

The Witness

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

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DR. WATSON'S GREAT RELIEF WORK

HOW THE CHURCH CARES FOR VICTIMS OF THE WAR

(Special Correspondence to The Witness.)

For the third time since the great war burst upon us in that never-to-be-forgotten August, 1914, the Rector of the American Church in Paris is privileged to tell those who have so generously sustained our efforts to interpret to France the largeness of our American sympathy how their gifts have been used.

In the year April 1, 1916-April 1, 1917, we have made the following distributions of money (in francs) in the name of the American Church:

French Relief:
General 84,473.75
Blind soldiers 550.00
War orphans 53,297.68
Children 4,709.95
Food, coal, drugs, etc. 14,558.95
Harvester 1,153.25
Pauvres Honteux 16,070.00

Belgian Relief:
General 19,046.25
Belgian village 5,500.00
Pauvres Honteux 2,750.00
Orphans 600.00

Total 27,896.25

Grand total 202,714.83

In addition to money gifts we have distributed 22,364 articles of relief supplies, with an estimated value of Frs. 223,640; and it need only be said that a pair of boots or an overcoat or a dress are each counted as an article, to show that the valuation is a very conservative one.

This distribution has been made not only in every part of Paris, but far and wide in France: In the departments of the Ain, Aisne, Alpes-Maritimes, Allier, Ardeche, Basses-Alpes, Basses-Pyrenees, Cote-d'Or, Drome, Dordogne, Eure-et-Loir, Gard, Hautes-Pyrenees, Ile-et-Vilaine, Indre, Indre-et-Loire, Loire-Inferieure, Marne, Morbihan, Mayenne, Manche, Oise, Orne, Pas-de-Calais, Puy-de-Dome, Rhone, Seine-et-Oise, Seine-et-Marne, Seine-Inf., Savoie, Somme, Saone-et-Loire, Vendee, Yonne, and also to Monaco, and into Belgium and Servia.

The large amount of money given for the relief of orphans has been made possible by the gifts sent for the adoption of French orphans by the American children and others, as the result of the wonderful work done by our Church papers.

The large distribution of supplies indicated in this report has been made possible by the generous contributions of relief supplies of all kinds sent to us from America. Two hundred and thirty-seven cases have been received during the period covered by this report. While again it is impossible to mention individuals yet our most hearty appreciation should be expressed for the magnificent contribution of cases of condensed and powdered milk and other supplies of all kinds from some of the most loyal friends of the American Church in Paris.

There is no kind of need which makes a more touching appeal to us than that of the Pauvres Honteux, women and children who suffer just in comparison to their capacity to suffer, the respectable poor, the gently-reared people who, before the war, had everything and now have nothing; they come to us for they have confidence in us; and we help them when no one else often can help.

Where so many have given so generously it is impossible to make personal acknowledgment in this brief

report, more especially as many have asked that their names be not given, and many more are known to us only by initials, but a general statement of our receipts for relief should be given.

We gratefully acknowledge as having received, in the year April 1, 1916-April 1, 1917, the following sums (in francs):

General:
Rector's discretion 70,407.71
French children 1,206.90
French Pauvres Honteux 1,000.00
Church maintenance 1,625.00
French relief 9,630.87
French orphans 4,068.84
Belgian relief 1,866.50
Belgian children 1,280.00
Belgian orphans 580.00
Belgian blind 150.00
Choir fund 5,000.00

Total 96,815.82
Living Church Fund:
Belgian relief 11,684.39
Belgian children 1,799.57
French relief 12,242.82
French children 1,176.08
French blind 414.70
French orphans 28,918.28
Rector's discretion 18,039.00

Total 74,274.84
Church Missions House:
Rector's discretion 9,936.88
Orphans 5,800.00
French relief 2,238.80
Church maintenance 116.00

Total 18,091.68

Grand total 189,182.34

It will thus be seen that with the receipt of Frs. 189,182.34, and expenditure for relief alone of Frs. 202,714.83, we have drawn somewhat on the balance of the Discretionary Fund which was on hand a year ago when the last report was made, but that only means that this has been the hardest year of the war and that the demands have been greater.

This report is made with deep gratitude for all that it has been in our power to do, and with especial thankfulness that it has been permitted to us to do this in the name of our American Christianity, making no distinction in our giving except that necessitated by a wise discretion, so that every class of people, and every shade of opinion in France have alike shared in it.

But above all are we grateful for the fact that it has been put in the Rector's power to keep the Church's doors open, and to keep the Church's work going, for that is the meaning of the fact that in this year past the Rector has paid to the Treasurer of the Frs. 35,000 for Church maintenance, and has expended a considerable sum beside for the ordinary expenses of maintenance for which the regular income of the Church did not suffice; for the Church itself is the center of the life which has made all the rest possible.

With such ample reason for gratitude for the past, we have also reason for confidence in the possibility to continue in the same sort of helpfulness to France where our mission is "jusqu'au bout."

Sometime we will hope to tell in full what this Mission of Mercy has meant, but for the present we can only sign ourselves
For the Church in Paris, Gratefully,
S. N. WATSON, Rector.

Deposition

On June 3rd, in Trinity Cathedral, Duluth, Minn., Bishop Morrison deposed from the ministry William F. Kleinschmidt, at his own request.

Student Secretary for Board of Education

Rt. Rev. T. I. Reese, D. D., Bishop Coadjutor of Southern Ohio, spent a day in New York on June 6th to attend the meeting of the Department of Collegiate Education of the General Board of Religious Education, of which he is Chairman. At this meeting plans were made for meeting the pressing needs of student work in the training camps and in the colleges. In order that this might be more adequately accomplished, Rev. Paul Micou, who for many years has been connected with the Y. M. C. A., was invited to the position of Secretary of the Collegiate Department. Mr. Micou has accepted and will begin his work the first of September.

Mr. Micou has had the most thorough training for this position. He graduated from the Episcopal High School of Virginia, took his M. A. at the University of Virginia and his B. D. at the Theological Seminary in Virginia. His college course was interrupted by two years of teaching at the Yeates School, Lancaster, Pa. During a year of special work at the Philadelphia Divinity School and for a year afterward he was connected with the Church of the Redeemer, Bryn Mawr. As Curate there he held a position which in current terminology would be called "religious education director." In addition to the Sunday School Parochial Bible Class, Boy Scout and club work, he conducted Bible Classes in the preparatory schools for boys and girls in Haverford and Bryn Mawr. The average weekly attendance in these classes was eighty.

The Student Department of the International Committee of the Young Men's Christian Association called him as an Episcopal minister to a place on the staff of Secretaries. For the past four years he has supervised the work in the Theological Seminaries. For one year he acted also as Field Secretary for the colleges of the East, and for the past two years has made a special point of organizing the work of presenting the ministry through the agency of the college associations. A little more than a year ago he published, with the title of "Basic Ideas in Religion", a volume on Theism, which he had edited out of the lecture notes of his father, Rev. Prof. R. W. Micou, D. D. This book gained instant recognition as a work of outstanding merit and scholarship.

Mr. Micou's service as a Student Secretary of the International Committee coincides with the period of closer understanding between the college Y. M. C. A. forces and the various Church Boards of Education. The training and perspective he thus received will be of great value to him in his position as the Secretary of the Church's work for students.

Dr. Miel Declines Berkeley Deanship

Dr. Ernest DeF. Miel, lately chosen Dean of the Berkeley Divinity School, to succeed the late Dr. Samuel Hart, has felt obliged to decline the election, as he had already arranged to go to France in Red Cross work. Dr. Miel is to have a prominent part there in the reconstruction of the devastated French territory and in the care of the American troops when they arrive. Dr. Miel's father was a Frenchman, and the doctor himself speaks the French language with the fluency of a native.

It has been learned that the Trustees of Berkeley still have hopes that Dr. Miel will reconsider his decision on his return from the French front, as it is the opinion of a great many that he is especially fitted to take charge of the School.—Penny Press, Middletown, Conn.

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

SOUTHERN VIRGINIA CONVENTION

On May 29th and 30th the Annual Council of the Diocese of Southern Virginia was held in the city of Danville, Va., with perhaps the largest attendance of delegates in years, 62 clerical and 48 lay deputies being in attendance. The Venerable Bishop, A. M. Randolph and his Coadjutor, Rt. Rev. A. D. Tucker, presided. The most significant action of the session was the designation of Rev. Arthur C. Thomson, Rector of Trinity Church, Portsmouth, Va., to be Bishop Suffragan. This was done at the instance of Bishop Randolph, who himself is physically incapacitated for active service because of senility. Bishop Tucker, who himself is 70 or more years of age, has also been in poor health and a Suffragan was badly needed. Dr. Thompson was elected on the fifth ballot. The other nominees were: Rev. Messrs. E. P. Dandridge, Joseph B. Dunn, E. Ruffin Jones, William A. Brown, R. C. Jett, H. H. Covington and G. Otis Mead, of Southern Virginia; W. H. Milton of East Carolina, and W. A. Goodwin of New York. The Suffragan-elect is a graduate of Pennsylvania University and is a man eminently well equipped in spirituality, personality and mentality to fill his office. He has been Secretary of the Diocesan Board of Missions, and is in intimate relationship with all the work of the Diocese.

The Rev. Dr. Pruden of Chatham Institute, preached the Convention Sermon, text, "What think ye, that He will not come up to the feast?" It was a vigorous and timely discourse and struck the keynote of the meeting in ringing tones.

In regard to the war crisis, the spirit of the day took definite form in the way of a patriotic resolution upholding the government and expressing sympathy and co-operation on the part of Council with the administration in the titanic struggle of the world war. It was introduced by the Rev. Dr. Joseph B. Dunn and was ordered sent by telegraph to President Wilson. A resolution discouraging the abandonment of the Sacred Ministry on the part of the clergy, for service in the ranks of the army, on the ground that they may render high and necessary service to the country by preaching and living the Gospel of Christ and in kindling the flame of patriotic Christian democracy from the pulpit, was offered by the Rev. Thomas F. Opie, but upon motion of the Rev. J. W. C. Johnson it was tabled.

A notable feature of the Convention was the celebration of the 25th anniversary of the establishment of the Diocese, which took place in May, 1892, in the Church of the Epiphany, Danville, where the Council was then in session. This Diocese was formed by a division of the Diocese of Virginia. The Bishops presided over the ceremonies. Rev. C. B. Bryan made an address bearing on the work of the Church since the division and Rev. Joseph B. Dunn delivered a striking eulogy to those ministers and laymen of the Diocese who have passed into rest since 1892. Seldom has a finer discourse, or one couched in more beautiful language and rhetoric, been heard on the floor of this Council than the eloquent necrological tribute paid by Dr. Dunn to the deceased.

Not in the history of the Diocese has the business of Council been transacted with greater dispatch or more harmony and good feeling. A great deal of routine business was carried through in addition to the special fea-

tures referred to. Adequate and hospitable entertainment was provided for the delegates in the beautiful city of Danville by the Rector of Epiphany Church, the Rev. J. Cleveland Hall, and his congregation. The session was one long to remain memorable in the experience of those in attendance.

THE CONVOCAION OF THE MISSIONARY DISTRICT OF SOUTH DAKOTA

The Annual Convocation of the Missionary District of South Dakota opened on Saturday morning, June 2nd, in St. Mark's Church, Aberdeen, S. D., with Morning Prayer and the annual address of the Bishop. The address could not cover a complete year of work for Bishop Burleson has been in the District but a few months, but it showed a splendid outlook for the future. In fact the whole Convocation was marked by a hopefulness and an earnestness in attacking the problems that confront the Church in this great state.

The Bishop devoted a part of his address to the war and its call to the Church and the obligations which rested upon Churchmen because of it.

The Convocation organized by electing Rev. Paul Roberts of Brookings as Secretary and work was started. Dr. C. C. Rollit made his report as Provincial Secretary.

The matter of securing a larger endowment for All Saints' School, which is doing such a valuable work for the Church throughout the District was discussed and left to a committee, as was the matter of securing and hanging in the State Capitol a good painting of Bp. Hare. The following resolution was also passed unanimously:

"RESOLVED, That this Convocation ratifies the position of the Bishop in his address concerning the use of alcoholic liquors and the use of grain in the manufacture of liquor, and commend to our people total abstinence; and that the Secretary inform the President of the United States of the position of this Convocation concerning the use of grain in such manufacture during the war."

