though I give my body to be burned, and have not charity, it profiteth me nothing."

Having cleared the way by stating what the essence of Christian living is not, he proceeds to state what it is. Mark that he does not say that knowledge and faith and philanthropy and zeal are not desirable virtues; he merely says that they are not the basic or fundamental reality. What is? The life of a man itself under its various reactions. And we may, for brevity and convenience, divide these reactions into four:

1. How do you react under provocations, such as unkindness, misfortune, pain and sorrow? If you have caught the spirit of Christ's example, then, "Charity suffereth long and is kind; is not easily provoked."

2. How do you react when others succeed and you are a failure, when you are brought into constant and immediate contact with some one who is liked better than you, or who is abler than you, or who gets credit for something that you really have done? "Charity envieth not, is not easily provoked."

3. How do you react when you succeed and others fail? How do you react in your relations to your servants, to your debtors, to those who know less, who are socially inferior to you? "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly."

4. How do you react when you are surrounded by sinful people, or the world's scandal, or your brother's fault? The world feeds on carrion, it revels in somebody's fall, or in dire calamities; the newspapers are full of scandals, and murders, and fatalities. The human mind is like a vulture. "Charity thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

That is to say, charity bears all responsibility, believes the whole faith, hopes for the best, and puts up with the world as it is. That is a man's job. No wonder that we prefer to have our emotions stirred and call it religion, or give away our money, or get into a routine of religious performances; for all these things are easy compared with the conquering of our own self.

St. James, also, has put the matter from a different viewpoint: "Be ye doers of the word, and not hearers only, deceiving your own selves." It is so easy to deceive ourselves; it is so easy to be a hearer, so hard to be a doer.

Take music, for example. How many are ready to hear, where only one is willing to take the discipline necessary to be a performer! So in art. How many are willing to be critics, how few artists! But just as it is easier to look at a picture than it is to paint one, or to hear a symphony than to compose or to play one, yet one gets tired of listening much more quickly than one gets tired of playing. Musicians will play all night, long after you wish them to stop. Just so, the world is full of tired Christians—tired of hearing, having deceived themselves into the thought that receiving religious impressions is a valid substitute for performing religious acts.

So many people tell you that they get more out of a theatre than they do out of a sermon. They mean that they get more assurance out of it, more personal feelings. But many a man who will pay five dollars to look at the sufferings of a mythical orphan on the stage will not give fifty cents for the real orphan in the alley; that is, he will not give it as regularly and systematically and tearfully as he will watch the fictitious orphan act the part. So many a Christian identifies religious thrills with spiritual discipline.

It is thrilling to run a race; but it is not thrilling to run a race unless you have trained; it is anything but thrilling. There is no way of reaching the goal, except by taking the training; and St. Paul has given us the rules. If you do not want to deceive yourself, be willing to take the discipline.

The Christian character is not like a chromo, it is like a masterpiece; it is not ragtime, but a symphony; it demands discipline and training. If you hear a musician practicing, it sounds very dreary and uninteresting; nor does the scale seem to have a very close relation to the symphony; but the one grows out of the other.

DISCIPLINE OF CHARACTER

So Christ lays down certain rules of practice, as we have indicated. Let us note three, mentioned in the Sermon on the Mount: Prayer, almsgiving and fasting. These three seem to have very little relation to charity. They are no more substitutes for it than the musical scale is a substitute for the symphony; but they are related to it.

By prayer we discipline our pride and self-sufficiency, and learn the beauty of humility, of waiting upon God. By fasting we learn to control the body and its appetites by bringing the body into subjection to the spirit.

By almsgiving we control the innate selfishness that causes man to think only of himself and his own needs. By all three we train ourselves to become Christian athletes; but we are not to fancy that this training has any virtue in itself, any more than has the playing of the scale any beauty in itself; each may, however, lead to beauty, if done in secret.

The Christian religion is not an impulse, but, as St. Paul intimates, an athletic training requiring something more than a pious sigh and an hysterical emotion. There is nothing more exciting, more exhausting and more edifying than trying to overcome the meanest thing in the world—one's own selfishness; for this did Christ pray and fast and give all that He had.

Chats With the Editors

We Editors haven't had much to say to THE WITNESS family recently in these informal CHATS, largely because we are all busy Bishops and Priests, endeavoring to fulfill our various ministries, and so refrained from what to us is a great pleasure, talking to our readers, conserving our time and energy to fill THE WITNESS with such articles as many of you have been kind enough to say you enjoy.

Our Editor-in-Chief has told you how we must in odd moments produce "copy" for these columns—in railroad stations, on trains, and at various seasons when, as Clergy, we might well be resting, we labor to make THE WITNESS a paper you will not only enjoy, but profit from by your reading.

Yet the speed that is required of us in composition, and the probable loss to our writing of "elegance and precision" (as the older books on rhetoric phrased it), we believe that you, readers, are the gainers, for you get the expression of the work-a-day and intensive life of those who are attempting to solve the problems of Church life, and are not asked to read that which has "the smell of the lamp" of the mere detached student.

This also holds true of the many contributions from Laymen and the other Clergy which appear in our columns. The one test we have as to the worth of an article is—Is it the expression of a practical man or woman, who is giving us the result of the every-day application of his or her religion?

We believe that a Church newspaper published in this spirit, and with this method, is what is needed today. Our Lord's message must be transmitted to every age and generation in the language men and women are speaking at the time. The Church, and every agency the Church uses, needs to stand by this test.

It is because we so firmly believe the Church to which we owe allegiance is both historic and continuous in its life, from our Lord's day until now, and is adaptable to every age and people, that we endeavor to set her before men as the finest and best of all religious bodies, and the one best adapted to the genius of our American life today.

We make our appeal to the living, working, tempted, yet spiritually minded men and women who have little time, and less inclination, to enter into religious controversies, or understand erudite points of theology.

Sometimes we have been faulted because of this or that expression in our columns, our critics solemnly assuring us that the expression is not quite up to the best usage, or is not elegant in form.

The Editor's reply is always to this effect: We are not publishing a literary review, or a journal of theology for the Clergy or learned Laity (these are necessary, of course, and have a place), but we are endeavoring to occupy a great field hitherto unoccupied by any Church publication. We desire to bring to our Church people a record of the life and thought of the Church of today, a clear and loyal statement of the Church's faith, a moving panorama of how men and women like yourselves are trying to adapt their religion to daily living, in home, office, factory, farm or Parish.

Best of all, for the Editors' comfort, at any rate, are the hundreds of letters coming to us from inhabitants of the farm, village, small city or metropolis, from learned Bishops endeavoring to bring the Church's life (which is Christ's life or nothing) into intimate connection with their vast Dioceses; from Parish Priests longing for the growth of their people in appreciation for, knowledge of and love for the Church; from Parish workers, who find a clearing house in THE WITNESS in which to discuss and discover new methods of applying the old Gospel and the old faith—we find our reward and the satisfaction of knowing we are meeting a real need in the Church's life.

More than this—we are now able to tell our readers and well-wishers that the financial returns from the first months of our publication have been more than we anticipated. Subscriptions have come to us from every Diocese in the American Church. No other religious publication, we verily believe, ever so quickly gained such a large constituency in such a short time. We already publish approximately as many papers as our older and splendid contemporaries. And if each of our readers aids us in the great subscription campaign we are now launching, we soon will be able to report the largest circulation of any weekly in the Episcopal Church.

Will you not help us NOW to attain this end?

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

St. Luke's Cathedral Rooms, Portland, Maine have been placed at the disposal of the Red Cross Society.

The Rev. William Wykoff of Muskegon will succeed Rev. H. Holt as Rector of Grace Episcopal Church.

Rev. Allen Judd has taken charge as local tenens of Christ Church, Burlington, Iowa, until a Rector is called.

Rev. H. C. Stacey, Rector of St. Paul's Church, Brainerd, Minn., is to be the speaker at the Memorial Day celebration in that city.

St. John's Church, Wilmington, Del., is engaged in a campaign for funds to make extensive improvements in the Church property.

The Church Home for Aged Persons, Chicago, received \$1,650 as its share of the contributions made on a recent "tag day" in behalf of all the homes for the aged in the city.

Rev. F. W. Coolbaugh, D. D., of Christ Church, Hingham, Minn., has received a call from St. Alban's Church, Superior, but has not yet announced his acceptance.

The Rev. James E. Freeman, D. D., of Minneapolis was the preacher before the Sunday Evening Club of Chicago last Sunday, his topic being "The Logic of Life".

Bishop Matthews of the Diocese of New Jersey advanced to the Priesthood Robert S. Williams, in St. Paul's Church, Camden, May 7. Rev. Mr. Williams has been placed in charge of St. Wilfred's Church of that city.

The Southern Convocation of the Diocese of Missouri met at Grace Church, Jefferson City, on May 8, the Rev. J. J. Wilkins, D. D., of Kirkwood being the preacher at the opening service.

In Trinity Church, Muscatine, Iowa, a celebration of the 75th anniversary of the founding of the Parish was held on May 6. This Parish is the second one organized in the Diocese of Iowa, the first being St. John's, Dubuque.

Wesley Connolly, acting as financial representative of Valle Crucis Industrial School, in North Carolina, is engaged in an effort to raise \$15,000 for the building of a boys' dormitory. He is meeting with success in the raising of this fund.

The late distinguished Churchman, diplomat and publicist, Joseph Choate was buried last Thursday from St. Bartholomew's Church, New York, the officiating clergy being Bishop Brent, Dr. Leighton Parks and Dr. George C. Merrill.

In an address before the Men's Club of St. Mark's Church, Newark, N. J., Everett Colby, chief of the State Food Committee, made the statement that the annual waste of food in this country could be figured at least at \$700,000,000.

Rev. George Craig Stewart, Rector of St. Luke's, Evanston, of the Diocese of Chicago, conducted a patriotic service in that church on the evening of May 15. The church was crowded with representatives of the patriotic societies of that city, who listened with rapt attention to an eloquent sermon by Dr. Stewart.

A very successful Mission in Trinity Church, Sac City, Iowa, has just been concluded by the Rev. Dr. Byram, Rector of St. Thomas' Church, Sioux City, Iowa, in the same Diocese. His topics were "Conversion", "Worship", "Prayer", and "The Church", and are described by a local paper as "sane and scholarly", causing much favorable attention to the Church's position.

Because they believe he is needed to continue work among the powder workers in the new du Pont villages, a number of organizations are circulating petitions asking the war department to release from duty as Chaplain of the Third Regiment, N. G. N. J., the Rev. Charles Bratten Dubell, pastor of the Episcopal Church of Our Merciful Saviour, at Carney Point, Pa.