The Pension Fund Committee reported that their work was being supported well by the people of the state, and a permanent committee was appointed. Rev. E. W. Pigion, Rev. Paul Roberts and Rev. F. A. Rhea were appointed as a District Board of Religious Education to make a careful study of the Sunday School situation and to lead the people of the state in this vital matter.

On Sunday morning the Bishop made his visitation of St. Mark's Parish, Aberdeen, and confirmed a class of sixteen, presented by the Rector, the Rev. J. W. Hyslop. At this service the Bishop was also the preacher. In the afternoon was held the Junior Rally. The record of the Sunday School Lenten Offering was read by Rev. E. W. Pigion, Chairman of the committee, and it was reported that the per capita offering of the Sunday Schools had been doubled over that of last year. Last year the per capita offering was 35 cents and this year it is 70 cents. The banner given by the Bishop to the Sunday School having the largest per capita offering was given to Grace Church, Huron, with an average offering of \$2.06.

On Sunday evening was held a missionary meeting, at which addresses were given by the Bishop, Rev. E. F. Sigefriedt, Rev. Dallas Shaw (a full blooded Dakota) and the Very Rev. E. B. Woodruff, Dean of the Cathedral.

(Continued on page 7)

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THIRD SUNDAY AFTER TRINITY THE COLLECT

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

"A hearty desire to pray!" God gives us that desire. Does He give it to us impartially, as He gives us the rain, and the sun and the air? Or does He give it to us indirectly, as He gives us friends, food, raiment and all the other comforts and conveniences of life? Not in these ways does He make this gift. How did you get your hearty desire to pray? (Have you any such hearty desire? If not, is there a reason? Read the Collect again. I think I find that our wise Mother Church gives us more than a hint as to where one generally gets his hearty desire to pray, when she finds us pleading for defense and comfort "in all dangers and adversities." The great war is giving many men a hearty desire to get into touch with the Eternal Might and the Eternal Mercy. In the first line trenches is where many men are praying to a God Whom they never recognized nor openly believed on in the days when they were at home, and at peace with all the world. It is God Who is preparing His people by touching their hearts. God gets at a man's heart, when a man gets down to the fundamentals of life. If you have trouble trying to talk to God, it is ten chances to one that you have never set your heart on knowing God; you have never really turned to Him with all your heart. This Collect is the summing up of the Ninety-first Psalm. I wish I might print it here. Look it up now and see how the Collect compresses those wonderful longings and ejaculations into the simple language of a one who realizes that "God prepareth the heart and His ear hearkeneth thereto." If you do not know what to pray for ask God, the Holy Spirit, and He will make intercession for you with groanings which cannot be uttered.

Do not rail at trouble. "It is good for me that I have been in trouble," said the Psalmist. The dangers and adversities of life always make one turn to his best friend. In this case that best friend is the One Whose mercy is over all His works, but Who will not give until He is asked for it. Ask God to give you a hearty desire to pray; then do not sit down and expect to get it, as you expect the ground to get the rain, but get up and get after the Lord and He will turn and hear. "Seek ye the Lord while He may be found, call ye upon Him while He is near." And after you have had Him near you, you will have "experienced" religion and your desires will be hearty desires and His aid will be something worth relying on.

THE EPISTLE

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.—I St. Peter v:5.

It is no part of the Scriptural teaching to underrate the difficulties of the Christian life. And they are set before us here, under the strongest figure—the restless energy of "Satan, seeking whom he may devour." Surely, under such conditions of living, any aid we need would have to be "mighty" aid: and note that to get that "mighty aid," one must have "patience," "humility," "sobriety," "vigilance," "resistance," "steadfastness in the faith;" very practical vir-

tues. In how many of these do you "qualify"? Take humility. You recall it was said by St. John, "if a man love not his brother whom he hath seen, how can he love God Whom he hath not seen?" So too we can ask ourselves, how can I be dependent on God Whom I have never seen, if I am not of those "each of whom esteems another better than himself"? This attitude is the very best possible basis for our dependence on God.

"The same afflictions are accomplished in your brethren that are in the world." The sense of a common danger often steadies people. Your afflictions are doubtless very real to you, but serious as they are, some brother around the corner, perhaps in your own home, is suffering just as much as you are. The difference between the saint and the sinner is not one held by the easiness of some natural virtue, but by the ability to resist and overcome.

"After that ye have suffered awhile." Here is the rule for gaining perfection. Banish all thought that you can be free from earthly adversities as long as there is an adversary. Banish too the heathenish idea that being sufferers means being sinners above all men. The difference between the sinner and the saint is that the one is, and the other is not, comforted, i. e., made strong with God, in adversity. "In due time God will exalt those that humble themselves under His mighty hand." Patience, brother, is what you need: Patience in resisting, patience in vigilance, patience in believing. Do not confound "patience" with "apathy," nor with "indifference." Patience helps you in prayer, keeps you steady in times of danger. A great deal of your troubles in dealing with others, and in controlling yourself, lies in your impatience. Isn't that true? And if it is true, don't you think it is about time for you to bestir yourself and talk seriously with God Who is all mighty, and Who is perfectly willing to help you at any and all times, and Who has never failed to help and govern when given a chance?

THE GOSPEL

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—St. Luke xv:1.

The opening sentence of the Gospel puts together in their logical connection, those that are humble and Him that exalts them; those that suffer and Him that strengthens them; those that have a hearty desire to pray and Him Who defends and comforts them; the publicans and sinners, and Him Who receiveth sinners and eateth with them.

God help the Parishes and communities wherein dwell the "murmurers," those self-righteous folks who are not clothed with humility to others, and have never realized nor acknowledged their real sins. Pray earnestly that you never fall into that class. The lost coin in the house, the lost sheep in the wilderness; both of these, dear friends, are out of their proper place. They must be put into their proper environment before they are of any use. "Lost" applied to souls means only one thing. It means that those souls need a guide. Herein lies the

reason for mission work. It is the same work whether done in the Parish Church, or in the slums of a city, or in the farm country or in the backward lands of the world. We are to bring "the mighty aid" to find, and to restore, and to guide.

Compare the "murmurers" with the "rejoicers." The murmurers just sit by, or sit down and criticize. The rejoicers are the workers. If your Church work is not giving nor bringing you reasons for joy, you certainly are in a bad way religiously speaking, and I venture to say that you find it very easy to criticize everything and everybody in your Church from the parson to the caretaker; from the singing to the dusting; from the guilds to the prayer services. Really I cannot see very much difference between you and the Pharisee—the very last thing in the world you would admit yourself to be.

Joy over repentance does not mean being pleased because other people are uncomfortable and unhappy in their minds and hearts. Repentance is never repentance until a man turns his face away from his sin. Repentance is due to being found, not to being found out. When a man is found he is anxious to get into his proper place and work; and when he is there then there is real cause for rejoicing both in his own home, in his own business, in his own community in the little heaven he has helped make. F. S. W.

Three Flags

Psalm 60, verse 4: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

We have thought of these words many times in the last month, when in all our cities there has been uplifted, side by side, three flags—the banners of three great nations which are banded together to fight for the truth.

The flag of France—the nation which, so far, has borne the brunt of the warfare, and has challenged the admiration of the world for its heroism and its sacrifice. As we see it floating in the breeze—the Tri-color—it teaches its lesson and bears its message. Its RED speaks to us of sacrifice, of the blood which has been shed through all the ages to redeem mankind from tyranny and oppression, of the suffering which has been endured. Sacrifice means not only a death inflicted, but a life offered—a life devoted even to death for the sake of others. Blood poured out so is not the blood of Abel crying for vengeance, but the blood shed for humanity, washing away the sins of those who shed it, offering a life purified by the sacrifice of itself. "Greater love hath no man than this, that a man lay down his life for a friend". And "their sins are forgiven, for they love much". So a nation which so offers itself finds and saves its soul.

And the WHITE of the Tri-color speaks to us of purity. Purity of life and thought can only come to the man who seeks the strength of the pure Christ. "He that hath the hope of Christ purifieth himself, even as Christ is pure." The man or the nation which fights under the white banner of purity is sure of victory—his strength is as the strength of ten, because his heart is pure.

And the BLUE of the Tri-color speaks to us of loyalty. We say of the loyal man that he is "true blue".

Those who have been loyal to principle have given to the world its finest lessons of heroism. Sanctus, the early Christian Deacon, suffering every cruel torture for his faith, and giving answer to every taunt and every torture: "I am a Christian".

Athanasius, advised to give up the struggle for Christ, because they told him that it was a lost cause and the world was against him: "Then I am against the world".

These men, and the thousands like them who have been loyal to religion and country, show us of what fine stuff our humanity is made. The sins of humanity cast a less dark shadow when we think of the loyal hearts and true which stand ever in the light. Side by side with the French Tri-color there has floated the flag of the mother country, England. On it there are the two Crosses of St. Andrew and St. George.

St. Andrew, the first follower of Christ, the first man to obey the call, "Follow Me"—the first to volunteer in the Christian army. Surely the present call to arms is an echo of that cry, "Follow Me". And the young man who can hear a high call, and feel a noble impulse, and form a great resolve, is hearing and heeding it.

It is told in the Golden Legend how in the far away time the Province of Libya was living in fear of a dreadful dragon, which had crawled out of

COMMENTS ON THE NEW LECTIONARY

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

THIRD SUNDAY AFTER TRINITY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. aft. Trinity	Judges 6:1-24 Is. 56:1-8	John 2:23; 3-end	Deut. 4:1-24	Acts 19:21; 20:1
M.	Judg. 6:25-32	Matt. 10:1-15	Wis. 16:1-14	20:2-end
Tu.	6:33-end	10:16-33	16:15-end	21:1-26
W.	7:1-8	10:34-end	17	21:27; 22:21
Th.	7:9-end	11:1-19	18:1-13	22:22; 23:11
F.	8:1-21	11:20-end	18:14-end	23:12-end
S.	8:22-32	12:1-21	19	24
4 S. aft. Trinity	8:20; 9:21 Jer. 10:1-16	John 4:1-42 Matt. 3	Deut. 18:9-end	25
Nat. John B.	Mal. 3:1-12		I Kings 21:17-end	Mark 6:14-29

The point in the lessons for the second half of the year is the experience of God's people after they have not only been redeemed, but brought into "a state of salvation"—in the Old Testament course, after they have been brought into the Promised Land; in the New, after they have received the gifts of the indwelling Spirit. For instance, in our first lesson for this Sunday (Judges vi:1-24), "the children of Israel again did evil in the sight of the Lord". This statement, prosaic enough and even monotonous, not only warns us against the common vague notion that progress is automatic, reminding us that there is a down grade in human nature that must be overcome by Divine interposition, an undertow that must be resisted, but shows that the same holds good with reference to those who are in the way of salvation, as is brought out in the diagnosis of the situation made by God's prophet (verses 6-10). The sin was that of people who had been brought out of Egypt and into the Promised Land. This is the Old Testament equivalent of what our Article XVI. tells us, viz: that "after we have received the Holy Ghost we may depart from grace given and fall into sin." (See also Article IX.) The second lesson, though selected be-

cause it comes next in the fourth Gospel portrait of the Lord as He is seen after the illumination of Pentecost, also fits the first lesson, in that the only complete and final deliverance from the curse and tyranny of sin is through regeneration. In the evening we have the story of how St. Paul was guided by the Holy Spirit in his conflict with evil and idolatry. These two selections, from Acts and Judges, respectively, are suitable, as already explained, to the second half of the year, whether related to the Eucharistic teachings of the particular Sunday or not; but, as a matter of fact, there is a close connection. For instance, prayer, the subject of the Collect, is illustrated by Israel's prayer for deliverance, and humility, as the condition of receiving God's grace, the leading idea of the Epistle, finds a point of contact in the humility of Gideon. The Old Testament alternative (Isaiah lvi:1-8), with its "House of Prayer for all nations", open especially to the despised, fits the Collect and also the Gospel declaration of God's love going out to the same class.

For week days, we have Judges and St. Matthew in the morning, and Wisdom and Acts in the evening, continuing the course readings of those books.

the slime of the river and was devouring young maidens and "venom-ing the people with its breath".

And St. George went out to fight against the dragon, and as the beast drew near, St. George "garnished himself with the sign of the Cross", and in the strength of that sign slew the dragon. Surely that same cry of the fear of the dragon goes up today from Belgium and France and Poland and Armenia—from all the weak nations of the earth. Under the Cross of St. George, men are going forth to fight it, and under that sign they will conquer. With these flags there is now entwined the Stars and Stripes of America.

A great spiritual hero once said: "Five times received I forty stripes, save one", and when the end of his heroic life had come he said: "Henceforth there is laid up for me a crown", and in that crown was a glistening star of reward for every stripe nobly borne. A greater One than St. Paul was once bound to a pillar in a Roman courtyard, and was scourged with stripes—suffering cruel blows for the sake of saving men.

And afterwards there was a vision of Him. "And He had in His right hand seven stars, and His countenance was as the sun shining in his strength, and He cried: "I am He that liveth and was dead, and behold I am alive forevermore".

After the stripes come the stars, after the death comes life, after the sacrifice comes victory and peace. H. J. M.

EVERY-DAY RELIGION

BY DR. JAMES E. FREEMAN

MORALITY OR RELIGION?

The ancient Hebrew poet declared: "To him that disposeth the way aright shall be shown the salvation of God."

Matthew Arnold maintained that conduct is three-fourths of life. If this be true, there is a supreme need of some definite regulation of it. The world has tried many plans or systems. In an early day the great thinkers of Greece and of Rome undertook to prepare certain rules and regulations for the government of human conduct in private and public life. One of the most faultless of these plans is known as the "Ethics of Marcus Aurelius," the great Stoic philosopher. We remember a man of marked ability who came to us once and, laying the above book on our table, said: "I have tried to follow this as a sort of Bible, but I have reached the conclusion that it is inadequate; it is very beautiful but it has no heart element in it." We think he made a fine distinction between a human system and a Divine plan.

Morality as a system, with all its splendid schemes for human conduct, has never effected a perfect society, although it has now and again developed men and women of rare qualities. Sometimes it seems to be difficult to distinguish between morality and religion. To quote Matthew Arnold again, he says: "Religion is morality touched by emotion." In other words, it is morality with a heart element in it. We have sometimes thought that morality is a human standard of goodness set as an ideal of life, while religion is a Divine standard of goodness plus power to effect it. Again, we have conceived of morality as a finely conceived machine, faultlessly constructed, but minus power, while religion is a principle of life plus energy. Morality is goodness through human agencies; religion is goodness through Divine influence and assistance. Said Dr. Royce of Harvard: "Ethical teachings direct us to a better mode of life; religion undertakes to lead us to a home-land where we may witness, and, if we are successful, may share some supreme fulfillment of the purpose for which we live."

Religion may have many forms and be expressed through many voices, but it is coming more and more to be demonstrated that it is an indispensable requisite in our individual and corporate life. France in the heat of the French Revolution, by act of its Parliament, sought to abolish God, but a wise leader of the time said that if God were displaced today it would be necessary to invent a new God tomorrow, because of the demand of the people. The Jewish nation made a tremendous contribution to the world's betterment through its prophets and teachers. While Greece was living upon the fair stones of its philosophy, Israel was living upon the bread of its revealed religion. Greece has lost its place in the world, but the Jewish religion, in one form or another, has permeated the world's life and mightily influenced its civilization. Just now we need to be aroused to the fact that religion is the need of the hour, and some one calls religion "the life of God in the soul of man."—Courtesy Minneapolis Tribune.

Ordination

On Trinity Sunday, June 3rd, in Trinity Cathedral, Duluth, Minn., the Bishop of Duluth advanced to the Priesthood Rev. Frank W. Street. The Rev. Dr. T. W. MacLean, and Rev. Albert Carswell joined with the Bishop in the laying on of hands.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

XIII Worship

(Continued from last week.)

THE LORD'S SUPPER

The records seem to indicate that none were admitted to the Lord's Supper but those who had been baptized and those who had not been thrust out; and that there was a clear line of separation between those who were within and those who were without. The slightest knowledge of the ecclesiastical history of the first three centuries will confirm this interpretation of what took place, as the result, presumably, of what had been taught.

In short, the worship of the early Christians was the corporate act of a fraternity expressing their common devotion. There was no narrowness in this, for there was no thought of excluding anybody that wanted to come in. On the other hand, there was no thought of including anyone in this fraternal act who was unwilling to assume the responsibilities involved therein. So marked was this feeling, that only communicants were allowed to remain through the whole service, and others were required to go out at a specific place.

They were not a secret society, but they claimed the right of privacy and of safeguarding those things that were sacred, just as you do in your home life. Your family is not a secret society, but it has its privileges of privacy; just as none but Americans may vote at the poll. Nearly anyone can become an American, but, until he does, he cannot vote. This privacy is essential if the corporate fraternity of the society is to be preserved. It is lost only when corporate responsibility becomes very slight.

(2) As to what was offered? Of course the keynote of the Christian religion is love. But religion is made for man, and as such it adapts itself to man's need; and man's need demands that his love shall express itself in an outward form. Love longs to touch the object of its affection; it delights in making a gift; it is not satisfied until it gives expression to itself. So with God. But love differs from passion in that it is regulated. We may not touch whom we please, or kiss whom we please, or give gifts to whom we please. Love is regulated by certain proprieties. So is the love of God.

The Jew was directed what to offer. So was the Christian—"Do this in remembrance of Me." And for centuries the Christian has asked God to bless and sanctify these gifts of bread and wine which are offered in the name of Jesus Christ.

The Holy Eucharist was the great act of worship which continued for fifteen centuries, in which the Christian offered himself, his prayers and his praises in the way in which Christ had commanded. It is the one gift to God which we know to be an acceptable gift, because it is the gift that logically succeeds the flesh and blood of lambs.

I do not care to discuss whether the Eucharist is a sacrifice or not. I merely assert that in the Apostolic and primitive Church it was the recognized act of worship, and that the substitution of any other act to take its place is a departure from the sequence of events, from the facts of history.

I know that there are many who honestly believe that the primitive form of worship was that of extemporaneous prayer unaccompanied by form or ceremony, but the positive evidence of this is sadly lacking.

In the first place, the early Christians were Hebrews and used to a ritual service. That they did not violently break off from this, is evidenced by the fact that so long as the Jewish Temple stood Christian Jews continued to worship there. There was therefore no violent reaction against liturgical worship, such as must be presumed if the Hebrews departed from long-cherished tradition.

For if there was a place for extempore prayer in the synagogue, there was none in the Temple worship. Moreover, our Lord had expressed Himself very forcibly about this custom in the synagogue: "For they love to pray standing in the synagogues." "After this manner pray ye, Our Father, etc." Nor can we find a spe-

cific instance in which our Lord conducted a prayer service with His Apostles. Not that He objected to men's praying together, but rather that for public worship His practice and teaching was in favor of the established worship which was liturgical.

In the second place, there can be no question that when we have the materials for studying the early worship of the Christians in an historical manner, namely in the third century, we find that a liturgical worship was the general custom.

Again, it is difficult to believe that a drastic revolution had taken place between the time of the Apostles and, for example, the days preceding Constantine, without leaving any evidence of its having taken place. Surely in some remote places the more primitive custom would have prevailed. The difficulty of a universal revolution's being unanimously successful, may be seen from the divergence that followed the Reformation in the sixteenth century. No one man is ever successful in accomplishing a universal revolution without leaving a rebellious minority opposed to his novelties.

The Lord's Supper, from such evidence as we can discover, was the vehicle of Christian worship preserved for us in the great liturgies of the Church. The testimony seems to be that the Christians of the early days were one as to the manner in which they worshiped God.

PRIESTHOOD

(3) Was there an official ministry for the directing of this worship?

This point is vigorously disputed by scholars, but it would seem to me that they leave out of consideration two important witnesses:

First, the one to which we have previously referred—that what was universally the practice in the year 300 was probably the practice in the year 35, for it had a common origin. Let me further illustrate the force of this argument. Take the observance in the historic Church of the two days, Saturday (the Hebrew Sabbath) and Sunday (the Lord's Day).

As to the latter, the practice of the year 300 was unanimous. They observed the Lord's Day as a feast day on which they celebrated the Lord's Supper. This universal custom evidently originated in the Pentecostal Church, which would account for its universal adoption. But the observance of Saturday could not have originated in the Pentecostal Church, for that Church was entirely Jewish and observed both days; as Jews, they kept the Jewish Sabbath; as Christians, they observed the Lord's Day.

Now when the Church scattered from Jerusalem, there were many localities in which the Church was entirely Gentile. They would feel no compulsion in keeping the Jewish Sabbath. As the years went by, the Jewish element was less and less dominating. At the destruction of Jerusalem it ceased almost entirely. Hence the Christian observance of the Jew's Sabbath had a varied origin, so that we do not find in the third century any unanimity of action. Some parts of the Church did not observe Saturday at all; some kept it as a fast day; some kept it as a feast day.

Historically, a general and universal practice can be accounted for only by a common origin. There could be but one common origin for the existence of an official Priesthood even as early as Ignatius, Bishop of Antioch (100 A. D.), whose genuine epistles are full of the official character of the Christian ministry both in the Church's government and in her worship.

The second point which does not seem to be stressed, is the difficulty of conceiving a fraternal worship without an official ministry. It is contrary to the practice of the human race that a society having a definite worship should not have an official ministry. It is certainly contrary to the habits of the Hebrew mind.

It would be fruitless in a work of this kind to attempt to enter into an exhaustive study of the official character of Christ's ministry, more than we have already done under that caption; but we believe that the truth will follow along the sequence of events, and that a fraternal body, having a common worship and a governing ministry, would not adopt such

an innovation as a worship without a ministry which conducted that worship, and that the unanimous testimony of the early Church bears an overwhelming witness in its favor.

We therefore conclude that in offering gifts to God we are not exempt from those regulations of convention which tend to emphasize the fraternal character of worship, and that the result of neglecting these facts of the past has been to willingly destroy the fraternal idea of the Church; and, moreover, that in giving gifts to the King of Kings we ought not to follow the caprice of the giver, but give that gift in that way which the Lord laid down, and which the Apostles and early Christians preserved.

But we would also point out that worship and pious actions are not necessarily contradictory. To participate in a prayer meeting is unquestionably an act of piety; but we believe that the essence of worship consists in giving that gift which Christ told us to give, in that manner in which it has been done by the universal Church at all times.

Moreover we are inclined to believe that worship, as the Jew conceived it and as the early Church conceived it, is something of a lost art today. The stress has been laid upon what we are to get, and we have forgotten that God is trying to lead us up to the conception of what we shall give as an expression of our obedience to Him. If, therefore, you really love Me, keep My commandments:—"Do this in memory of Me."

The Forum Method

Illustrated Successfully in St. Paul's Church, Janesville, Ky.

As a last resort to inject vitality into the evening service on Sunday, a Neighborhood Forum was organized in the fall of 1915 and has justified its existence of two seasons' work. The idea was a Neighborhood Forum, not the more general People's Forum. The point of contact was a neighborhood spirit and community interest, both largely assumed. The Forum was part of the work of a club of men of the neighborhood, called The Rector's Club for want of a better name, and with a membership composed of all men of the neighborhood whether members of the congregation or not. The regular Evening Prayer was omitted, by authority of the Bishop, and a short service of prayer and hymns substituted, all being thrown on a screen by a stereopticon. Following this was the address of the evening, by some man or woman, a leader or an authority on the subject under consideration. All subjects were chosen as having an interest to the neighborhood group, and among the speakers were the Superintendent of Public Instruction, Judge of the Juvenile Court, Judge of Domestic Relations, Director of Associated Charities, Commander of the Salvation Army, Head of the Children's Aid Society, Head of the Parent-Teacher Associations of the Public Schools, etc. Following the address, the meeting was turned into the Forum proper, with general discussions, questions, criticisms, suggestions, etc. An attempt was made, and usually with success, to couple up those present with some phase of the work presented by the address. Results—First, an increase of attendance from forty, at the last Evening Prayer Service, to two hundred and forty-two as a maximum, and an average of about one hundred and fifty. This is a Parish of four hundred and fifty communicants. Second—A vital and real interest in the work, functioning in the acts on the part of many. Third—Clearing the atmosphere of many erroneous opinions and criticisms, an opportunity to give frank expression to true criticism and suggestion. Fourth—Co-operation in many lines of Social and philanthropic work of many men and women never before interested. Fifth—Fostering of a Neighborhood Spirit under the leadership of the Church.