Rev. William Way celebrated the 15th anniversary of his Rectorship of Grace Church, Charleston, S. C., on May 1st. During Mr. Way's Rectorship, the congregation has been doubled, and the payment of the entire indebtedness has been made. Local notices of this event emphasize the

public spirit of Mr. Way, and his interest in municipal and civic concerns for the betterment of the community.

Rev. Dr. Ryan of St. Paul's Church, Duluth, Minn., recently preached on "Wastefulness and Its Resulting Evils". The sermon has been the cause of considerable interest and favorable comment in that city.

At St. Barnabas' Church, Reading, Pa., Rev. H. B. Ziegler, Rector, the pledging of allegiance to the flag has been made a part of the closing exercises of the Sunday School. This is preceded by the singing of the national anthem.

It is expected that the division of the Diocese of Western New York, and the creation of a new Diocese, of which Rochester will be the See City, will be the topic of discussion of the Diocesan Council of the Diocese of Western New York at its annual meeting. The present now covers 11,000 square miles, and is thickly settled.

The rank of Captain in the Coast Artillery has been conferred upon Bishop Keator of the Diocese of Olympia, who resigns as active Chaplain of the State Militia. Bishop Keator will remain an honorary Chaplain in the State service, however. Frederick Keator, Jr., son of the Bishop, is now a member of the Coast Artillery, located at Tacoma.

Dean Frederick Edwards of St. Paul's Cathedral, Detroit, has announced that an "honor roll" will be formed of those of the Cathedral congregation who offer their services for the nation. All the resources of the Cathedral organization will be devoted to make life in the training camp at the front more comfortable for those of the congregation who are in the service.

A patriotic service was held in St. Timothy's Church, Catonsville, Md., on the evening of May 6, the Rev. Thomas H. Yardley, Rector. The address was delivered by Rev. Dr. Kin-solving of Baltimore. The unique features of the service were the procession of children carrying American flags and the reading of the names of the more than 75 young men from the town who had volunteered in the army and navy.

Rev. N. S. Boardman, Rector of Emmanuel Church, Elmira, N. Y., after a Rectorship of fifteen years, has resigned and accepted a call to Christ Church, Guilford, N. Y. During the Rectorship of Mr. Boardman a new Parish House has been built and much excellent work done. The successor to the Emmanuel Church will be the Rev. L. E. Ward of the Church at Endicott.

The old custom of Rogation-tide prayers in fields for God's blessing on the crops is revived very largely this year by many of the Clergy, the most recent reports of this observance coming from the region of the Hudson River (N. Y.), where the Rev. E. P. Nelson knelt in the great gardens of the Vanderbilt, Rogers and Roosevelt estates, and offered supplication for a good harvest.

In these days, when citizens on every hand are being urged to work for the nation's welfare, the example set by the Rector of St. Paul's Parish, Warsaw, Ill., the Rev. George Long, D. D., and his parishioners, might well be followed as emphasizing the value of "prayer" as well as "work", in this time of stress and anxiety. The nine days previous to Whitsunday will be devoted to intercessory "prayers for the nation". There will be a daily celebration of the Holy Communion and a daily afternoon service of intercession.

New Hampshire Items

St. Thomas' Parish, Dover, Rev. John A. Chapin, Rector, is rejoicing in the fact that it is free from all indebtedness, having gradually reduced its debt, at one time \$25,000, until now, Church, Parish House and Rectory are free from debt, and a balance of more than \$5,000 has been set aside as endowment. This happy result has been brought about by years of effort and by the recent receipt of \$11,600 from the estate of Miss Hannah Smith, a former parishioner, late of Walden, Mass. In recognition of the improved finances of the Parish, the Vestry has added \$300 to the Rector's salary.

Another advance in salary, due to a recognition of the high cost of living, has been made in New Hampshire, the Vestry of the Church of

the Good Shepherd, Nashua, having recently voted an increase of \$600 in the salary of its Rector, the Rev. Wm. Porter Niles.

On May 8 and 9, the Annual Convocation of the Clergy of the Diocese of New Hampshire was held with the Parish of Christ Church, Exeter, the Rev. Victor M. Haughton, Rector. The first meeting was a public service, with an address by the Rev. R. W. Andrews of the Diocese of Tokyo. The morning of May 9 was given up to an illuminating paper by Dr. Arthur G. Leacock of the department of Greek in Phillips Exeter Academy, on "New Testament Greek in the Light of Recent Discoveries", dealing largely with the results of the study of papyrus.

This was followed by a discussion of Sir. Oliver Lodge's treatment of the connection between the living and the dead, based on his recent book, "Raymond; or, Life and Death." The discussion was opened by Rev. W. P. Niles, and the discussion was animated and general.

Rev. Lucius Waterman, D. D., was elected Dean and Rev. W. P. Niles, Secretary.

Bishop Benj. Brewster Addresses Convention

A very distinct opportunity for Social Service is opened by the war, Bishop Benjamin Brewster told the delegates to the 98th Annual Convention of the Episcopal Churches of the Diocese of Maine.

"We stand at the threshold of a momentous chapter in our nation's history," he said. "We are engaged in a conflict, the object of which the President of the United States has summed up in memorable words: 'A universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations, and make the world itself at last free.'"

"Right, freedom, democracy, peace and safety for the world—these indeed are noble objects, worthy of sacrifice. And it is this especial task of the Church of God to keep steadily in sight the spiritual and moral bases on which alone these things can permanently rest.

"It is here, then, that religious education, Christian Social Service and Missionary extension lay upon their insistent claim. By the truth that is in Christ are men to be made free. By the motive of Christ's love we must make right and justice known to the neglected ones of the earth. Under the stimulus of the mighty, concerted effort which is mobilizing and organizing the material resources of the nation, let the Church awake to her task of strengthening, organizing, mobilizing her spiritual and moral resources."

Western Theological Seminary Commencement Takes Place

The Commencement of Western Theological Seminary took place Wednesday, May 16th. The order of exercises was as follows:

Holy Eucharist 7:00 a.m.
Alumni Reunion 11:00 a.m.
Banquet 12:30 p.m.
Evensong, concluding with Sermon and Graduation Exercises 3:00 p.m.
Preacher, Rev. Francis Hall, General Seminary

Tea and Reception 4:00 p.m.
The graduating class this year is composed of seven men: Garth E. W. Sibbald, Reese Thornton, Malcolm Van Zandt, William A. Simms (all of Chicago), Ray Everett Carr (Michigan City), A. Elliston Cole (Indianapolis), and Reginald M. Blatchford (Michigan). Of these, four have completed their work so satisfactorily as to obtain the degree S. T. B. The ordination of the Chicago candidates is to take place Sunday, the 17th of June, at St. Paul's Church, Kenwood.

The Rev. Dr. Mercer of the Old Testament Department leaves the first of June for the East, where he will spend the Summer and three months of the next academic year (his sabbatical release) in writing and study.

Rev. T. B. Foster and family have taken a place for the Summer in La Grange, where Fr. Foster was formerly Rector. He is to be the preacher at St. James', Chicago, during July and August.

H. R. F.

Don't just feel sorry for suffering, or indignant at wrongs. Merely to feel is the cheapest thing you can do, and unless the emotion bears fruit in action, it helps neither you nor your fellowman.

"By your fruits ye shall know them."

Bishop Brent Talks On War Conditions

(Continued from page 1)

for the work and the experience. That sort of plan could surely be extended."

FOOD SUPPLY

Naturally, the mention of farms, and even of compulsory service, suggests the question of food. Bishop Brent has been studying that problem, too, during his months in France and England.

"I came over on the boat with Herbert Hoover," he said, "and I should like to say to America that whatever Hoover tells the country to do, the country should do, without question and without delay. He is the one great food expert of the world at the present time. He has studied the problem as few men have ever studied it. He has worked out tremendous plans of organization in his work in Belgium. He knows the food problem as no one else knows it. And he is, besides, a man of rare gifts and rare consecration—a wonderful man."

"He told me that if the present rate of consumption continued—including waste along with the consumption—with a normal crop and some increase of production, a year from now there would not be an ounce of breadstuffs in the world."

"Yet there is no need for us to be panicky or unreasonable," Bishop Brent added, quietly. "We must simply face facts and practice such economy as will operate to the increase of national efficiency."

"We can save prodigious amounts merely by avoiding waste. The conservation of foodstuffs that we now waste will enable us to go on until the next harvest. We must remember that we must now feed France and England as well as ourselves. And there are a number of things that can be done. Useless late suppers are so much waste, and could be eliminated. I think that every restaurant should be closed at 9 o'clock at night—except, of course, that full provision must be made for the workers whose hours of labor are such as to make nourishment necessary after that hour. Except in such cases, food taken in those night suppers after 9 is simply wasted."

"In Europe at the present time the rule is to serve only three courses at all dinners and luncheons; you cannot get more at hotels, restaurants, or clubs, and private families are generally falling into line. People are on a bread allowance—it is not inadequate—so as to minimize the consumption of wheat flour. There is no unadulterated white flour in England or France today, and bread is always served stale, because waste is lessened in that way."

"We must understand that we must not stint ourselves of nourishment—we must only plan carefully and avoid waste. In England there is no more white sugar; what they use is not even what we know as brown sugar, but the old 'black sugar'—and a limited amount of that. In France each person is allowed three lumps of sugar a day."

"This appears to be wandering far from the subject about which I began to talk"—Bishop Brent smiled—"but in reality it is not. It all goes together. We must take the bearing of the smallest things into consideration. The people must wake up to the fact that nothing is too small to do for the cause and that everything counts, and every man, woman, and child counts. It all goes together; we must give ourselves, our money, our food. And once a man has offered himself to his country and the cause of his country, then everything he has is bound to go, too. The gift of a man's personality includes everything else. We must realize that."

"I have just come," he added, with an apparent irrelevance that was no irrelevance at all, "from where men are going out every morning to die—knowing that they are going to die. I had a service at the front at Arras—the men came in from the trenches to the service—it was in the thick of the fight—and went back immediately. That was only a few weeks ago, yet probably not 20 per cent of those men are alive today."

A WAR FOR INDIVIDUAL LIBERTY

"The whole principle of this war," Bishop Brent went on, after a slight pause, "is that it is different from other wars, because it is not a property war."

"We are fighting for the rights of personality. Therefore no service can be effective except the full power of personality. In the old days wars were fought for territory, and, in so far as they were thus fought, they

placed property above human life. In the old wars men fought for property with human life; we are now fighting with human life and with property for the human right to live.

"This is very far from being a 'capitalistic war.' It is a war of the plain people."