Bishop Touret on Church Papers

Extract From Convention Address

Quite as important as the religious education of the child is the religious information for the grown-up. I wonder how many of our adult communicants in Western Colorado read regularly any Church paper. Brethren of the clergy, I urge upon you the im-

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXV The Holy Catholic Church

"The Holy Catholic Church" logically follows profession of belief in the Incarnation and in the Holy Spirit. The Church is the instrument by which the Atonement is made effective upon individuals; it is the means by which the Holy Spirit is brought into the hearts of men. The section in the Creed which includes the Church, Baptism and forgiveness of sins belongs therefore in the third division, which begins, "I believe in the Holy Ghost." The Church is the medium by which the Holy Ghost sanctifies men.

IN THE NEXT WORLD AND IN THIS

That the Church did this work of applying the Atonement and effecting the sanctifying work of the Holy Spirit even to the souls of the departed there are hints in the New Testament, and formed an important part of the doctrine of the early Greek fathers.

In the Similitudes, a work very popular in the second century, we are told that "the Apostles and teachers" after their death went on with their work of evangelization in the spirit world and even ministered what answers in that world to Baptism, to those who "by them were quickened and made to know the name of the Son of God."

St. Clement of Alexandria also speaks of the preaching of the Gospel in the world of the dead. But whether or not we follow the early Greek fathers on this point, at least there can be no question but that the Church is in this world God's appointed agent for bringing to man the effects of the Atonement and the influences of His Holy Spirit.

In the Creed the Church is characterized by four titles or marks: One, Holy, Catholic, and Apostolic.

ONE

The Church is One. We do not profess belief in 150 denominations, but in One Catholic and Apostolic Church—the Church which our Lord founded, and of which He is the living Head.

Men may split that Body by schisms but unless the schism is so complete as to separate those individuals from Christ the Head, the real unity of the Church is not broken. Rome has introduced a schism by demanding uncatholic terms of communion. The intercommunion of Christians, and their co-operation one with another is thus interrupted, but the unity with the One Head remains. Protestant denominations, founded upon the work of some teacher since the Reformation, also interrupt the fellowship of Christians, but the members of these

important duty of seeing that our people gain some regular information from our religious press. To feed only upon the local secular paper and on the Denver Post is sure to mean intellectual and spiritual stagnation. Fortunately we in the Church have two ably edited weekly periodicals, *The Churchman* and *The Living Church*. For those that feel that a dollar a year is all that they can afford for Church information there is the newest Church paper, *THE WITNESS*, a bright, well edited weekly paper which is already being eagerly watched for in Church homes all over this land. I am not forgetting the *Spirit of Missions*, which should be on the table of every living room of Western Colorado Church families. And our own "Evangel," which, as I have said in the May issue, is really a kind of monthly round-robin letter, should be read throughout the district. Now to mention this need in a Convocation address is not going to do the least bit of good unless you all go to your various Missions with some kind of definite resolve to see that there is a decided gain in readers of Church periodicals during the coming year. I suggest that at some time in the near future you devote a Sunday sermon to this subject and then follow up your sermon with an informal conference after Church where you can show samples of these Church periodicals and be prepared to take subscriptions. Here is a definite way to increase Church interest in Western Colorado.

denominations, if their Baptism was duly administered, are, in spite of their many divisions, members of the One Catholic Church. The divisions are man-made—the unity is through Christ.

HOLY

The Church is not holy through the sanctity of its members, but through the influence of the Holy Spirit. The Church is holy—the members are imperfect. The Church is to make the members holy—and just as an institution of learning is for the ignorant that there they may be taught, and a hospital is for the sick, that there they may be made well, so the Holy Church is for sinners, and contains the means of their sanctification.

CATHOLIC

The word Catholic in the days of Ignatius and Justin Martyr—100 to 150 A. D.—meant universal. The Jewish Church was national, for the descendants of Jacob—the "Children of Israel." In distinction, the Christian Church is Catholic, for all humanity, for all those for whom Christ died.

A later meaning, from the days of Irenaeus, is Orthodox, in contra distinction to the heretical sects, who distorted the Catholic faith. When, therefore, we say the Creed we profess our missionary obligation. The Church which is for all mankind is not ours to be selfishly enjoyed, but ours to be extended.

The second meaning of Catholic is no doubt also included in the Creed. The Church is Catholic as holding to the faith. We hold the whole faith of the Church, and we will not require, as terms of communion, any additional doctrine.

APOSTOLIC

The meaning of the term Apostolic is in part the same as the second meaning of Catholic. Doctrinally the Church is Apostolic in so far as it is Catholic, and vice versa. The New Testament and the Nicene Creed set forth the Apostolic teaching.

The Church must always be Apostolic also in its unbroken continuity from the Apostles. In each age it must be recognizable as the Church of the Book of Acts. There will naturally be development and change from age to age, but the change must be by evolution from within. Whatever theory we may hold of the origin of the Episcopate, whether it was established by the Apostles, or evolved in the century following, the fact is uncontrovertible that here is the Norm of the Catholic ministry. The three-fold ministry, by Episcopal ordination, is historic and Catholic. Any other form marks division and departure from the universal rule. Episcopacy is the bond of unity.

J. H. Y.

St. Paul's, Paterson, N. J., Celebrates Its Centennial

Ascension Week brought the one hundredth anniversary of the founding of St. Paul's Parish, Paterson, and it was observed in a very remarkable way. The Rectorship of the Rev. D. Stuart Hamilton of twenty-two years has witnessed the great development of the Parish, with its two thousand communicants, its twelve hundred Sunday School members, and its annual Confirmation of about one hundred persons. It has been the Rector's work not only to maintain this work, but to pay for the church building. By an Easter offering of \$18,000 the payment was completed, and the church was consecrated by the Bishop of the Diocese on the day before Ascension Day. There was a succession of services during the week, opened with a sermon by Bishop Stearly Sunday evening, and with a Men's Club dinner, with 400 men present, at the end of the week. The great church was filled with congregations for one or another observance all through the week.

Mr. Hamilton has not only been the leader in this great work for the Church, but is an outstanding man in a good way in public affairs, the community having turned to him for leadership at the time of the great fire, which destroyed a large part of the city, and at the time of the great flood, which was also very destructive.

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

Trinity Church, Hewlett, L. I., has been redecorated and a new lighting system installed, at a cost of \$2,500.

St. Mark's Church, Syracuse, N. Y., burned a mortgage for \$11,716 Trinity Sunday morning, and at the request of Bishop Fiske, decided to start a mission at Solray, N. Y.

The Church and Rectory of St. Paul's Parish, Coffeyville, Kansas, were damaged to such an extent that they cannot be used, by a tornado which visited that city on June 1st.

St. Luke's Church, Cambridge, N. Y., received \$25,000 and the Episcopal Fund of the Diocese of Albany, \$10,000, by the will of the late Mrs. G. Granville Wright.

St. Andrew's Church, Philadelphia, Pa., celebrated its 100th anniversary on Sunday, June 3rd, and the freeing of the Parish from debt. The Rev. Wm. J. Cox, Rector, preached the sermon.

The Mortgage Fund Club of the Church of the Atonement, Brooklyn, N. Y., has paid off during the past four years \$6,000 of its \$12,000 mortgage. The Rector, the Rev. F. H. Handsfield, recently received \$500 to be applied on the mortgage.

The New York branch of the Overseas Club presented "Scenes From Shakespeare" at St. Michael's Parish House, New York City, on Thursday evening, June 21st. The proceeds were for the benefit of the Royal Flying Hospital Corps, London, and Queen Mary's Needlework Guild.

The Massachusetts General Hospital Unit, consisting of 50 doctors, 100 nurses and 150 enlisted men, attended service in Trinity Church, Boston, Trinity Sunday. Bishop Lawrence and the Rev. H. K. Sherrell, Chaplain of the Unit, addressed them. Twenty-five of the enlisted men are from Mr. Sherrell's Bible Class.

In the rearrangement of the missionary work in the Diocese of Atlanta, the Board has assigned the Rev. Thomas Duck to his former field, which includes the Missions in Elberton, Toccoa, Mt. Airy, Clarksville, Alto and Tallulah Falls. After July 1st, his address will be Toccoa, Ga.

During the week of May 20th, for five evenings, Rev. Dr. Floyd W. Tomkins of Philadelphia conducted a Mission in St. Paul's Memorial Church, Oaks, Montgomery County, Pa., with wonderfully inspiring results, Rev. Caleb Cressov, Jr., Rector.

The 25th anniversary of the Rev. R. S. Nichols' ordination to the Priesthood was observed by St. Luke's Parish, Forest Hills, Long Island, on Trinity Sunday evening. Archdeacon Duffield gave the address. At the close of the service a reception was tendered Mr. Nichols, at the residence of Mr. Edward Holland, which was attended by several hundred of his parishioners and friends.

Plans have been drawn and are under consideration by the Vestry of St. Paul's Church, Salt Lake, Utah, for the erection of a new church, at a cost of approximately \$90,000. Prof. Geo. M. Marshall of the University of Utah, who is known as one of the most accomplished students of architecture in the State, is Chairman of the Building Committee.

St. John's Church, Bucyrus, Ohio, was consecrated on the first Sunday after Trinity, at 3:30 p. m. The Rt. Rev. Dr. Frank DuMoulin, Bishop Coadjutor, conducted the service and also administered the Rite of Confirmation to a class. The work at Bucyrus is in charge of the Rev. L. F. Metcalf, Rector of Grace Church, Galion, Ohio.

Bishop Burgess confirmed a class of fourteen at St. Peter's Mission, Rosedale, L. I., on Whitsunday, and dedicated the new superstructure of the church, with its Altar ornaments and interior fittings. He was assisted by the Rev. D. A. Cassetta, Priest-in-Charge, the Rev. W. P. S. Lander, formerly in charge, and Archdeacon Duffield. The total cost was about \$4,500, of which \$only \$2,000 is indebtedness.

The Social Service Committee of the Diocese of Long Island, in accordance with the instructions of the Diocesan Convention, have issued an appeal to all the Parishes of the Diocese for their co-operation in the service of

war relief, and to rally to the support of the nation in this hour of the world's agony. The committee asks the Parishes to organize for certain definite lines of work suggested.

Several weeks ago twelve communicants of St. Thomas' Church, Plymouth, Indiana, members of the D. A. R., presented the Church with a magnificent silk flag.

The Gambier Summer School for the Clergy was held at Gambier, Ohio, in Kenyon College, on Wednesday, Thursday and Friday of this week. The several courses of lectures were given by Bishop Anderson of Chicago, Dean Frosbroke of the General Seminary, the Rev. Lyford P. Edwards of the University of Chicago, the Rev. Dr. Easton of the Western Theological Seminary and the Rev. Dr. Gardner, Secretary of the General Board of Religious Education.

An Honor Roll of the men of St. John's Church, Ogdensburg, N. Y., who have enlisted in the army and navy, is being prepared to be placed in the church. St. Martha's Guild of St. John's Church has voted to buy a hundred dollar Liberty Bond and to adopt one of "the fatherless children of France" for two years. The Bishop visited St. John's Church on Whitsunday and confirmed fifty-eight persons and received two who had been confirmed. Four hundred persons have been presented for Confirmation in the last five classes in this Parish.

Saturday, June 9th, St. Thomas' Church, Plymouth, Ind., celebrated the 25th anniversary of the ordination of Fr. Wm. J. Cordick to the Priesthood. At 7 a. m. the Parish made its Corporate Communion, Mr. Cordick celebrating and Charles Buck and Hugh Cordick serving. The Rev. and Mrs. Cordick entertained the Vestrymen and their wives, also the Presidents of the Guilds and Director of St. Andrew's Junior Chapter, at a 6 o'clock dinner, after which an informal reception was held. It was a most happy occasion. The Rector was presented with a beautiful white silk chasuble and green silk stole.

Commencement exercises of St. Paul's School, Garden City, L. I., were held in the gymnasium on Wednesday, June 6th. Nineteen young men were graduated, three of whom have enlisted for the war. Justin H. Dickens goes to the Naval Academy, John G. F. Speiden joined a Red Cross Ambulance Corps in France, and Robert Stocker will enter the training camp at Newport News. Frank M. Chapman, Jr., President of the class, was awarded the alumni cup. Ogden W. Heath, James Nesmith, Arthur Z. Gardiner and Leon Gibson were also awarded prizes. Bishop Burgess, who presided, was assisted by the Very Rev. O. R. Treder, Dean of the Cathedral, Canon Paul E. Swett and Canon W. J. Gardner, and the Rev. R. F. Duffield, Precentor of the Cathedral and Archdeacon of Queens and Nassau.

Bishop Helps Abolish Red Light District

The "red light" district in Cheyenne, Wyo., has been abolished, as a result of a persistent campaign carried on by the Christian women of that city. The Wyoming Tribune says that Bishop N. S. Thomas put his influence, his wisdom and judgment into a mighty effort to help the women. On Trinity Sunday afternoon, he presided at a union service and gave the address. The Tribune gives the following description of the service: "There was no altar, no cross, no surpliced choir, nothing to make the room a sacred place of reverence except the presence of the Bishop. The majesty of his presence, the spoken words, the forceful presentation of testimony of those high in authority, the charge to the officials as to their responsibility, were most impressive." A wave of gratitude swept over the hearts of the women, which was given expression in the following note to Bishop Thomas from the Women's Civic League: "By an unanimous vote of the Women's Civic League at a meeting held June 4th, 1917, the League desires to extend its heartfelt thanks to you for your able and noble championship of its campaign for the abolition of the 'red light' district in Cheyenne. It gives the women great pleasure to thus extend hearty thanks and appreciation, and to rejoice with you over the victory gained."

Personal Mention

The Rev. James F. Bullit, Rector of St. Andrew's Church, Harrisburgh, Pa., has received a call to St. John's Church, Hingham, Mass.

The Rev. F. B. Barnett of Philadelphia has enlisted with the American Ambulance Corps, and expects to sail for France at an early date.

The Rev. F. B. Barnett, Rector of Christ's Church, Ridley Park, Pa., has enlisted for service in the American Ambulance Corps.

The Rev. Royal K. Tucker, Rector of St. Paul's Church, Gloversville, N. Y., is Chaplain of the Second New York Regiment, with the rank of Captain.

The Rev. Donald W. Green of Christ's Church, Gloversville, N. Y., was ordained to the Priesthood in All Saints' Cathedral, Albany, N. Y., on Monday, May 14th, by Bishop Nelson.

The Rev. Dr. Martin Aigner, Rector of St. John's Church, Franklin, Pa., delivered the Commencement address to the graduating class of St. John's College, Annapolis, Maryland.

The Rev. George A. Griffiths, assistant Rector of Mt. Calvary Church, Baltimore, Md., has joined the Order of the Holy Cross, West Park, N. J., and has been succeeded by the Rev. C. F. Brookings of Mt. McGregor, N. Y.

The Rev. John Tilly, formerly of Trinity Church, Northport, L. I., has recently removed to Brentwood, and is now in charge of Christ Church there and the Church of the Messiah, Central Islip.

The Rev. D. R. Blaskie, Rector of the Church of Our Saviour, Detroit, Michigan, has accepted a call to the Emmanuel Church, Hastings, Michigan. He succeeds the Rev. C. L. Bates, who recently resigned, and Mr. Blaskie will take up his residence in Hastings at an early date.

The Rev. Harry Beal was instituted Rector of Grace Church, New Bedford, Mass., on Sunday, June 3rd. The Very Rev. Dr. E. S. Rousmaniere, Dean of St. Paul's Cathedral, Boston, conducted the service and preached the sermon. He was a former Rector of Grace Church.

The Rev. Guy C. Menefee, Curate in Gethsemane Church, Minneapolis, was advanced to the Priesthood by Bishop McElwain on Trinity Sunday, at the Cathedral of Our Merciful Saviour, Faribault, Minn. Mr. Menefee made a splendid record for himself as a student at Seabury Divinity School. He graduated with the class of 1916.

The Rev. John C. Poland, Jr., was ordained to the Priesthood by the Rt. Rev. Dr. Babcock, Suffragan Bishop of Massachusetts, in Emmanuel Church (West Roxbury), Boston, on the Sunday after Trinity. Emmanuel Church is Rev. Mr. Poland's home Parish.

The Rev. F. D. Butler, Rector of Grace Church, Freeport, Ill., gave the principal address at a patriotic service held in St. Paul's Church, Alton, Ill., on Monday evening, June 4th. The City Council, the Citizens' Training Corps, the members of the G. A. R. and the First Aid Training Corps attended the service.

Mr. and Mrs. William Ladd Avery of Helper, Utah, announce the marriage of their ward, Miss Katherine Hilja Kangas, to the Rev. Archibald William Sidders, on Tuesday, June 12th. Mr. Sidders recently graduated from Seabury Divinity School, and was ordained to the Diaconate, and has accepted a call to Grace Church, Wabasha, Minn. He was formerly pastor of a Methodist Church at Des Moines, Iowa.

The Rev. William Porkess, Rector of Grace Church, Pittsburgh, Pa., was presented on Sunday morning, June 10th, just before the service, by the men of the Parish with a silver private Communion set. This presentation was in connection with his fourth anniversary as Rector. Among the many things that the Rector has accomplished is a decided work among men.

Harry Hamlin Hall, son of the Rev. E. A. Hall, Rector of St. James' Church, Fort Edward, N. Y., was ordained in his home Parish, Saturday, May 12, by Bishop Nelson. He will be assistant at St. Paul's Church, Albany, after July 1st. Bishop Nelson consecrated the restored Church of St. James, and dedicated the new tower, a memorial window, the Cross and flag, alms basin and private Communion set.

On the Festival of St. Barnabas, Monday, June 11th, Mr. Albert Elliston Cole, B. A., was ordained Deacon by the Bishop of the Diocese, in St. John's Church, Lafayette, Indiana. The candidate was presented by the

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Rev. William Burrows, and the Rector of the Parish, the Rev. Dr. Perry, was the preacher. Other Clergy assisting in the service were the Very Rev. John White, Dean of the Cathedral, and the Rev. H. W. Wood of Crawfordville. Mr. Cole is a graduate of Indiana University and of the Western Theological Seminary.

Commencement At St. Stephen's College

Commencement at St. Stephen's College was a one day affair this year rather than lasting three days as usual. The absence of students at camp and war conditions necessitated the change. Baccalaureate Sunday was also made Commencement Day by the granting of the degrees after the Baccalaureate sermon.

The Commencement sermon was preached at the 10:45 celebration of the Holy Eucharist by the Very Rev. O. F. R. Treder, Dean of the Cathedral at Garden City. Following this service luncheon was served to the Trustees, alumni, guests and students in Preston Hall. President Rodgers made a brief speech after the luncheon and Mr. Arthur Rose, who has made an interesting collection of old college pictures, and Dean Treder, as alumni-preacher, were roundly cheered. At 3:30 in the afternoon the academic procession of Trustees, Alumni, Seniors and Students formed upon the campus, each preceded by their Marshall, and marched to the chapel for Evensong. The Baccalaureate sermon was then preached to the graduating class by the Very Rev. Frank L. Vernon, Dean of the Cathedral at Portland, Me. It was a remarkable address of counsel to young men just entering upon the warfare of life. The degrees were conferred at this service by President Rodgers upon the graduating class, one of them in absentia for a member of the class who is in training for the Officers' Reserve at Madison Barracks. The honorary degree of Doctor of Divinity was conferred upon the Very Rev. Oscar F. R. Treder; the degree of Doctor of Letters upon Dean Vernon; the degree of Doctor of Music upon Mr. James Potter Dod, organist at the Church of the Transfiguration, New York, for the past thirty-five years; and degrees of Masters of Arts were granted to the Rev. David Stuart Hamilton of the Class of 1886, causa honoris, and Mr. Edwin W. Ely of the Class of 1914, in course.

The Board of Trustees held their usual June meeting at the College on Saturday evening, June 9th, the members remaining over the week end at the President's house and in the College. The Seniors had their customary class day exercises on Saturday evening with traditional bonfire for a last tribute to algebra, and later in the evening gave an informal dance for their guests. The Seniors were also entertained earlier in the week by President and Mrs. Rodgers.

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25th Anniversary, District of Spokane

In view of the fact that the Missionary District of Spokane was created in 1892 and that its 25th anniversary will occur next October, the Convocation resolved that the Bishop and a committee of three clergymen and three laymen, to be appointed by him, should arrange a fitting commemoration of this anniversary as near as possible to the actual date when the vote creating the district was taken.

There are great men enough to incite us to aim at true greatness, but not enough to make us fancy that God could not execute his purposes without them.

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Editorial

DISCIPLINE AND WORSHIP

There are just two nations in the world's history who have been successful in their administration of colonies—Rome and England—and the reason for this lies in the fact that neither of them ever attempted to suppress the local genius of their colonies. There is no attempt to Anglicize Egypt, South Africa or India.

It is a strange thing that the English nation should be so flexible and adaptable in politics and so inflexible and stiff in religion. One would think, to read some of our modern Anglican writers, that the Holy Spirit had descended on Queen Elizabeth and her Court as it did on the blessed Apostles, and that anything which originated from there was sacrosanct.

It is this inflexibility which, more than any other cause, prevents this Church from assimilating, as we ought, much of the religious sentiment about us; not that we need to abandon anything, but that we need to include more than we do in the expression of religious sentiment.

The difficulty with the common people is not so much a matter of theological definition as it is of religious expression in public worship. There are those who, like the children of Russia, think that we are going to enjoy prosperity if we overturn all authority and substitute a crass individualism for constitutional authority. As Thomas Carlyle once said of Dean Stanley, so may be said of them: "There goes the man who is scuttling the ship that he is sailing in." We do not produce prosperity by getting rid of constituted authority; we destroy it.

There are others who fancy that because theology is abused, therefore it must be destroyed. A statement which could be equally true of matrimony, money and morality. Theology is merely a concrete statement of the facts that underlie our faith and the reasonable deduction from those facts. To destroy such statement is to substitute shifting sands for enduring rock as the foundation of the Church.

These things have been tried hundreds of times and with the same results. You can't get people to work up loyal enthusiasm over nothing. There must be a something and that something had better be the facts with which the Christian religion began, rather than the vaporous theories in which it is likely to end.

What can we alter then? If the authority of the Church is essential to its well-being and the faith of the Church necessary to its existence, there is left merely the expression that we give that faith in worship. It is public worship where the shoe pinches. It is to put a candle on the Altar, or a piece of rag on one's shoulders, or an ecclesiastical cadence in one's voice that causes the man in the pew to forsake the pew.

It is a worse offense in society to eat with one's knife than it is to be mean in one's business. The former is the unpardonable sin. It is a worse offense in religious circles to go into the chancel with a red neck-tie or a purple zucchetto than it is to preach about the millenium or the transmigration of souls.

How can the Church alter or adapt its worship? Candidly we would welcome something drastic. And yet there is a conservatism which is fearful of change, because it fears some concealed motive in the change suggested in our standards of worship. The effort to make ordinary public worship more adaptable is always beset by the fear that we are leaving out something, that is essential and fundamental. Yet the condition is one that needs fearless analysis.

The Eucharist of course is the crux of the situation and there are few who really wish to make radical changes in the liturgy. It is not a perfect liturgy by any means. Still changes suggested are more in order of arrangement than in the matter involved.

There are those who favor late Celebrations with general Communion of all the faithful, with a strict and faithful observance of Saint Primus Day each month. This dates back to the time of Queen Elizabeth.

There are those who favor High Celebrations in which the act of worship is dissected from the act of Communion. This is a thousand years older than the other. Neither are primitive, for both are public functions, where in the early Church the Eucharist was a very

private function and so far as we can learn was celebrated early in the morning, and all but communicating Christians were excluded at a certain place in the service.

The question has arisen in our own mind, borne out by the practice in a few Parishes, that by putting the chief service of the day in the early morning and making the later service more of a public service and less of a devotional one, that certain values are obtained that were conspicuous in the early Church. We do not put forth this statement in a dogmatic spirit so much as in an inquiring one, and we would like to invite, not a controversy as to the defects of the other system, so much as a brief for one's own practice, setting forth why the Eucharist should be as it is in this or that Parish. If such a discussion could be prosecuted without recrimination, it might help to solve the problem.

Of course the difficulty lies somewhat in the character of Morning and Evening Prayer, which are excellent treasuries of devotion for those who already accept the faith, but have not proved to be very serviceable for missionary purposes. And yet the Church should have services, and more of them, calculated to attract the man without any liturgical training. How can the Church preserve its function of worship without neglecting its function of extending the Gospel to those who know it not at all or only in part? That is really where the problem of the Church's contribution to Church unity lies. Not so much in its theology as in the form in which the faith is embodied in Christian worship, and I believe that we are going to learn much if we go back fearlessly to the discipline and worship of the primitive Church.