"And we cannot lay too great emphasis upon the general principle of service," he summed up. "When I think about the war and its needs and what it demands of us, I think, as of a text, of the sentences that I saw on the wall of the soldiers' reading and writing room in the fortress of Verdun: 'Germany fights to oppress; France fights to set free. On the fate of France depends the fate of the world.'"

"That is very fine, and it is perfectly true. England and Belgium saw it in 1914. Now we have awakened to it. I don't like to hear Americans say, boastfully, that we are fighting unselfishly; the French have been fighting unselfishly. It is quite true that we are fighting for others, and that we have no thought of conquest or spoils. But it is also true that we are fighting for the right to live for ourselves."

"On the fate of France depends the fate of the world. Nothing is too small for us to do for the cause for which we are fighting, and all that we have must be offered with the gift of ourselves to that cause."

Pennant Preferred to the Christian Flag

The Rev. Gilbert P. Symons, Rector of Christ Church, Glendale, O., writes an interesting letter to his Diocesan paper in response to a number of inquiries for details in regard to the pennant which he is using on the Gospel side of the Altar in Christ Church. He gives as his authorities the Navy Department, the Washington Cathedral Altar Guild and the Copeland flag makers, Washington, D. C.

"The pennant is an isosceles triangle of 4½ feet base and 6 feet altitude, a white field upon which lies a navy blue Latin Cross with its long axis on the long way of the pennant, i. e., the foot of the Cross points to the flying point of the pennant. The Cross measures 1½ by 3 feet over all, is everywhere 6 inches wide, and the three lesser arms are each 6 inches long, which leaves the longest arm 2 feet. Top edge of the Cross is 8 inches distant from the pole edge of the pennant. Observe that a rectangle of bunting or silk (not allowing for seams) 2 feet 3 inches wide and 6 feet long if divided on the diagonal and rejoined on the right angle will make this pennant without a thread of lost material. Cross on both sides. A white silk fringe is allowable in Church. According to my authorities the pennant advertised in a Church weekly on the strength of our action is not the official size and is undignified. I hope there will not arise a controversy over the use of the Navy pennant. We adopted it for ourselves, little dreaming our action would be widely copied. It is interesting to know that it is the only device allowed to fly above the National ensign aboard ship, as it does whenever a Chaplain—Roman, Anglican or Protestant—holds Divine service."

"I prefer it to the so-called 'Christian' flag, because it is heraldic and our only official flag carrying the Cross. Of course at sea, at the mast-head, it blows out and is plain, while in Church, unless hung against the Altar wall or from the clere-story, it is not plain. Why, however, should it not stand up beside the Altar and drape itself as does the starry banner on the other side? It is not so very plain, but is plain enough without being overemphasized."

Modern Parish at Work

As illustrating the magnitude of the work in our larger Parishes, the report of the Rev. Dr. Kreidler, Rector of St. Luke's Church, Scranton, Pa., is a case in point. The value of the Church property is placed at \$250,000, with an endowment of over \$20,000. In the Summer home of the Parish \$8,500 is invested, the Woman's Guild has a fund of \$2,275, and the Warren Memorial Home is valued at \$8,225. There were during the past year 79 baptized and 49 confirmed. The congregation comprises \$2,000 baptized people and 1,131 communicants. The services for the year totaled 572, and \$4,196 was given to Missions, while the cost of the administration of the Parish and gifts to institutional and Diocesan work was \$35,205. The whole Parish is wonderfully well organized and does a vast amount of effective spiritual and philanthropic work, under Rev. Dr. Kreidler's able leadership.

The Witness

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Editorial

THE WITNESS

As editor-in-chief of THE WITNESS, may I say a word of commendation for those who have been associated with me in this work, and who without money and without price have conducted the various departments of the paper. They are all busy men and yet week after week each man has tended to his job in order that we might put a paper into the hands of the people at a price which forbids any remuneration of their efforts beyond the bare expense incidental thereto.

To the Rev. John C. Sage of Keokuk, Ia., and the Rev. C. J. Shutt of Mankato, Minn., I want especially to express my appreciation, for they have taken the hard end of the enterprise, viz.: the handling of news, and that, too, without a fund from which to pay correspondents. And while they would be the first to acknowledge the fact that there is room for improvement in news facilities which could be secured with a larger circulation, I feel that they have done wonders to do what they have done.

To Bishop Wise of Kansas, Dean White of Grand Rapids, Mich., and the Rev. Messrs. Atwater, Mikell, Sniffen, as well as the Rev. L. W. Applegate (who has so generously assumed the financial burden as publisher, and while flooded with work has kept the ark floating) I also wish to express publicly my appreciation.

The people have long demanded such a paper by the tens of thousands, and they have already responded by the thousands, but if the enterprise is to be put on a secure and permanent basis it will require that their labors be appreciated in pushing the enterprise.

If it is worth pushing, you have the same obligation to push it that these busy men have to carry it. If it is not worth pushing write and tell us how it can be improved. It is your paper as much as it is ours, and we have the same motive to animate us—for Christ and His Church.

IRVING P. JOHNSON.

The Church is the Body of Christ. That is, She is to fulfill in Her corporate life all that Christ accomplished in His Body. She is the Bride of Christ and He dwells in Her and She in Him. They are therefore one.

She, therefore, gathers Her children within Her household and trains them for Her service, not merely that they may leave the temporary city in which they live, but in order that they may be the children of their Heavenly King.

We have all known excellent women, who were so engaged in civic and club life that they neglected their own children. We all have felt that such women would more truly influence the community for good if they took more time to clothe, feed and train the children of their own households.

This is a parable of the Church. There are Rectors who seem to feel that the spiritual functions of the Pastor can better be occupied in cleaning up the city than in building up the children of God.

It has always been a failure. He that provides not for his own home is worse than an infidel, and the Parson who neglects the spiritual functions of his Priesthood in serving tables and gathering statistics is like the club woman in our story.

And this brings us to the consideration of one or two questions in home preparedness. And first the duty of Christian parents to their children.

Christian parents are most of them the heirs of a long line of devoted Christian ancestors, who have labored, and they have entered into their labors. There are certain duties to your children that you cannot delegate to a Sunday School teacher. Many an anxious father and distracted mother have said to me: "What can I do for my son? He is going to the bad."

Why shouldn't he? What discipline of life has he ever learned at home? What rule of prayer? What example of faithfulness in his parents? What reverence for God in the home? How can he be a musician if he has never practiced?

It is too late to come then and demand that a Clergyman shall interest a thoroughly undisciplined young man who has learned a laxness from you that you never learned from your parents. Do you expect a Clergyman to rectify by a few slight contacts what your loose religious habits have communicated to him? Such expectation is unreasonable.

In this same connection we need to emphasize the Pastor's duty to his children.

That is your best field. There you can reap your biggest crop, sixty fold for the sowing. The time that you expend on your Sunday morning sermon will produce very little in harvest time compared with the time that you spend on your children. Some day count up your stray faithful communicants and find out what proportion formed the habits of worship in their youth, and you will get busy in your best field to sow and reap.

Get out of your head, immediate results. The opportunist is, and always was a nuisance, sacrificing realities to shams. Be ye not like unto him.

And what are you doing with your Confirmation Classes? The one time in life when people will study and pray and seek? Are you

trying to form this habit in your Confirmation Classes, or are you anxious over the number that you present; anxious that the Bishop and the congregation may be impressed with your popularity? Rather seek to please God with your regularity and train your classes so that they may know that if they hope to be risen with Christ they must seek those things that are above.

Most Clergymen do not have large Parishes. If you have a large farm you may have to neglect the corners. But a small farm, to pay, requires intensive farming, and it is wonderful what results some Clergymen I have known have produced in intensive farming a small Parish. The most delightful atmospheres that I enter as a Bishop are those in which a limited number of people have received a maximum amount of training.

Be careful that your small farm is not a shiftless farm—or you are lost, and your Parish is with you. Do the smallest duties faithfully and you may or may not be rewarded with larger things, but you will have a hundred-fold more satisfaction in the small farm, if it is well kept, fences up, crops in, each day's work faithfully performed.

THE STORY OF THE CHRISTIAN CHURCH

TULIAN'S REIGN

Before leaving the consideration of the Fourth Century it may be well to note a little more particularly the reign of Tullian (366-368) and its bearing on the history of the Church.

Tullian was a nephew of Constantine, and his family was under no debt of gratitude to that of Constantine, for that jealous tyrant had put to death several members of the family, leaving Tullian and his brother as hostages to fortune.

Tullian was educated in Athens, and partly from his deep-seated hatred to the court and its religion, which was a poor manifestation of the precepts of Christ; and partly from a rationalistic nature which found more satisfaction in the Greek philosophy and Pagan mythology than in the humble tenets of the Nazarene, Julian secretly apostasized from the Christian religion and became a proselyte of Pagan cults. He dissembled his hatred of the reigning family and his apostasy from Christianity and bided his time.

Sent into Gaul by the necessities of the situation, he proved such an able soldier and became such an idol of the army in Gaul that he aroused the jealousy of the Court and was summoned back to Constantinople. To go was equally dangerous as to stay, and as the army insisted upon elevating him to Imperial honors, he went as the head of an army and not as a humble attache of the Court. Rome would have been involved in internecine strife, had it not been for the timely death of Constantius, which left Julian the uncontested heir to the throne.

JULIAN AS EMPEROR

As Emperor, he at once set to work to revamp the decaying Paganism which, lacking the elements of self-sacrifice and martyrdom, had been quiescent except as it was taught in the schools and preserved as a respectable antique in the Roman Senate. The former was a purely academic, the latter a merely perfunctory preservation of Paganism.

The once popular temples had been abandoned or given by the Court to the Christian Church, who had rebuilt them as Christian temples. Those which had not been so converted were in a condition of decay or ill repair. Julian at once set persistently to work to revive the old Pagan worship and demanded that temples in use by the Christian Church be returned to the original owners; that those which were crumbling to decay should be repaired; that the fading priesthood should be revived, and encouraged by precept and example, the restoration of worship therein.

With a keen mind and unusual force of character, he endeavored to supply Paganism with a code of morals which it had always lacked, and to deprive it of its grosser superstitions and immoral practices in which it had always abounded.

He began a systematic persecution of the Church by depriving its adherents of the right to teach the classics in the schools, thus turning the latter over to Pagan influences; by depriving the Church of the privileges which it had enjoyed under Constantine's reign, and by using the entire influence of the court in favor of his Pagan propaganda.

EPISODES

An interesting episode, attested by all historians, was his effort to rebuild Jerusalem and restore the Jews to their worship of their Temple, which had been destroyed three centuries before. It was his idea that by restoring the Temple worship at Jerusalem that he would deprive Christians of the argument that Christ had replaced the Temple and weaken the position of the Church.

The attempt was most disastrous, as the workingmen were driven out by subterranean fires and earthquakes, and refused to continue the operations so that they were abandoned.

He was no more successful in his attempt to revive Paganism, for it lacked enthusiasm on the part of the people who professed its cult, and while there were probably as many or more nominal Pagans in Julian's time than there were Christians, yet he could command no enthusiasm from this constituency.

At one temple which he visited the only worshiper which Julian found was an old man who had come bringing a goose, which was a fitting symbol of Julian's purpose.

THE END

Julian was fast drifting into a more energetic persecution of the Christians, when he became involved in war with the Persians.

He had sent Athanasius into exile, for he could not endure the calm resistance of this able antagonist to his pretensions. "A little cloud," said Athanasius as he escaped into the desert, "which will soon pass away." And it did. For Julian was slain in the Persian wars, after a reign of less than three years, and Jovian, a Catholic Christian who lived but eight months, reigned in his stead.

Some master of dramatic fiction has represented the dying words of this brave but visionary man as being the sententious utterance, "Thou hast conquered, O Galilaean!" Whether he actually said these words or not, they form a fitting epitaph on the life of Julian the Apostate, whose morals were far better than those of his predecessors, but whose theories were reactionary and absurd.

For there was nothing in Paganism to revive. Man is influenced by a motive, and it was the love of a personal Christ that produced the reformation of human society, the only sufficient motive that society has known. That it sometimes fails to accomplish an inspiring result is not due to its lack of power, but to the lack of sincerity

of those who claimed to be governed by it. But whenever the love of Christ has been the sincere motive of human endeavor, the results have justified the experiment.

Julian hated the Christianity he saw, but even at that it was better than the Paganism he attempted to restore. It was the weakness of Julian, as it has been of many apostates since, that they allow a root of bitterness to warp their judgment, and cast out Christ from their lives because someone has misrepresented Him.

ST. STEPHEN'S COLLEGE

Annandale-on-Hudson, New York

The Trustees and Faculty of St. Stephen's College feel that the usual commencement exercises should be curtailed this year, owing to conditions incident to the state of war in which this country finds itself.

The number of students at St. Stephen's is reduced to under forty, as several young men have gone to the training camps or into the naval reserve; nor does it seem fitting at this time to incur the expense connected with extra commencement festivities.

It is proposed, therefore, to observe the exercises of commencement on Saturday, June the ninth, and Sunday, June the tenth, making Baccalaureate Sunday, June the tenth, the closing day of the College year. The sermon in the morning of Baccalaureate Sunday at the 10:45 celebration of the Holy Eucharist, will be preached by the Rev. William T. Manning, D. D., Rector of Trinity Church, New York. The Baccalaureate sermon, at the service at 5:30 o'clock in the afternoon, will be preached by the Very Rev. Frank L. Vernon, D. D., Dean of the Cathedral at Portland, Maine. Immediately after that service, the degrees will be conferred.

The meeting of the Board of Trustees will take place on Saturday evening, June the ninth.

At a convenient time, to be decided on later, a service will be held in memory of the late Rev. Professor Hopson.

It would be a convenience if the Alumni and former students who desire to stay at the College on Saturday or Sunday, or both days, will notify the President's Secretary, at the College.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The article below from the "Diocesan Record" of Southern Virginia, entitled "Vacant Parishes", would, if read and heeded, be of no small value as a corrective of a serious, distressing and costly situation. As the writer says, it is a situation that is by no means peculiar to Southern Virginia. Church Extension must lamentably lag while home Parishes and Missions remain vacant on the one hand and a considerable body of clergymen remain unemployed on the other. It is true that there are fewer clergymen in the country than there are posts, but this only partly explains the vacancies. Such vacancies are more often due to ill-considered demands than to insufficient or ill-equipped supply. However sincerely and ardently urged, any and all reasons set forth at times for continued vacancy in a Parish defeat their own aim if that aim be the real good of the Parish. An empty Rectory, experience shows, is the first step in that series which, passing through an empty Sunday School and an empty treasury, culminates in empty pews. Any man in the ministry is fit for the greater part of the Church's work, for the unfit ones are deposited.

VACANT PARISHES

The question of vacant Parishes weighs heavily upon the heart of every one interested in the prosperity of the Kingdom. It is of especial interest to the Parishes that lack a minister's guiding hand, and to our Bishops, who have the care of all the Churches.

A serious condition exists in our own Diocese, where there are at present no less than twelve vacancies. Surely something ought to be done, and that soon, to remedy this state of affairs, which is by no means peculiar to ourselves.

However, we may well ask, Have we not allowed this matter to assume unnecessary proportions? Have we been as active in preventing the evil as we might?

Our Vestries must assume a part of this responsibility. As appointed guardians of the local Church, they should delay in the matter of trying to fill the place of the retiring minister as soon as possible. They sometimes think it good business policy to let the Parish remain vacant until they "catch up" in their finances, which is a most mistaken idea; for in waiting for the reservoir to fill, they are shutting off the source of supply. With the church doors closed, the people lose interest; many stop their subscriptions and form negligent habits, which it will take long for them to overcome. Many Vestries, after two or three futile efforts, grow discouraged and cease to try. A poor lesson in perseverance and faith, surely! When the Master has said, "Ask and it shall be given unto you, seek and ye shall find", they have no right to stop seeking until they find, while we wonder if they have not failed to ask God's direction and guidance in prayer altogether. While some are not particularly discouraged, there is a tendency to let matters drift. The Vestrymen are immersed in their own affairs, and the Master's business languishes. Here it is but necessary to remind them of their oath to "Faithfully execute the office of Vestryman", whose duties are clearly laid down in Canon XV, Section 1, of the Canons of this Diocese, the opening words of which are: "It shall be the duty of the Vestry to elect a Rector," etc. If they are unwilling to attend to the duties of their office, they have no moral right to hold the office.

Occasionally, long vacancies are explained by the fact that the Vestry is "looking for a bargain". Offering \$1,200, they are seeking for a man whose equipment might entitle him to a salary of \$2,000, if such things could be reduced to cold dollars and cents. Is this not reversing our Lord's words by saying, "It is more blessed to receive than to give"? Until such Parishes can afford to give more, surely they should be willing to receive less.

We suppose there was never a congregation which did not think their conditions were peculiar, and their needs extraordinary. Of course, conditions in every Parish are different, and it is lawful for every Parish to do the best possible for itself.

Nevertheless, it is not expedient to demand too much in a prospective Rector.

We venture to make the following suggestions as to choosing and retaining a spiritual leader:

1. Do not reject a man simply because he has not been wholly successful in another Parish. The fact that your conditions are different may mean he is admirably suited for just those conditions, when he was a misfit in another place. Often the fault is as much with a congregation as with a minister, when all is not serene between them. If he has made mistakes, his experience is the best guarantee against those mistakes in the future.

2. Why not call an older man than the ones you have in mind? There is no longer the danger that he will be left a burden upon the Parish when the days of his usefulness are over. The Pension Fund has corrected all that. There is no "dead line" today. He will bring with him a depth of wisdom, a richness of experience and a ripeness of faith impossible in a younger man, which sometimes more than offset the vigor and enthusiasm of youth. Even though he may not appear particularly aggressive where he is, this fact need not disqualify him. Probably he has been so long in those surroundings that it has sapped the freshness from point of view, whereas, a new Parish, with its different set of problems, would stir him to renewed vigor and greater vision.

3. If your Parish does not seem to be popular, and vacancies frequently occur, there may be some defect which can be easily corrected. Spend a few hundred dollars on that old Rectory, making it habitable and attractive; install modern conveniences, where possible, so as to lighten the burdens of the minister's wife when she comes; settle the differences in the congregation, and let him feel that he is coming among a united and loyal people, and sit solidly in front of him at every service, when he is trying to show them what manner of works are good.

4. If possible, offer a larger salary than you have done heretofore; a living salary in times of peace becomes a starving salary in the day of battle.

In calling, do not limit yourself to the ministers already in the Diocese. Others have not hesitated to borrow our best. We need not hesitate to call from the Dioceses that have thus established the precedent. After a few years in a strange land, many of our Clergy are glad to get back again to the Diocese which they have never ceased to love.

Lastly, the Parish that has a satisfactory Rector may well consider these things. "An ounce of prevention is worth a pound of cure." By adopting some of the above suggestions, you may save yourselves the inconvenience of a long vacancy. If reforms are needed, do not wait till they drive your Rector away.

But if the vacancy already exists, by heeding the above, we believe our Vestries will call with more persuasive voice, and there are clergymen from the north, south, east and west who will not fail to hear the voice of the charmer that charms thus wisely.

Economize and Increase Contributions to the Church

The Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, in his weekly letter, says: "The war tends to economy all along the line. Proper and legitimate economy is all right. Not only now, but forever, we should adopt simple living and retrenchment from extravagance. This country surely can curtail useless and improvident expenditures, and during the present stress we ought not to spend our substance for things which profit not. But panicky and selfish policies will do much to disturb normal business and react to our disadvantage. There are certain interests which ought to receive greater support than ever, for example, war relief, and charitable institutions, and the Church. Study your expenses and see if you can increase your offerings to the Church and to other good works."

THE PARISH

Edited By JAMES WISE

A Christian Making Institution

RECTOR

VESTRY

How a Parish Makes Christians

Through its Organized Activities

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School
University

WORSHIP

The Choir
The Altar Guild
The Servers' Guild
The Ushers
Corporate Communion

SOCIAL SERVICE

A Free Clinic

CHURCH EXTENSION

Social Service

We come now, in our study of the Parish Plant and the working of its machinery in the business of making Christians, to the third department of parochial activity, that of Social Service. Before we deal with the principles underlying this side of Church life, perhaps it would be interesting to relate with some detail the social service activities of the Parish we are describing in this series of articles. We do not pretend to think they are unique or uncommon, but they may be new to some of our readers, and present an idea or two that might be carried out in their Parish life.

A DOWN TOWN PARISH

The problem this Parish had to face was a common one in every large city. In its early days it had been the center of the fashionable and wealthier district. Surrounded by beautiful homes and many of the large and important denominational churches, it had ministered to a large and influential group of Church people. It had been built up largely around the personality of a true and devoted Priest, who served a Rectorship of forty years in the one Parish. He ministered alike to both rich and poor, and gathered around him a loyal and devoted people.

As the years went on, the city began to grow westward, and bit by bit many of its members were transferred to other Parishes opened up in these newer communities. Most of the denominational bodies started with the exodus of their people to follow them, and the imposing structures they used were either sold to Negro congregations or were left empty to go to ruin.