At present we fear that evangelical preaching has been too much detached from Catholic practice, and that each could learn something from the other in this Church of ours, if it would speak softly instead of harshly on the subject. We need to learn to respect the genius of the colonies about us.

THE STORY OF THE CHRISTIAN CHURCH

THE BEGINNINGS OF THE BRITISH CHURCH

When did Christianity first find a footing in Great Britain?

To answer such a question we fall back upon legend, tradition and history. For even legends had a beginning in fact or in oral tradition. The legend is that of Joseph of Arimathea and his little party who landed with a company of the faithful at Glastonbury, bringing with him the Holy Grail, to escape persecution at Jerusalem. The tradition is that St. Paul in his visit to the "Limits of the West" preached the Gospel on British soil and gathered the nucleus of a Christian Church.

The early and wide spread of Christianity among the Roman legions, of which three were stationed in Britain, would indicate that in all probability Christianity found a foothold very early on the island. But everything goes to show that this early British Church was weak and very poor.

The tradition of the martyrdom of St. Alban, early in the fourth century, has a fairly substantial foundation, and the presence of three British Bishops at the Council of Arles in Gaul (318) has a real historic basis. Later in that century the presence of British Bishops at the Council of Arminium, the only Bishops who accepted the Emperor's offer to defray the expense of those who could not afford the journey, indicates that the Church in Britain was alive and poor.

The fact is, that before the Roman Bishop claimed any jurisdiction over Britain there was a native Church.

THE ANGLO-SAXONS

The removal of the Roman legions from Britain early in the fifth century to protect Rome from her enemies, left the Celts in Britain the easy prey of the pagan tribes of Jutland, and from there came the pagan Saxons who drove the Britons and the British Church into the mountains of Wales and Cumberland.

Terrible was the destruction wrought by these Saxon invaders, who possibly came at the invitation of the Britons themselves in their effort to ward off the inroads of Picts and Scots from the North. It was in this struggle with the Picts and Scots that two Bishops, German and Lupus, came over from Gaul and took part with the Britons in the famous Hallelujah battle, in which the prayers and invocations of the Christians caused the pagans to retire.

In this same period comes Pelagius, with his denial of the power of God's grace and his exaltation of man's own part in redemption. He came as the precursor of modern Protestantism and was resisted in Council by German and Lupus.

But all this struggle was of little avail, and a curtain of darkness, relieved only by the wail of a single Celtic monk, whose untrustworthy writings have come down to us, mercifully shuts out the bloodshed and massacre which nearly exterminated the Christian Church in Britain.

The feats of King Arthur and his Knights of the Round Table is the legendary story of the heroic battle that was made. King Arthur was probably some petty British chief who made valiant defense against the pagan hosts.

From 449, when Hengist and Horsa are reported to have landed, to 596, when the monks of Gregory under Augustine came on their fateful mission to the pagan Anglo-Saxons, all of England was thoroughly pagan except for the colonies of Britains in Wales, Cumberland and Cornwall.

THE IRISH MONKS

It was at this same time that St. Patrick was laying the foundations in Ireland and St. Columba was destined to carry into Iona's Isle off Scotland the evangelical religion of the Scotch-Irish Church.

The story of Columba is an interesting one and very Celtic. He was a student who had laboriously copied a sacred book which of course he cherished greatly. To his surprise and indignation the Abbot of the Monastery claimed the copy as well as the original. The matter was referred to the local Chief, who said that "the calf went with the cow." Columba rose with his companions and slew a party of the King's soldiers; then filled with remorse, Columba fled to Iona with the resolve that he would convert as many pagans as he had slain Christians.

Thus was founded the Monastery of Iona, and as Augustine was landing on the shores of Kent in 597, Columba was breathing his last in Iona. But the work that he had done lived on, and was destined to play a large part in the evangelization of the Anglo-Saxon folk.

Councils and Conventions in Many Places

CONVENTION OF THE DIOCESE OF EASTON

The Forty-ninth Annual Convention of the Diocese of Easton was held at Christ Church, Great Choptank Parish, Cambridge, Md., on June 5th and 6th. At the opening service the sermon was preached on John xii:20, by the Rev. C. R. Birnbach of North Kent Parish. A large number of clerical and lay deputies were present, together with their venerable Bishop, who has been an octogenarian for quite a number of years. Two prominent priests of the Diocese had passed to their reward the past year, the Rev. Edward R. Rich, D. D., and the Rev. Wordsworth Y. Beaven. Two others were reported dangerously ill, the Rev. William A. Coale, and the Rev. David Howard. A committee was appointed to frame a new Canon by which the Diocesan Clergy Relief Fund will be enabled to afford such a pension as would be equal to the minimum rate afforded by the Church Pension Fund to all those clergy who for some reason or other would not come under the jurisdiction of the Church Pension Fund. Furthermore, a movement is now inaugurated by which all the Parishes of the Diocese will deal with the Church Pension Fund only through the medium of their own Diocese, and by which also all the beneficiaries of the Diocese will receive their pensions from New York through the mediation of the Diocese of Easton. This will, by means of such charitable proceedings as the committee may deem wise to adopt, prevent any possible lapsation of any Parish of the Diocese, thereby making it impossible for the Rector to become the final resource from which the Pension Fund might possibly draw its regular payments.

Arrangements were instituted by which next year, in connection with the meeting of the Convention in the See City, a proper celebration of the Bishop's thirtieth anniversary in the Diocese might be had.

The old Colonial Church at Church Creek, Dorchester Parish, was reported restored to its pristine glory, and regular services are now held in this venerable building.

A committee was appointed to see if THE WITNESS could not possibly be made the Diocesan paper of the Diocese of Easton.

FOND DU LAC CONVENTION

The Fond du Lac Council assembled in the Cathedral on June 12th. The Holy Eucharist was sung by Dean Bell, assisted by Archdeacon Gear and Archdeacon Babcock. The Bishop celebrated. After the service business sessions were held during the morning and afternoon and on the morning of the next day. The Commission on Religious Education made three recommendations, all of which were adopted: One, that the Christian Nurture Series be made the official curriculum for the Diocesan Sunday Schools to be used in every Cure, large and small, the coming year; two, that a Diocesan Supervisor of Religious Education be employed at a salary of \$1,800 a year; three, that in every Cure the Vestry shall appoint a lay Superintendent of the Sunday School, who shall work under the pastor as long as there is one and be held responsible for the Sunday School when the pastorate is vacant.

The Commission on Social Service brought in recommendation for the adoption of a number of war resolutions, among which were the following: One, a pledging of loyalty to the nation; two, a protest against the lowering of industrial and educational standards during the war; three, a committing of the Diocese for prohibition of the manufacture and sale of alcoholic liquors for the period of the war; four, a protest against any form of war finance which shall involve a tax, direct or indirect, upon the necessities of life; five, a pledging of support to war Chaplains and to the work of the Y. M. C. A. in army camps; six, an expression of opinion that postulants and candidates for Holy Orders cannot honorably accept exemption from military draft.

St. Paul's School for Girls, Walla Walla

The report of Miss Nettie M. Galbraith, Principal of St. Paul's School, Walla Walla, Wash., stated that the new brick building known as Wells Hall, had just been completed and would be opened early in June, when Bishop Herman Page would officiate at the opening ceremonies. In view of the closing of Brunot Hall, the delegates were asked to urge those who would have attended Brunot Hall to attend the school at Walla Walla.

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

CHINA

CHANGSHA

The Rev. Walworth Tyng, of Changsha, says:

"We recently had our fourth and greatest evangelistic campaign here. The China Continuation Committee suggested a week for all China. We all worked simultaneously in Changsha, but each Mission by itself. So far as I can gather no other Mission began to get the results we did. Our large group of college-trained clergy and lay people give us an overwhelming advantage.

"We had 8,000 tickets printed and we started every Church member after his friends with twenty or more tickets. A selected group of ten laymen helped in the speaking, forty more were active as ushers. We had four to six men on the street for every meeting, urging all passersby to turn in. As a result of this and good weather, we had a full total for the week. The laymen's work was far beyond anything ever seen in this Parish. I might mention how the head Chinese in the postoffice here, our member, canvassed the whole P. O. for us, spoke at the meetings and had 600 copies of his address printed for us to distribute. In the whole week there were 674 cards signed up by new inquirers.

"Our first 'follow-up' instruction meetings came on one of the worst days of the winter; hail, snow, sleet and rain and a cold north wind. But, to our great surprise, 184 people came through it all to the meetings. In the old days our Changsha Christians were mostly out-province people. We had no roots in the soil here. Our first big group of natives comes up for Confirmation in the spring. Now in the recent campaign we found many of our neighbors were among those signing up. We hope we are now really rooted in the city, as a result of the last three years' work and of this campaign. In the recent campaign a new spirit was evident. Many more serious people came. Often men stopped me voluntarily and offered their visiting cards. It was a moving experience. Already there is an increase of some size in attendance at Church."

Recently a young Chinese student from Shanghai went to live in the city of Changsha. He had been in England studying and had great hostility to Christianity. Noting the higher morality of English social life, he was led to study Christianity. After some time he was baptized in the Church of England. Now he is teaching at Changsha, an earnest Christian, looking forward to and preparing for Confirmation. Upon the invitation of the Principal of the Commercial College, he is giving a weekly lecture on Christianity to the students. He is also acting as interpreter for the Rev. Walworth Tyng, one of our Missionaries, for a Sunday evening Bible Class. Fifty men attended the Class at a recent meeting.

WUCHANG

After years of waiting, the doctors and nurses at the Church General Hospital in Wuchang can see at last a new hospital assured. Of the \$160,000 needed for the new building, land, equipment and houses for the workers, \$97,000 has been given and \$6,000 pledged. A cable was sent before March 1st, to say that enough had been given to begin the building this spring.

But unless the whole fund is completed, the buildings will be an empty shell without the necessary equipment, and the doctors and nurses must go on living in the damp, dark, rotten little buildings which now serve as a hospital. The heat through the summer nights is so exhausting that we cannot let our workers, who represent us, wear themselves out in a breathless corner of the hospital backyard, when a few thousand dollars would build proper houses. A house for Chinese nurses will cost \$5,000, and one for foreign nurses, \$6,000.

Many Churchmen and Churchwomen have already given generously. Others have not yet heard of the needs of this hospital in China. Let us all work on together with faith

to believe that the whole amount may be completed by October 1, 1917. If we put aside this big special before it is finished, it will be far harder to take it up again later. If we give what we can now, tell others of the need, and above all, pray, then the doctors and nurses in Wuchang will see their hopes realized. Gifts may be sent to Mr. George Gordon King, Treasurer of the Board of Missions, 281 Fourth Avenue, New York City.

SHANGHAI

Bishop Graves writes from Shanghai:

"The funeral of Archdeacon Thomson took place on the afternoon of April 25th. By the courtesy of Dean Walker and the Trustees the English Trinity Cathedral was placed at our service and a large congregation gathered there. Archdeacon Thomson's long residence in China and the many friends which he had in the Missionary body and amongst the Chinese required that the funeral should be in a large Church in order to accommodate those who wished to show their respect to his memory. A number of the Chinese and foreign clergy were present and the coffin was borne by some of the clergy, and there were also honorary pallbearers consisting of some of the Missionaries in Shanghai who have been the oldest friends of the Archdeacon. An address in Chinese was made by the Rev. Y. Y. Tsu, Ph. D., and was followed by an address in English by the Bishop. The interment took place at 5 o'clock at the Pah-sien-jao Cemetery."

This is the breaking of a link which connects the Mission of today with the very earliest days of the Mission in China. The Archdeacon was always characterized by the most earnest love for souls, and his quiet and loving character made him much beloved by the Chinese. His service of fifty-eight years as a Missionary of the Church was a wonderful example of patient continuance of well-doing.

A former student of St. John's University, Shanghai, now in the United States, has sent to a friend in China these impressions of an American congregation:

"The Church is just as big as St. John's Pro-Cathedral, and pretty dark within owing to the colored glass windows; so lights must be used when the service is being held. The choir, consisting of ten sopranos, ten altos, five tenors and five basses, shoulders the entire weight of the singing part of the service; while the congregation appearing as if either overloaded with sins or carried away by the melodious music of the choir never open mouths although all hold hymnals in hands."

ANKING

The fourth Synod of the District of Anking was held at Anking on the 1st, 2nd and 3rd of February, 1917. The Synod is composed of the clergy, all foreign male Missionaries who have been in the country two years, four representatives of the catechists, four representatives of the school teachers and delegates from all Parishes having thirty or more communities. As only three foreigners were able to be present with nearly thirty Chinese, it is obvious that it was a thoroughly Chinese gathering.

Sitting as a Diocesan Board of Missions, the Synod took important action. The most important city in the Diocese where we have no work is Kingtehcheng, where the finest of Chinese porcelains are made. It is a city of at least 200,000 inhabitants and has very little mission work in it of any Church. A sum of \$500 was voted for opening work there. Another town of considerable importance, about forty miles from Anking, is Chienshan, and from this town we have many patients in the hospital and in consequence a number of inquirers. We have long wished to open work here and the sum of \$200 was voted for that purpose.

On the whole the action of the Synod seems to me to have been of a more aggressive and useful character than that of any previous Synod of the district.

ICHANG

Recently a most interesting experiment was tried in Ichang, China. The

Church Schools and the Country's Need

The Church School forces of this country (not counting the Roman Catholic Communion) comprises about eighteen million persons, large and small. Probably no such extensive group is so compactly and efficiently organized or display such frequent intercommunication. Certainly no other group represents so thoroughly the home life and fundamental feeling of the American people. To put the capacities of this group of people at the service of the government in this hour of national crisis in some organized fashion and from a distinctly Christian point of view is a task of momentous significance, challenging the ambition of all the leaders of the Church.

Among these eighteen millions are thousands and thousands of young men, members of Bible Classes, and Brotherhoods, who, within a few short weeks, will be going to the front. Will the Church stand back of them and keep, so far as may be, in touch with them? If so, it will be best accomplished through the Church School.

Half, at least, of these millions, are the boys and girls who are to be the citizens of tomorrow. Shall they be trained now to a real patriotism by works of mercy and self-sacrifice which shall be more than feelings, making a unit of the national will? Do we not owe something to the generation of boys and girls caught in a great conflict, namely the opportunity for a positive and practical expression of helpfulness?

The attempt has now begun to bring about a concerted movement in this direction on the part of the Church Schools of the whole country. Dr. Bradner, Director of the Parochial Department, has been appointed a member of the Central Committee on "National Patriotic Service in Sunday Schools," and the office of the General Board will devote its energies with enthusiasm to enable the Church Schools of every Diocese and District, from the largest to the smallest, to co-operate efficiently with the government. This will be done particularly through the Red Cross, and also through the Y. M. C. A., which has been given official charge of army and navy welfare work.

A definite program of activities and assistance applicable to Church Schools will be worked out in the next three weeks through conference with headquarters of the organizations mentioned. This program will supplement and not interfere with any plans already on hand with regard

Swedish, Scottish and American Church Missions combined for a series of special services. They succeeded in securing a large heathen temple in the city—the temple of the God of Fire—and invited the Rev. Robert E. Wood of St. Michael's Church, Wuchang, to conduct the Mission. The fire god is supposed to be especially fond of the theater and he is best propitiated by giving him a play now and then. That is why the temple is provided with a stage. The names of three hundred and seventy-five inquirers were taken.

MANILA

The Rev. Hobart E. Studley, in charge of St. Stephen's Chinese congregation at Manila, reports that at a recent service eight adult Chinese were baptized. Others were in preparation for the Sacrament, to be administered early in the new year. This Chinese congregation is progressing steadily toward self support. There are now sixty-seven regular subscribers, giving a total of \$312.50 for the current expenses of the congregation. In addition, \$50 has been given for General Missions on account of the apportionment.

U. S. A.

At a recent meeting of the Junior Auxiliary in Anking, China, two little girls carried the annual offering to present it as a gift for Missions. This is the way the gift was divided: \$15 was for Foreign Missions. What do you think they call Foreign Missions in China? Why Missions in America, and the \$15 was given to do missionary work here. We ought to thank them, too, for we need missionary work done here. \$15 was for Diocesan Missions in China. \$10 was for a font in one of the out-stations. \$18 was towards a bed in St. James' Hospital in Anking—making a total offering of \$58 in silver.

REMARK BY BOARD OF MISSIONS

"The present need is not only for money, but for men and women. To China alone the Church ought to send in the next three years at least 130 men and women."

to the equipment of army Chaplains. The General Board has communicated its plans to the Bishops of the Church and to Diocesan officers in education, and will also bring it to the attention of all summer schools held after this date.

The first step will consist in urging a "Patriotic Sunday" observance on the first of July. This observance is intended to be the starting point for a continuous patriotic service campaign for the period of the war. Further details in regard to these plans follow. Church Schools which are closing for the summer are urged to begin preparations now, through their officers or a committee of teachers both for informal summer work and an active campaign when the school opens in the autumn.

PATRIOTIC SUNDAY, JULY 1 The First Call

The President of the United States, in an open letter addressed to the officers, teachers and scholars of the Sunday Schools of the United States of America, writes: "The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battlefield while others will make the nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday Schools of the nation should observe a patriotic day."

Surely no better day for this purpose could be chosen than the Sunday just preceding our great national holiday on the Fourth of July. This Sunday will be the first day of July. Let this Sunday be marked this year by special exercises and prayers in all Church Schools.

It is of supreme importance for the future of this country that our boys and girls should be led to cultivate their patriotism, along with their religion, so that faith in humanity and faith in God may be seen to be of kin, one to the other, each needing the other for its perfecting.

Beyond this general purpose, the observance of Patriotic Sunday is intended to further these two objects:

1. It is to begin an organized campaign of patriotic service embracing all the Church Schools of the nation, and continuing for the duration of the war. By this means the support of the whole Church School constituency may be given to the government in the national crisis, through works of mercy in co-operation with the Red Cross, and through welfare work for the army and navy in connection with the Y. M. C. A. and the Chaplaincies.
2. It is expected that an offering will be made on this Sunday by the schools for the benefit of the Red Cross Society. Funds collected should be forwarded to the American Red Cross Headquarters, Washington, D. C. (Make checks payable to the American Red Cross.)

The following suggestions as to the method of observing the Sunday are offered for those who may desire them:

1. In cases where the Church School does not close for the summer, it will be easy to make the observance of Patriotic Sunday part of the regular opening or closing exercises of the school.
2. Where a school has disbanded for the summer, it may still be possible by Church notices, or postal cards, to summon the school for a special service at a convenient hour on Patriotic Sunday.
3. In some cases it may be deemed best to make the Patriotic Sunday observance part of the regular services of the Parish Church on July 1st, and the school may be invited to attend.
4. Besides asking for a special offering for the Red Cross work, a point should be made of explaining the arrangements for continuing the campaign, specifying so far as possible, just what part of the general campaign program the school is likely to take up. In case the school is dispersed for the summer, a plan of preparation for the autumn campaign may be announced.
5. The particular lines of co-operation which Church Schools may helpfully pursue in the campaign, will be detailed in a special circular to be distributed by the General Board of Religious Education. Copies may be secured without cost from the office of the Board, 289 Fourth Avenue, New York City.
6. In any case a feature should be made of membership in the Red Cross, and of the enrollment of the school as an auxiliary of the Red Cross. Membership costs \$1.00. Auxiliaries attach themselves to the local Chapter of the Red Cross, if there be one; if not, they are attached to what is known as the Central Committee in Washington, D. C.

7. For the religious side of the observance, the following are recommended:

Hymns—196, 197, 198, 473, 200, 311, 516, 514, 359, America, The Star Spangled Banner, America the Beautiful. Scripture—Deut. viii; Deut. xi:18-25; Is. ii:2-4 and xi:1-9; Joel iii:9-21; St. Matt. v:1-20; St. Luke xvii:20-37; I Tim. vi:11-19.

Special Prayers—Prayer for the President; prayer for Congress; prayer in time of war and tumults (among Special Prayers); prayer—against any enemy (among Forms of Prayer to be used at Sea); special prayers such as may be set forth in any Diocese by the Bishop. (The General Board has invited the Bishops to designate prayers for use at this time, in case such have not already been set forth.)

The Double Pledge of Allegiance—(If there be a processional, the Cross should as usual, precede, and the Flag should follow somewhere in the middle or first half of the procession—not immediately after the Cross).

Allegiance to the Cross—May be pledged thus: Sing first verse, "In the Cross of Christ I glory" (No. 359), or "Stand up, stand up for Jesus" (No. 582); then say: "I pledge allegiance to the Cross, and to the Church for which it stands, for I am not ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto my life's end, Amen." Or this: "I pledge allegiance to the Cross and to the Savior for whose Kingdom it stands; one Brotherhood, uniting all mankind in service and love."

Or, "I pledge obedience to the Cross, and to the King for Whom it stands, one Kingdom, universal, eternal, with justice and freedom for all."

Allegiance to the Flag—Sing one verse of "Our Father's God, to Thee" (Hymn 196). Then say: "I pledge allegiance to the Flag, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

(To be continued.)

Commencement at St. Mary's Hall, Burlington

The eightieth year, most successful in the course of St. Mary's Hall, Burlington, N. J., closed with Commencement days, June 3 to 5, when a large number of patrons and friends of the School assembled for the several events.

The baccalaureate sermon was preached on Sunday, June 3rd, by the Rt. Rev. Benjamin Brewster, D. D., Bishop of Maine, who continued for the two succeeding days as the guest of the Rector of St. Mary's Hall, the Rev. John Fearnley, and Mrs. Fearnley.

On Monday afternoon, a rare June day, in the always beautiful grounds, many students gave most creditably "A Glimpse of Japan", being renditions of portions of the well known opera, "The Mikado".

The Commencement occurred on Tuesday morning, beginning with exercises in the School Room, where an address was delivered by the Rev. Philip Mercer Rhinelander, D. D., Bishop of Pennsylvania. There were twenty-five graduates, among whom the Valedictorian was Miss Helen C. Cope of Delaware Water Gap.

The order of the day closed with a beautiful service in the chapel, where the Bishop of the Diocese, who is President of the School, delivered the diplomas and made the final address.

Doctor of Laws Conferred on Bp. Burton

Right Rev. Lewis W. Burton, Bishop of the Diocese of Lexington, has received notice that at the recent Commencement of St. John's College, Annapolis, Md., on May 31, he was honored by having bestowed on him the degree of Doctor of Laws. Accompanying the notice was the diploma awarded the Bishop, making him an alumnus of this old and famous institution.

The Rt. Rev. Dr. Rhinelander, Bishop of Pennsylvania, conducted the service on the site of the proposed new Cathedral in Philadelphia, on the afternoon of Trinity Sunday. The service consisted of lessons from the Bible and hymns by the audience. About 300 persons were in attendance. The Bishop gave a short address.

Councils and Conventions in Many Places

(Continued from page 1)

THE MISSOURI DIOCESAN CONVENTION

The Diocesan Convention of Missouri assembled at Christ Church Cathedral on Tuesday, May 22nd, at 10 a. m. The feature of the opening service was the sermon by Bishop Tuttle. It was his fifty-first address to the Convention of Missouri which was then assembled for the seventy-eighth time. It was most interesting to have the Bishop quote from his own sermon of fifty-two years ago preached upon the death of Lincoln. He compared the situation then with the status today. The Bishop also thanked the Diocese for the Convention the Church recently held here, for his automobile whose upkeep is also provided for, and for the Diocese meeting and overpaying its apportionment for General Missions.

In the afternoon Bishop Johnson read his address. He touched upon the war and went on in most strong and unmistakable terms to denounce the liquor traffic. This was all the more pertinent as last fall almost all the banks of the city entered a campaign to fight prohibition. Bishop Johnson's strong pronouncement was sent to a special Publicity Committee headed by Mr. V. L. Price of the National Candy Company, for widespread circulation. A vote in favor of national prohibition was unanimously passed by the Convention.

A resolution expressing the "profound appreciation of the Convention for the loyalty and devotion of Dean Davis in proceeding as Chaplain of the St. Louis Base Hospital Unit No. 21 of the American Red Cross upon its errand of mercy to the wounded soldiers in France" was not only passed by a rising vote, but was vigorously applauded by the delegates. A service had been held in the Cathedral on the Wednesday before Ascension Day for the whole staff of the Hospital Corps leaving the next day. Dean Davis took the entire service and made the address. The Cathedral was thronged to the doors. The Unit left on Ascension Day.

Thomas Q. Dix read the report of the Social Service Commission, which mainly was a narrative of how the Diocese has started on the work of caring for convalescent women, by the purchase of a 20-acre farm in St. Louis County which in future years is expected to become self supporting from the farm which is attached to the home.