This particular Church determined to remain in its location and do what it could to minister to the poorer class of people who were coming into the neighborhood as the wealthier people left it. A splendid nucleus of the original congregation stuck to the Parish, and determined to give themselves and their means to this kind of Christian service.

Under the leadership of a young and energetic Priest, who had the vision of the possibilities of the neighborhood, property was secured, and the building on it was transformed into a three-story Parish House. Foundations were laid of Social Service activities to meet the new conditions that faced the Parish.

AN ENDOWMENT

Coming into the field as the successor of the Priest above mentioned, I had the privilege of entering into this field of service. One realized very quickly that the only hope for making the work permanent in its character was to endow the plant. The people who had now moved into the community were too poor in this world's goods to support the work, and always would be. The older members of the Parish who had means were being lost by removals and death. Those who remained, however, rallied splendidly to the idea, and in a few years raised over \$70,000 to carry on the project. This has grown from year to year, and the time is not far distant, we hope, when enough will be added to this amount to ensure the usefulness of the Parish for years to come.

AN UNCHURCHED COMMUNITY

By this time the neighborhood had become largely unchurched, as far as its surroundings were concerned. The Parish was almost alone in its endeavors to reach this mass of population, made up of all kinds and conditions of people. Saloons, pool halls and public dance halls came in to attract, with their subtle temptations, the young life of the community. The social evil was relegated to a district that began only a block away from the church building. The people were of all kinds of religious faith,

and often of none. The problem to be faced and answered by the Parish was a serious one. What can we do to touch and reach the life of the community with the message of the Gospel? How can this Parish begin its work of making Christians?

A FREE CLINIC

A young woman who had graduated as a nurse came into the Church as a Parish worker. Her experience in nursing led her to see the value of establishing some kind of a medical clinic in connection with the Parish, to meet the needs of the people. In her visitations, she found babies and little children, as well as adults, who needed medical care, but who were too poor to secure the service of a doctor.

The work began in a very small and quiet way. A young doctor became interested in the project and gave his service freely and devotedly to the cause. He has served for five or six years in this capacity, and surrounded himself with a staff of specialists, who, like himself, give their time and skill to the work. A room in the Parish House was turned over to the enterprise, and in a short time, on three afternoons every week, patients began to come. Oftentimes, 200 cases a month would be handled in this clinic room, minor operations performed and a bond of interest created between the Church and many a family that perhaps could never have been reached in any other way. Visitations by the Parish worker, and a group of friendly visitors, made the people feel that the Church wanted to be a friend to them and serve them in any capacity where it could help. Many a child was brought to Baptism and into the Church School from this beginning, and not a few adults became attendants at the Church services and were finally confirmed, becoming communicants and active workers in the Parish. A Clinic Guild was organized to raise the funds needed for the carrying on of the work. It is hoped some day that this clinic may become officially identified with the large and splendid Church Hospital in that city, so that it may branch out into a wider field of service made possible by a larger staff of doctors. The Hospital always gladly co-operated with our efforts and received our patients for major operations and hospital care where necessary.

A CHRISTIAN MAKING ENTERPRISE

The particular value of this clinic as a social service agency was that it kept prominently before the workers the spiritual side of its ministry. There are many clinics in that city and other large cities where those in need may receive free treatment for their bodily ailments. They are, however, in many cases, run as adjuncts to hospitals for purposes of study or as humanitarian institutions pure and simple, with no thought of ministering beyond the bodily needs of their patients. Here, on the other hand, is a distinctly Christian service, ministering to the physical needs of children, of men and women, in the name of Him who healed the sick, and also, like Him, it seeks to minister to their spiritual needs by bringing them into union with Him through the Church.

FEEDING BABIES IN CHRIST'S NAME

In connection with the work of the clinic, there grew up a field of activity in the scientific feeding of babies who were underfed and poorly nourished. The clinic became a distributing center for pure milk, and it was a constant delight to daily see the result of such care and attention. To watch them grow from feeble, puny little tots into well nourished, lusty children was reward enough in itself, but when the mother finally brought her baby to the font for Baptism, as she was often led to do through the bond created by this practical kind of service to her child, we were doubly

rewarded, because the process of Christian making was going on side by side with the work of body building.

We realize, of course, that every Parish cannot carry on this particular kind of social service—in some cases for lack of equipment and facilities, in others because there is no need in that particular community for this branch of activity.

We believe, however, that there are very few Parishes or Missions anywhere, either in cities or in rural communities, where the relation between bodily healing and spiritual needs cannot be more closely connected. Practically every doctor has on his list of patients to whom he ministers a group of poor families who are neglected and forgotten by the Christian Church. If there are any doctors in your Church, may they not be encouraged to work in conjunction with a group of sympathetic and tactful women, who, as a Guild of Friendly Visitors, might bring to them in their sickness and in their poverty that Christian touch of human sympathy and brotherhood that would eventually get them to recognize the value of a Christian institution that gladly ministered to their physical and temporal needs? What the poor want, and what they have a right to expect from their brethren who are more fortunate than themselves is not patronizing charity, but a human expression of practical Christian sympathy and brotherhood. How many Christian lives of men and women are impoverished and stultified because their relation to the poor stops with the writing of a check! the glory of the earthly ministry of Jesus Christ lay in the personal service He rendered to those who were sick and in need. The glory of the modern Christian's life only becomes possible as he tries to follow in the footsteps of his Lord and Master, and endeavors to make real the aim of our Lord, "I am among you as one that serveth". This is true Social Service. This is the practical ministry a Parish may undertake in the work of making Christians.

(To be continued)

Coalition of Schools With the Auxiliary

Miss Emma J. Hall, Educational Secretary of the Woman's Auxiliary of the Diocese of North Carolina, and the Rev. Warren W. Way, Chairman of the Board of Religious Education, are urging the Parishes and Missions of their Diocese to adopt at once the new plan of coalition of the teaching forces of the Sunday Schools and the leaders of the Junior Auxiliary. This plan aims at including all the children in every congregation, especially the boys in the Junior Auxiliary, to activities of prayer, study and work. Attention is called to the leaflet issued by the General Board of Missions setting forth the plan and special recommendations that the Junior Auxiliary organizations be connected with the Sunday Schools, and that where it is possible the Superintendent of the Sunday School should be the head of the Junior Auxiliary, or the head of the Junior Auxiliary should be a member of the faculty of the Sunday School, and the leaders should be teachers in the Sunday School if possible. The Cradle Roll and the Kindergarten should constitute the Little Helpers.

Pittsburg Central Union

The Pittsburg Clerical Union met Monday morning, May 14th, at the Diocesan Church Rooms, Jenkin's Arcade. The chief item of business was the annual election of Officers, and resulted as follows:

President—The Rev. Dr. E. Hunter Perry.

Vice-President—The Rev. H. L. Drew.

Secretary—The Rev. William Por-kess.

Treasurer—The Ven. T. J. Bigham.

After lunch a paper on "Thos. Jefferson, the Democrat" was read by the Rev. Dr. E. H. Ward. Able and scholarly was the presentation.

THE BROTHERHOOD OF ST. ANDREW

THE SPIRIT WITHIN THE WHEELS

Recent events in Mesopotamia, especially the taking of the City of Bagdad by the British forces, have turned our minds back to Assyria, Nineveh and Babylon in the times of the Old Testament prophets.

Among the greatest of these prophets was a young man named Ezekiel who, while among the captive Israelites in Babylon, was called of God to proclaim His message to the people.

While he waited God encouraged him by a vision, wherein was revealed to him the way in which God's purposes were to be wrought out. In this vision Ezekiel saw a great piece of machinery which he describes as wheels, and wheels within wheels. It was inert and produced no result until it was filled with the spirit of life by the living creatures sent forth by God; and then the machinery, quickened to action by this spirit, was irresistible in its onward movement to accomplish God's purpose—"for the spirit of life was in the wheels."

We give on this page a Five Year Program for the Brotherhood, which after much prayer and careful consideration has been set forth by the National Council. Looking over this program by itself one might think it was simply a paper plan and that the Brotherhood was becoming mechanical.

But if as we read we are given the vision of the program in action, the spirit of life vitalizing its every part, we shall realize that the program is but a means by which our service is to be directed along well defined lines to accomplish the definite purpose of the Brotherhood—the spread of Christ's Kingdom.

It is not my purpose here to go into a detailed consideration of the program, but to emphasize the fact that no matter how excellent a mechanical device may be, it is worthless apart from the spirit of life which is essential to put the machinery in action and produce results. But equally is it true that a man without a purpose and a plan by which it is to be made effective is a negligible factor in the economy of life. The sole purpose of the Brotherhood is the spread of Christ's Kingdom; the program is a plan by which our purpose is to be guided. Let us pray earnestly that we may be given the vision, that the Holy Spirit may guide us as we seek to put the wheels in motion and that "the spirit of life" may be in the wheels as of old.

No thinking man can look out upon the world as it is today without feeling that out of all the travail through which we are passing there is to be born a new order. Old prejudices, old ideals, old viewpoints are passing away and in their stead is coming a new outlook upon life with its opportunities and responsibilities; a new willingness on the part of men to put first things first and to do their part in the plan to establish social justice and promote the reign of our Lord in all the relations of life.

It is our part as individuals and as a Brotherhood to be prepared to take our proper place in the new order, not by abandoning our first principles, for they are the principles of the Gospel—Prayer and Service—and are eternal. But, having been given a fresh vision of our Master and receiving a new gift of Power from on high, we are to apply those principles to meet the needs of the new order and seek to bring men into vital relation to Him who alone can satisfy the new longing of those who have come to understand in a very real way the swift and solemn trust of life.

Let us day by day ask God to put the spirit of life into this new program, that the Brotherhood may be used of Him in leading many men nearer to Christ through His Church.

EDWARD H. BONSELL,

President of the Brotherhood of St. Andrew in the United States.

Four Attainments

The National Council of the Brotherhood at its Midyear Meeting adopted as a Goal of Achievement the four attainments named in the following outline. The world war that is now involving our own land should challenge us to the utmost devotion to the Brotherhood and to all the work of the Church Militant, both at home and in the camps. In these times there is the greater need that the Church's work shall be done with unflinching loyalty and with definite effect. These are times of opportunity. And if we are to do our work well we must have definite aims.

A FIVE-YEAR PROGRAM

After prayerful and painstaking study the Council has decided upon the following as the work of the Brotherhood during the next five years. Each man in each Chapter and each Chapter in the National Brotherhood—exclusive of those who are called to the colors—is especially needed in this great home army to uphold the work. When operation is made difficult there should be even greater stimulus to achievement than when all is running smoothly. The members of the Brotherhood are asked to read very thoughtfully this program and in connection with it the above message of the President of the Brotherhood. We are called to do our duty on this firing line.

The Five-Year Goal

One hundred thousand increase in attendance at the Sunday evening services throughout the Church.

Fifty thousand men in Men's Bible Classes.

Twenty-five thousand increase in attendance of men at celebrations of the Holy Communion.

Ten thousand carefully chosen older boys in small groups receiving training for a life of service in the Church.

THE FIVE-YEAR OBJECTIVES IN ORDER TO REACH THE GOAL

A Brotherhood with 2,000 active Chapters and 20,000 active members, Senior and Junior.

A total of eight Field Secretaries adequately to cover the entire country, and consequently an increased office staff.

A Provincial organization of the Brotherhood in each Province.

A Diocesan Assembly in each Diocese.

Each Senior Chapter engaged at least once each year in each of the lines of the Threefold Endeavor.

A Junior Department paralleling the Senior Brotherhood in membership and efficiency.

The program and work of the Brotherhood tied in definitely with the Church's three special lines of effort, namely Missions, Social Service, and Religious Education.

THE FIVE-YEAR PROGRAM TO ATTAIN THE OBJECTIVES

First Year—1918

For each Chapter:
A Church Attendance Campaign.
A definite effort to put the Chapter back of the Parochial Mission.

For each Diocese:
A Diocesan Assembly.
For the National Brotherhood:
Twelve hundred active Chapters, Senior and Junior, by the end of the year.
Two additional Field Secretaries.

Second Year—1919

For each Chapter:
A Men's Bible Class, in addition to the continuing Church Attendance Campaign.

For each Diocese:
A Quiet Day for Brotherhood leaders under the auspices of the Diocesan Assembly—to be held annually thereafter.

Council Members elected by the Diocesan Assembly, as far as the Constitution allows.

For the National Brotherhood:
Thirteen hundred active Chapters by the end of the year.

A General Secretary on salary.
One additional Field Secretary.

Third Year—1920

For each Chapter:
A Men's Communion—in addition to Church Attendance Campaign and Bible Class.

For each Province:
A Provincial Assembly—or organization of similar purpose.

For the National Brotherhood:
Fifteen hundred active Chapters by the end of the year.

Two additional Field Secretaries, making a total of eight, an average of one for each Province.

Fourth Year—1921

For each Chapter:
A Junior Chapter in same Parish.

For each Province:
A Provincial Conference of the Brotherhood.

For the National Brotherhood:

Convention Held in Fitchburg, Mass.

Sixteenth Annual Convention of the Diocese of Massachusetts Held On May 2nd, 1917

The Sixteenth Annual Convention of the Diocese of Western Massachusetts was held in Christ Church, Fitchburg, Wednesday, May the 2nd, 1917. The subject of the Bishop's annual address was, "What Is the Matter With the Church?" The Bishop stated that he has not found that anything is the matter with the Church. He paid worthy tribute to Bishop Lawrence, Cardinal Mercier, and the martyrs of the East who have chosen torture and death rather than deny our Lord Jesus Christ. He also made mention of the local achievements in his own Diocese. Notable among which are the Bishop's Church Extension Fund, with its 376 contributing members and its yield of \$2,800 for this year; the addition of \$6,470 to the Diocesan Endowment Fund, making total additions in three years, \$18,593.96. During the Conventional year Bishop Davies confirmed 725 persons.

The Bishop dwelt on seven weaknesses and shortcomings of the Church, namely: Its deplorable disunion; the non-attendance at Sunday worship and non-support of so many thousands of Church members; the crowding out process; lack of instruction and information; much of our worship is perfunctory; Lay officers who have not quite grasped their jobs, and lack of evangelical zeal.

The Rev. Marshall E. Mott was re-elected Secretary of the Diocese and a unanimous vote of thanks was tendered him for his ten years of faithful services as Secretary. The Treasurer reported for the first time in the history of the Diocese every Parish and Mission had paid its Diocesan Fund assessment. A series of resolutions were unanimously adopted and ordered sent to the President of the United States, to the Secretaries of the Navy and of War, and to the Massachusetts United States Senators and Representatives in Congress, expressing the sense of the Convention that the manufacture and sale of beverage intoxicants should be prohibited during the war by the National Government; that the members of the Church should use their influence to prevent the sale or giving of beverage intoxicants to all soldiers and sailors of the United States, and that members of the Church be urged to abstain during the war from the use of beverage intoxicants and use their influence with others to do the same.

A resolution was passed memorializing the Secretary of the Navy and Secretary of War asking for the appointment of Clergy of the Church as Chaplains, in view of the increased number of communicants entering the service. A special offering which proved to be very generous was taken for the benefit of a Chaplain unit for the Second Massachusetts Regiment. The Rev. Walton S. Danker of Worcester is Chaplain of the Regiment.

The elections were as follows: Provisional Deputies to the Synod of the Province of New England—The Rev. Messrs. Frederick H. Danker, Kinsley Blodgett, George G. Merrill, Hervey C. Parke; Messrs. Merrill D. Brigham, Isaac F. Hall, William T. Rayner, Frank I. Sears; Standing Committee—The Rev. Messrs. J. Franklin Carter, Lewis G. Morris, D. D., Marshall E. Mott, John B. Whiteman, Messrs. Zeolotes W. Coombs, William A. Gallup, Edmund P. Kendrick, Frederick S. Pratt; Diocesan Board of Missions—The Rev. Messrs. Walton S. Danker, Franklin Knight, Messrs. Charles L. Nichols, Henry A. Field; Board of Religious Education—The Rev. John W. Suter, Mr. Albert Porter; Deputies to the Synod of the Province of New England—The Rev. Messrs. Donald N. Alexander, Stephen E. Keeler, Jr., Robert K. Smith, the Ven. C. J. Sniffen, Messrs. C. B. Roote, Henry A. Field, Willard E. Hoyt, John W. Mawbey.

Seventeen hundred active Chapters by the end of the year.
One additional Office Secretary.

Fifth Year—1922

For each Chapter:
A campaign to secure new subscriptions to St. Andrew's Cross outside the Brotherhood's ranks—each Chapter, Senior and Junior, securing as many such subscriptions as it has members, thus doubling the number of subscribers and bringing the circulation up to 40,000.

For the National Brotherhood:
Two thousand active Chapters by the end of the year.

Twenty thousand active members.
A Great National Convention, surpassing in attendance and spiritual power all previous Conventions.

THE INSTITUTIONAL, OR THE SEVEN-DAYS-A-WEEK CHURCH

By Rev. H. L. Hannah, Philadelphia

The soul contents make the man. The term soul here is used to include the whole personality. "As a man thinketh so is he." A necessary part of life, therefore, is a clear comprehension of its purpose. Aspirations and aims must be clearly wrought out, if we are to drive straight to the goal.

This applies not only to the individual, but also to all his associated efforts, whether social, economic, or political; the soul contents of man's platforms, declarations, constitutions and characters determine the character of the institution, and the part each plays in life.

The same is true of organized fellowship in Christ, the Church. The soul contents of organized Christianity in any age has determined its usefulness to that age. Sometimes the dominating idea has been Theological or Dogmatic or Liturgical; sometimes Ascetic or Evangelical. In every instance the all-absorbing contents have determined the usefulness of organized Christianity to that age.

That process is still going on. Man always has and always will seek to lay hold on Christ and try not only to understand His message but to express it in human living. That there are differences of opinion is attested by the one hundred and eighty-six denominations in the United States. All who profess and call themselves Christians evidently have not the same soul contents in every respect. But out of the melting-pot of religious enthusiasm for Jesus Christ, some eternal principles and universal practices are emerging which seem to be fast becoming the permanent possession of organized Christendom.

And it seems to me that one of these permanent inheritances, is the **Seven-days-a-week Church**, or the Institutional Church, which is interested in every phase of human living.

Epigrams sometimes give the pith of our conceptions. I have been guilty, but once, of trying to sum up my idea of the modern Church in one phrase. I did ask myself what expression would be suitable to serve as the motto of the Institutional Church; one that could be inscribed on the Parish Seal, and on our diplomas and medals. I adopted the following (it may not be original, but I have not seen it used anywhere):

**Totus homo
corpus mens animus
Deo.**

Interpreted—"The whole man, body, mind and soul, for God." That embodies my conception of the Christian Church. A Church which is interested in the whole man; interested every day in the recreational, intellectual, as well as the spiritual life of the race. That is why I call it the **Seven-days-a-week Church**.

The Incarnation of Jesus Christ cannot be interpreted to mean a mere expression of doctrine or dogma, necessary as good definition may be. We dare not limit salvation to a selfish individualism which thinks only of its own regeneration. "No man liveth to himself." The Incarnation must transfigure all life; it must include all of life, body, mind, soul—**Totus homo**.

So the every day Church toils amidst the sons of men, ministering to their aspirations, struggles, sorrows, problems and sins—because it believes in the whole man; believes in body salvation as well as soul salvation, in social salvation as well as individual salvation. Jesus began very often by healing the body first. So the **Seven-days-a-week Church** loves the whole man and all that he is interested in. Through the various organizations it helps to build bodies as well as characters; to sweeten minds as well as to purify spirits; it seeks to transfigure the boy at play, at study as well as at prayer. Its doors are open on Sunday, but on all the other days as well. It refuses to place a human being on the theological dissecting table and separate to itself only the spiritual possibilities; it knows no mathematical subdivisions of human personality. The child of God goes through a life process, and that process is a stream of consciousness. True man has body, mind and spirit, and each has special functions,

yet no one of these ever acts absolutely independently of the others. It is folly to try to make a Christian by using only one of his God-given faculties. The Kingdom of God cannot come without redeeming the environment of men as well as man himself.

That is the aim of the Institutional Church. It has its altar and its auditorium; its worship center and its social and recreational centers. On Sunday we approach the personal Saviour in His Holy Temple; on the week days we incarnate Him into our playing, our buying and our toiling life. There can be no divorce between duty to God and duty to man. There is no cleavage here. The two codes of morals held by men, one for Sunday, the other for week days, is a fallacy. Religion is the life of God in the whole life of man. Our Christianity is not a philosophy but Christ's guide for life. Religion, therefore, is not primarily an intellectual principle but a personal relationship; not an allegiance to a doctrine but to a life—a life interpreted by the Son of God, Who "is the way, the truth and the life"—the whole of man's life.

And yet there is a danger which creeps in unawares, the danger of "secularization" of the Church, the mere "serving of tables." Religion can never give way to social service or philanthropy, even though it sanctions and inspires both. To enlarge the activity and sympathy of the Church in any direction must not lessen its true and abiding mission. We do owe a duty to men, and we do owe a duty to God; while looking and working manward, we must look and aspire Godward. Social service is fine, but that social service divorced from the Body of Christ which inspired it, will soon become a "business" with "efficiency" as its watchword, and as such, "though it speaks with the tongues of angels and understands all knowledge, and bestows all its goods to feed the poor, it profiteth nothing" for permanent and social uplift of the race. We do rejoice that the Gospel of the Incarnation is felt to be in the largest sense the Gospel of Life. But we must insist the **Seven-days-a-week Church**, have a religious spinal column; each organization and interest and activity must be a vertebra, through which passes the spinal cord of Christian nurture.

This is the task of the modern Church, to so relate all its activities that it will have continuity and solidarity in Christian consciousness. This is to relate the home, the Parish, the common life. We must follow the child from the cradle to the grave, but always striving to relate his spiritual life to action. After all the Church stands commissioned to produce Christian living; to fashion the **Totus homo** after the likeness of God. And if it fail to do this after inspiring the reign of social service, she herself will be a castaway.

And so, while we work out this great problem of the Incarnation in human society, through the larger vision of the Institutional Church, let us not make the mistake of leaving out the Christ. That is just what secularization is doing, divorcing Christ from His kingdom. But He is His kingdom, He is His teaching. There is no Sermon on the Mount apart from Christ. He is the Sermon on the Mount. Likewise He is the Church; He is social service; He is the life of the world of toiling men. We must not throw away our birthright. We do rejoice that the Church is anxious to take a more leading part in all movements which alleviate the evils of ignorance, disease, poverty and crime; we rejoice that the message of the Incarnation is increasingly applied to all departments of man's life; we bless her for going forth to transfigure the social fellowships, the economic inheritances, and the civic developments of the race; we thank her for daring to claim the **Totus homo**,—but we must ever bear in mind that there is no phase of Church work worth while out of which the religious spirit has been squeezed.

Jesus Christ does tread the paths of common life as the son of man, but He claims our allegiance as the Son of God. Out of heaven He came to earth; out of His holy temple he goes forth to lead the peoples of the earth into the Kingdom of God. So whatever the Institutional Church may inspire in the kingdom of men, first, last and always, her mission is the remaking of lives for the Kingdom of God. God give us grace for the task.

Councils and Conventions in Many Places

(Continued from page 1)

ness methods in the Church were adopted.

The following officers were elected: Rev. Philip K. Edwards, Secretary; Mr. H. K. Rees, Treasurer; Hon. Allan Wright, Chancellor.

The Bishop appointed Rev. Mr. H. J. Floyd, Rev. Mr. E. P. Miller, Mr. J. W. Cosgrove, and Mr. Dana H. Kelsey to be the Council of Advisors, and Rev. E. P. Miller, Rev. C. V. Kling and Rev. George C. Gibbs to be Examining Chaplains.

A mass meeting was held April 25th in the Presbyterian Church, where a large congregation was addressed by Bishop Francis and Bishop Brooke.

The report at the Woman's Auxiliary showed that the women have been doing more than ever during the past year. The United Offering is over \$175 and over \$200 has been raised for All Saints' Hospital. Mrs. W. N. Sill was appointed President of the Auxiliary.

CONVENTION IN MAINE

Routine business occupied the attention of the Convention, which was the first Council presided over by Bishop Brewster, who was transferred to this Diocese eleven months ago. Robert H. Gardiner presented a resolution to have the word "male" omitted from the requirements of delegates. After referring it to the Committee on Canons the Convention refused its passage. The Convention went on record as favoring abstinence from intoxicating liquors during the war.

Elections resulted as follows: Rev. William F. Livingston, Secretary; the Standing Committee and Board of Religious Education re-elected the old members; Charles B. Clark, Treasurer; Henry Lewis of Gardiner and Sydney Thaxter of Portland, Trustees of the Diocesan Fund. The next meeting of the Convention is to be in St. John's, Bangor, at the time of the dedication of the Church.

In connection with the Convention there was a meeting of the Woman's Auxiliary, the principal speaker being the Rev. Jose Lopez-Guillen of Cuba.

The Church Club of the Diocese gave a dinner to the delegates on the evening of May 8th. The speakers were Dr. Carl N. Robinson, who spoke on the hospital service in France; Professor Roscoe J. Ham, recently returned from Russia, who gave an interesting address on conditions in that country; and Bishop Brewster.

The Girls' Friendly Society, the Diocesan Board of Missions and the Maine Episcopal Missionary Society also held meetings. A mass meeting was held in the Cathedral on the evening of the last day of the Convention, when the Rev. Jose Lopez-Guillen spoke on "Christian Missions," with special reference to Cuba; Canon Plant of Gardiner on "Religious Education;" Robert H. Gardiner on "Social Service." The last speaker of the evening was Rev. Gilbert Foxwell, who spoke on "The Essential Unity of the Three Departments of Church Work."

TENNESSEE TO HAVE A COADJUTOR BISHOP

The Eighty-fifth Annual Convention of the Diocese of Tennessee opened on Wednesday, May the 9th, in Christ Church, Nashville. There was a large attendance of both Clerical and Lay Deputies.

At the opening service the Bishop ordained Mr. Harry F. Kellar and Mr. J. Millard Nelson to the Diaconate. The Rev. W. B. Capers, President of Columbia Institute, was the preacher. Mr. Kellar was presented by the Rev. Archdeacon Windiate. Dr. McKell, the Rector of Christ Church, presented Mr. Nelson. The Litany was sung by the Rev. Charles T. Wright.

Immediately after the service the Convention convened and elected the Rev. A. H. Noll, D. D., Secretary.

At the evening service the Bishop read his annual charge to the Convention. In this he asked that steps be taken toward additional Episcopal supervision and also suggested that this take the form of a Bishop Coadjutor to be elected as soon as possible. To facilitate the financial arrangements he offered to relinquish a generous portion of his stipend.

He reviewed at length the conditions of the Diocese, and dwelt on the general improvement.

Thursday—Holy Communion and Quiet Hour for the Clergy at the Church of the Advent.

When the Convention re-assembled favorable action was taken on the Bishop's request for a Coadjutor and a committee appointed to provide for

the additional endowment. Splendid reports were presented by the Archdeacons, of the missionary activity of their respective fields.

The Convention closed on Thursday evening with a Social and Missionary Service, at which addresses were made by the Rev. Gardner L. Tucker, Mr. C. C. Menzler, and others.

There were many new faces among the Clergy of the Diocese and the ranks of the Clergy are rapidly filling up.

The Annual Meeting of the Woman's Auxiliary of the Diocese of Tennessee was held in Christ Church, Nashville, May 8, 9 and 10. On the first day Bishop Gailor was the Celebrant of the Holy Communion and the sermon was preached by the Rev. B. B. Ramage. The work of the Little Helpers and Juniors was a subject for discussion in the afternoon and a conference was held on the day following attendance at the opening of the service of the Diocesan Convention.

On Thursday the subjects discussed were as follows: "The United Offering," Mrs. Robert Holland (Sewanee); "Educational Opportunities," Mrs. Tyler Calhoun (Nashville); "The New Junior Auxiliary," Mrs. James H. Smith (Clarksville); "Literature That Helps," Mrs. W. B. Capers (Columbia); "Missionary Boxes," Mrs. W. H. DuBose (Sewanee); "Our Duty to the Negro," Mrs. Bolton Smith (Memphis).

COUNCIL OF ALABAMA DIOCESE

The Bishop Emphasizes Obedience to Canon Law

The Eighty-Sixth Annual Council of the Diocese of Alabama met in St. Andrew's Church, Birmingham, on May 9, 10 and 11, 1917.

Considerable of the time was spent in routine business, or in clearing up unfortunate local conditions.

On Tuesday, May 8th, Bishop Beckwith conducted an all-day informal conference of the Clergy, preparatory to the Council.

The Council was formally opened on Wednesday, May 9th, at 10:30 a. m., with a celebration of the Holy Communion by the Rt. Rev. C. M. Beckwith, D. D., as Celebrant, assisted by the Rev. Edwin G. Hunter, D. D., and the Rev. W. S. Poynor.

Immediately thereafter the Council was called to order for business, and the roll call showed nearly all the Clergy of the Diocese present, with a strong representation of lay delegates.

Upon re-assembling after recess, the Rev. V. G. Lowery was elected Secretary, and the Rev. Charles K. Weller as Assistant Secretary.

After the appointment of the usual committees, the Bishop read his annual address, in which, among other things, he mentioned:

The fact that for several months during the past year he was incapacitated by illness, but was now in good health as usual.

He mentioned two small legacies that had been left to the Diocese.

He called for a committee to consider the best means by which to render the Diocesan paper a more efficient agency for the Diocesan work.

The importance was stressed of every Parish promptly and fully paying its apportionment to the Church Pension Fund.

The Church Home for Orphaned Children at Mobile was strongly commended.

The Bishop mentioned the fact of several vacant Parishes in this Diocese at present, but that most of them are too weak to support a Priest without Diocesan help. Frequently the Vestries of such Parishes are unreasonable in their demands, and render it impossible for the Bishop to provide them with a Clergyman, and requested that the Council find some solution of this condition. One great trouble is the lack of sufficient Diocesan Missionary funds, and the fact that for many years no funds whatever have been raised through the regular Diocesan channels for any advance or new work. The Bishop said that between twenty and twenty-five Clergymen from outside have asked for work in this Diocese during the past year, but the Diocese has not the funds to support them.

A large part of the address was devoted to emphasizing the importance of obedience to Canon law, and of sympathy and co-operation with the Bishop of the Diocese. He said that the authority of the Diocese had been challenged, and that the Council must see that it is upheld; and mentioned the natural authority inherent in the Episcopate.

The Bishop spoke at much length upon the action of the Standing Committee in the unfortunate Devall matter, and he censured most severely the committee for its stand in that regard, and called for a radical change in the personnel of that committee, declaring the interests of the Diocese demanded such change.

The Bishop said ritual was neces-

sary, but he denounced ritualism and spoke strongly against its introduction into this Diocese.

After the Bishop's address, Mr. J. L. Taylor, Treasurer of the Church Home at Mobile, made his report, showing that commendable institution to be in a satisfactory condition.

The report of the Trustees of the Bishop's Fund showed an increase during the past year; the present value of securities being \$48,290.

On Wednesday night an informal meeting was held, largely in the interest of the colored work of the Diocese. The excellent work of St. Mark's School for Colored Children, in Birmingham, was presented, and those present became so interested that the sum of \$1,000 in cash was then and there pledged, through popular subscriptions, by various Parishes, Guilds, and individuals, to help pay off the debt of between \$7,000 and \$8,000, now resting on the school, and so as to secure a further donation of \$2,000 for the same purpose from the Board of Missions in New York.

Thursday and Friday were devoted largely to routine work, hearing the usual reports and the election of officers.

A resolution was unanimously adopted approving the action of President Wilson in the international crisis, and a telegram sent him.

The Standing Committee presented a long report, the principal portion of which was devoted to those portions of the Bishop's address which censured the Standing Committee.

By request of the Council, the Bishop read an extended "open letter" relating to the Devall matter and the Standing Committee's action therein, which he had issued some weeks ago, and to which the Standing Committee had referred in its report.

On Thursday night a missionary meeting was held, chiefly for the purpose of receiving the annual pledges of the several Parishes and Missions toward Diocesan Missions, which was characterized by the unfortunate action of several of the largest Parishes in refusing to make any pledge this year. Most of the loss was made up by the sacrificing action of individuals and the smaller Parishes, the Bishop generously pledging \$1,000 out of his own salary, and the Secretary of the Council surrendering his entire salary as Secretary, although he is himself a missionary, and the only Clergyman of this Church in a group of six Counties.

A new Canon was enacted, providing that in the case of an accused Clergyman, the matter is to be investigated by a committee of three, to be appointed by the Bishop. The enactment of this Canon will enable the Bishop to enforce obedience to Canon law, a thing which he has felt unable to do since the action of the Standing Committee in the Devall case.

The Bishop's request for a Standing Committee in sympathy with him was complied with by the Council, the gentlemen elected being ready to co-operate with the Bishop in all respects.

NEW JERSEY VOICES LOYALTY

A Business-Like Convention

The Annual Convention of the Diocese of New Jersey occurred in the Pro-Cathedral of the Diocese, Christ Church, Trenton, on Tuesday and Wednesday, May 8th and 9th. The Bishop of the Diocese, Rt. Rev. Paul Matthews, was the celebrant at the opening service on Tuesday morning, and presided at all business sessions. His public utterances were a pastoral charge delivered at the Divine service, which may be summarized later in these columns, and his annual address, dealing chiefly with business details of the Diocese. The other services of the Convention were a missionary service on the first evening, and an early celebration and Morning Prayer on the second morning, together with noonday missionary devotions. Nearly all the Clergy, except non-resident members of the Diocese, were in attendance, and a considerable majority of the Parishes were represented by Lay deputies.

Much time of the Convention was saved by the omission of the reading of Trust Fund reports, and the routine business was transacted with remarkable rapidity.

Important reports, all indicating decided progress in the Diocese, were made by the Cathedral Foundation, the Board of Missions, the Social Service Commission, the Diocesan Board of Religious Education, the Secretary and Registrar, the Committee on the State of the Church, the Standing Committee, the Treasurer of the Diocese, the Church Pension Fund Committee, the Missionary Commission, and the Social Service Secretary of the Diocese.

Prominent among many resolutions was one of the Social Service Commission concerning the liquor traffic and consumption, especially as these concern the army and navy; a set of resolutions by a special committee, pledging the sympathy and support of the Diocese to the Government in its declaration of a state of war, and the several resolutions concerning the matter of the Church Pension Fund.

Necessary legislation changed the fiscal year to make it begin January first, and this change was made operative from January 1, 1917. The general form of parochial report was adopted by the Diocese. Important new Canons on finance were adopted.

Much consideration was given to the Church Pension Fund matter, and the necessary legislation was enacted. The operation of the Fund was made Diocesan, by an assessment system, and any alienation in behalf of the Pension Fund of the income of local Trust Funds was forbidden.

The salient characteristics of the Convention were harmony of feeling, prompt dispatch of business, and the most able Chairmanship of the Bishop.

The entertainment of the Convention was well arranged for by a special committee.

INDIANAPOLIS CONVENTION

Hereafter Call a "Mission" a "Congregation"

The eightieth Annual Council of the Diocese was held at All Saints' Cathedral, Indianapolis, Monday and Tuesday, May 14 and 15. The sessions began Monday evening with the customary service in the Cathedral, conducted by Bishop Francis, assisted by Rev. Messrs. J. E. Sulger, J. D. Stanley and Lewis Brown, after which the Council was called to order in the new Cathedral Hall, which has just been reconstructed out of the old Grace Church building on Sixteenth Street. Mr. W. W. Hammond was re-elected Secretary, and Rev. H. W. Wood of Crawfordsville, Assistant Secretary. Much routine business was accomplished. Tuesday morning the Bishop celebrated the Holy Communion, and after breakfast in the Diocesan House, the regular order was resumed. After the reports were presented, the Council went into Committee of the Whole, with Judge Thomas L. Sullivan in the chair. Bishop Francis presented the report upon the Revision of the Constitution and Canons, of which committee he is Chairman. The Bishop has done remarkably thorough work upon the entire subject, and the result is a vastly improved body of law. The most notable changes comprise the time of meeting, which will be, after next year, upon the first Wednesday after the second Sunday in January, and the substitution of the word "Congregation" for "Mission" wherever it occurs. The new phrase is "Parishes and Congregations", in place of "Parishes and Missions". Proportionate representation is another marked feature. The report comes up for final adoption next year, with further changes in the Canons. If ratified then, the new Constitution and Canons will go into operation September, 1918. The Bishop presented his annual address, which was brief and to the point. The Council unanimously assented to his request for absence from the Diocese whenever needful in connection with the Commission of the General Convention to Africa and the Sudan. It also endorsed any expense which might be entailed by military service.

In the evening the annual Council dinner was held at Geiger's, under the auspices of the Indianapolis Clericus, and was attended by a representative body of Clergy and Laity. The function was given in honor of Bishop and Mrs. Francis. Rev. Lewis Brown, Ph. D., acted as toastmaster. Bishop Francis made the invocation, and spoke upon "The Aftermath of the Council"; Rev. Andrew L. Murray, "The Grammar of Ascent"; Rev. J. W. Comfort, "A Revival in the Diocese"; and Rev. J. E. Sulger, upon "Religious Optimism". All the speeches were delightful in spirit and force. The Committee of Arrangements consisted of Rev. Messrs. John White, J. D. Stanley, George G. Burbanck, and Lewis Brown.

The Annual Meeting of the Woman's Auxiliary was held on Wednesday, and began with a celebration of the Holy Communion by Bishop Francis. Mrs. E. G. Peck, the Diocesan President, called the meeting to order, and the reports showed a very satisfactory year. The guest of honor was Miss Emery, who came on from New York to speak here and elsewhere for her beloved work. Her address created a profound impression. The memorial for the late Miss Emily

Upfold, daughter of the first Bishop of Indiana, is to take the form of an Endowment Fund for missionary work in the Diocese. Mrs. Grace B. Woodward started the amount with a handsome donation. Mrs. Peck's address was most comprehensive and elicited marked approval.

The Annual Meeting of the Juniors was held at St. Paul's Church, Indianapolis, Saturday, April 28. Bishop Francis celebrated the Holy Communion and made a brief address. Miss Marjorie Ranger, Diocesan President, called the meeting to order. Fifteen Branches reported, and 115 Juniors were in attendance. Addresses were made by Mrs. E. G. Peck, President of the Woman's Auxiliary, and the Rev. Lewis Brown. The Junior play, "The Sunset Hour", was charmingly given by Miss Ranger and the girls of St. Paul's Church. Luncheon was served to the officers at noon, and a social hour followed the play. In spite of the very inclement weather, the day was a gratifying success.

LOUISIANA CONVENTION

The seventy-ninth annual session of the Council of the Diocese of Louisiana assembled in Christ Church Cathedral, New Orleans, at 10 a. m. on Wednesday, April the 25th last. There was a celebration of the Holy Communion, the Bishop of the Diocese, the Rt. Rev. Davis Sessums, D. D., acting as Celebrant; the Rev. H. C. Duncan, S. T. D., as Epistoler; the Rev. W. A. Barr as Gospeller, and the Rev. S. L. Vail preached the sermon. Twenty-two Clergymen, and Lay Delegates from fourteen Parishes and Missions answered to the roll call. The Rev. Dr. Duncan was unanimously re-elected Secretary, and appointed Mr. Herman J. Duncan as his assistant. The Rev. C. W. Bispham and the Rev. M. Cready, Rectors-elect of Parishes in the Diocese; the Rev. Theodore R. Ludlow, of the Diocese of Hankow; the Rev. Sidney Dixon, of the Diocese of Texas, and Mr. B. F. Finney, Field Secretary of the Brotherhood of St. Andrew, were invited to seats in the Council. The Secretary was instructed by the Council to send a letter to the Administrator of the Roman Catholic Diocese of Louisiana, expressing the sympathy of the Council in the death of Archbishop James H. Blenk, D. D.

The Bishop delivered his annual address in the evening. It was a masterly presentation of the work of the Diocese and the situation confronting the country at the present time. The Board of Religious Education reported that they had co-operated with the General Board and the Board of the Province of Sewanee, in holding an Institute in New Orleans on January 2nd and 3rd, 1917; that the Board had paid the expenses of four Sunday School workers of the Diocese to the Gulf Coast Conference held in Gulfport, Miss., and that much had been accomplished in raising the standard of the various Sunday Schools throughout the Diocese.

At the sessions on Thursday a resolution was passed expressing the hope of the Council for the speedy recovery of those members of the Clergy and Laity who were unable to attend the Council on account of sickness. Republication of the Canons of the Diocese was ordered. The Rev. Mr. Ludlow gave an address at the evening session. The Council received the report of the Church Pension Fund by rising vote.

Of universal interest was the statement in this report that the Pension Fund movement had its origin in Louisiana. The sum of one or two dollars and some cents, sent in 1905 by the Rev. Louis Tucker, then Rector of Grace Church, St. Francisville, was the first money contributed to the Fund which has now reached the sum of seven and a half million dollars. Mr. Finney of the Brotherhood of St. Andrew addressed the Council, giving an interesting account of his work. One of the most pleasing features in connection with the Council were the lunches given each day by the ladies of the various New Orleans Churches. Mr. Edwin Belknap was unanimously re-elected Treasurer of the Diocese. Mr. J. Zack Spearing was elected Chancellor, and the Rev. Mr. Berkeley, Registrar of the Diocese.

The Woman's Auxiliary held meetings at the same time of the Council. Upon the completion of the business of the Council, the members united in singing the "Gloria in Excelsis Deo." The Bishop spoke a word of farewell. It was evident he said that the abounding grace of God had been with the Diocese in the year past. There were many signs of a deepening spirit of service and self sacrifice, made evident largely in the reports presented to the Council, especially in the report of gifts given to the Church Pension Fund. The Bishop bid the Council to prayer, and dismissed it with his blessings.