A resolution was passed presented by the Social Service Commission which, besides approving national prohibition, had a clause which opposed "all attempts to lower present industrial and educational standards during the war." Another clause demanding that no necessities of life be taxed but that the war revenue be raised by direct taxation met overwhelming defeat.

The Bishop of the Diocese entertained all delegates by a reception at his home in the evening.

The Convention took action to set the Pension Fund into law; reported over \$41,000 given to that purpose, and made it a condition of affiliating with the Convention that each Parish should have paid its Pension Fund Assessment.

The evening was given over to a Missionary Meeting at St. George's Chapel, where the Rev. E. J. Cleveland made a stirring missionary address and the Convention heard a plea from Mr. Burgess of All Saints' Church (colored) for the work of that Parish. All Saints' has just suffered through the loss of its Rector, the late C. M. C. Mason.

The afternoon of the third day was given to the hearing of reports from the three large missionary enterprises of the Diocese: St. Stephen's in South St. Louis with its country outing home, St. Stephen's in the Hills. This splendid settlement under the direction of the Rev. H. W. Mizner is not a new story to the Diocese or the Church at large but in its 25th year in its present site maintains its efficiency unimpaired. Its summer camp was open all last summer not only for St. Stephen's people but was used also by Holy Cross House, the Girls' Friendly Society of the Diocese and other organizations. Holy Cross House (Rev. George Farrand Taylor) presented a financial report showing that the budget of \$6,000 was half raised by the Mission itself and that over 3,000 people had been under the Mission's care for physical, medical, social and religious help during the past year. A great feature of the work was the Men's Bible Class of 41 men organized to study and do Parish visiting among men. The Rev. J. H. Lever's report was of the City Insti-

tutions and showed excellent care for the nine city hospitals and asylums under his care. Moving picture machines, and a new automobile for the City Missioner's use were reported. The effect of the excellence of his report was so appreciated by the Convention that they voted him an assistant. The entire missionary work in the Diocese is in better condition than ever before.

Annual Meeting of the Woman's Auxiliary of Missouri

Holy Cross House entertained the Auxiliary at its annual meeting. Service was held in old Grace Church, the Parish Church of Holy Cross House, the Celebration being by Bishop Tuttle. Over 200 women were present. Afterwards the annual reports were read. The women of the Diocese had given during the past year over \$13,000 to Missions, domestic and foreign. Miss Lewis, Miss Triplett and Mrs. T. E. White were re-elected President, Secretary, and Treasurer. Miss Triplett has been Treasurer for 36 years and was the founder of the Auxiliary in Missouri. Her resignation, positively announced as irrevocable, was recalled by the Auxiliary by a vote of 60 to 20 and Miss Triplett took up again her accustomed duties. New officers elected were Mrs. T. Q. Dix and Mrs. George Capen, both of whom have made a name for themselves in connection with General Convention. A box luncheon was partaken of on the spacious lawns of Holy Cross House, this Mission being unique in having in the midst of the factory district a lawn and garden sufficiently large to allow lunching in the open air.

SYNOD OF THE DIOCESE OF SPRINGFIELD

The Fortieth Annual Synod met in St. Paul's Church, Springfield, Wednesday and Thursday, May 23rd and 24th. The Rt. Rev. Granville Hudson Sherwood, D. D., presided and was greeted by a full attendance of the Clergy and Laity, who were enthusiastic in their reception of their new Bishop, and he in turn seemed much pleased and gratified with his first Synod.

The sermon was preached by the Rev. J. G. Wright, President of the Standing Committee and Senior Presbyterian of the Diocese.

Archdeacon John C. White was re-elected Secretary and Mr. J. H. Holbrook of Springfield, Treasurer.

The Synod adopted the report of the Committee on Organization of the House of Churchwomen, and the proposed enabling Canon, and also the "Wilmette resolution for the protection and moral defense of our soldiers in training camp", and ordered a copy sent to the President of the United States.

The reports of the Board of Church Extension showed there were twenty-nine Missions at work under the direction of the Board, all doing progressive work. The Orphanage of the Holy Child at Springfield also seems to be in sound condition and doing a blessed work for some fourteen orphans within the Home.

The Bishop's address was a very strong, practical and forceful presentation of the conditions, needs and proposed plans for work in the Diocese, and was very cordially and enthusiastically received.

The Synod adopted and ordered put into use the new system of parochial reports provided by the last General Convention.

The notifications of the alterations and changes in the Book of Common Prayer and amendments to the Constitution were referred to the Committee on Revision of the Constitution and Canons, and to the Standing Committee, to study and report at the next Annual Synod.

The Committee on the State of the Church was happy to report the Diocese in better condition, both spiritually and materially, than for five or six years past. Obligations have been met and endowment of the Diocese has increased, the flocks are growing, new churches at Edwardsville and Champaign, the latter a memorial, consisting of Church, Parish House and Rectory, a memorial gift costing over \$30,000. They commended Bishop Sherwood's plan of the One Hundred Club as a way to meet a very urgent need in the Diocese for extended work.

They closed the report with the statement that "the Diocese of Springfield stands ready to make the splendid policies outlined by the Bishop its practical working program and are deeply thankful for a leader who has already given strength to our old hope and inspired hopes that are new."

The following resolution, presented by Prof. D. K. Dodge of Champaign, was unanimously adopted:

"The Fortieth Annual Synod of the Diocese of Springfield earnestly and sincerely renew the pledge of loyalty to the President and devotion to the cause of freedom made two years ago by this body; while praying that peace may soon be restored, we express our firm conviction that an honorable war is better than a dishonorable peace."

The Synod sent greetings and good wishes to Bishop Osborne, now in Syracuse, Indiana.

A hearty vote of thanks was offered to the committee which had in hand the raising of over \$10,000 in the Diocese for the Church Pension Fund, and the following Permanent Committee was appointed: Rev. John C. White, Mr. Bluford Wilson, Mr. J. Cantwell, Mr. C. C. Carroll, Mr. J. H. Holbrook.

All other committees and boards remain the same as last year.

The Diocesan Branch of the Woman's Auxiliary met at the same time in Christ Church. A goodly number of delegates from the various Branches were in attendance. Corporate Communion was celebrated on Thursday morning by the Bishop. On Wednesday evening a Missionary Meeting was held, at which an address of welcome was made by the Bishop, and Miss Julia C. Emery of New York made a very strong appeal to the women to continue and increase their good work.

Archdeacon White extended the Synod an invitation to meet in Trinity Parish, Lincoln, next year, and the Bishop promised to take the invitation into serious consideration.

MISSIONARY DISTRICT OF UTAH

The celebration of the Golden Jubilee of the founding of the Church in Utah began with the Tenth Annual Convocation and continued through a week of social religious gatherings. The Presiding Bishop, the Right Rev. Daniel S. Tuttle, the Bishop of Nevada, and representatives of neighboring districts, were in attendance at most of the events.

Convocation was held in St. John's Church, Salt Lake City, June 7-8, with the largest number of lay delegates ever recorded. The preacher at the opening session was the Rev. C. E. Rice of Eureka. After organizing, Bishop Tuttle, Bishop Hunting and the Rev. Samuel Unsworth of Reno, Nev., were presented and responded with a few remarks of congratulation. Reports from the various institutions were read and showed a remarkable state, for in spite of the advancing prices of foodstuffs, a smaller deficit is reported than is usually the case. The Emery House at the University was forced to maintain its overhead expense although more than half of its members left school to attend to farm work.

The number of Sunday Schools and pupils is larger than last year, due in part to the action of many "Union" schools in accepting Episcopal oversight, and to more efficient work by the Utah Board of Religious Education. The Board presented three courses of study, any one of which was to be adopted by each school as its standard. After much discussion as to feasibility, the Christian Nurture Series was adopted as a sole standard to be used wherever local conditions will allow. Schools representing three-quarters of the total enrollment volunteered to try it out this coming season.

The Social Service Commission presented a number of resolutions, among which were the following:

1. That the educational and industrial standards which prevailed in peace times should be sustained in times of war, for it is a cause of great injury to the youth of the country either to curtail or remit the intensity or the length of the school terms, and furthermore, that the plan to use children of tender age in productive operation is unnecessary and unwholesome.

2. That the movement for national prohibition be pressed.

3. That the Church protests against the war-finance system which would directly or indirectly tax the necessities of life, but rather it is fair to tax all forms of wealth.

Much time was spent in the amending of the Canons to conform to the new year adopted at the last General Convention, and in adding Canons relative to the Corporation of the Episcopal Church in Utah, trust funds and the Church Pension System.

The balance sheet of the Corporation of the Episcopal Church showing an amount of cash on hand greater than needed to pay special taxes, etc., it was decided by Convocation to ask that the sum of one thousand dollars be invested in Liberty Bonds. The Treasurer stating that this would mean a small loss in interest each

year, the sum of \$25 was handed to him by various persons to meet the first year's loss.

The Bishop Spalding Memorial Fund shows a balance of over \$11,000 in the bank, with several unpaid pledges. This sum was ordered turned over to the Corporation for investment and the interest to be used as in the prospectus of the Fund, viz.: philanthropic and social work especially in connection with St. Mark's Hospital.

The Bishop appealed to Convocation for a larger subscription list to THE WITNESS. Copies were handed to all in attendance.

The 11th Convocation was given over to a pilgrimage to Mt. Olivet Cemetery, where flowers were laid upon the graves of former clergy and prayers offered by Bishop Tuttle.

The Woman's Auxiliary held its Annual Meeting in connection with Convocation, listening to reports of work done during the past year and outlining a course for the coming year. Officers were elected for the ensuing year. Bishop Tuttle addressed the gathering on Woman's Work in the Church. It was enthusiastically received. Many women were present who had been confirmed by Bishop Tuttle when he resided in Utah, or who had attended the old St. Mark's School in the early days of the district.

The 50th anniversary service was held in St. Mark's Cathedral on June 10th. Bishop Tuttle, assisted by Bishop Hunting and Bishop Jones, celebrated the Holy Communion. The Presiding Bishop preached from the text, "seeketh not her own," showing the unselfishness of the early Missionaries in the West, culminating in the present inter-mountain districts. He closed with an appeal to the young men of Utah to respond in large numbers to the call for men, especially to complete the roster of the Utah Light Artillery. To justify his stand, he showed that the State is as much a God-given institution as is the Church. At the close of the sermon he blessed a handsome silk flag given by Mr. J. Walcott Thompson "In grateful loyalty to the nation and in loving memory of Edwin Potter Thompson, Captain U. S. A., 1879-1916."

Captain Thompson was connected with the 20th Infantry, now stationed at Ft. Douglas, Salt Lake City, and Colonel Hasbrouck and staff were present at the dedication. A large offering was given to wipe out existing obligations.

WESTERN COLORADO CONVOCATION

The Tenth Annual Convocation of the Missionary District of Western Colorado met at St. James' Church, Meeker, May 25th to 27th. Meeker is situated in Rio Blanco County in the northwestern corner of Colorado and is 45 miles from the nearest railway station. Owing to recent storms the roads were not in good condition, thus preventing automobile travel for the greater part of the trip from Rifle (the nearest railroad point). The delegates left Rifle between seven and eight o'clock on the morning of May 24th by auto truck, which carried them about fifteen miles. From the transfer they were driven by teams up to within ten miles of Meeker, where they were met by automobiles, much to the relief of the travelers.

The Rio Blanco County High School was holding its Commencement Exercises that evening, and had been disappointed by their Commencement speaker, Professor Eckhart of the University of Colorado, so that the Bishop was asked to make the address of the evening. The Bishop delivered an eloquent and forceful address to a crowded auditorium.

Convocation opened on Friday morning with the celebration of the Holy Eucharist at 7:30. Morning Prayer was said at 9 o'clock and the Council was called to order at 9:30 by the Bishop, the Rt. Rev. Frank Hale Tourret. The Rev. Edwin Johnson of Glenwood Springs was elected Secretary of the Convocation.

After the Canonical elections and appointments had been made, the Convocation listened to the Bishop's address. In his address the Bishop called for leadership on the part of the Church on the question of prohibition, and as a result, the clergy of the District afterwards passed a resolution endorsing the Bishop's remarks and pledging themselves to abstinence from alcoholic liquors as beverages.

Mention was made of the departure of the Rev. F. M. Bacon from active work in the district and of the prospective departure of the Rev. John W. Heal, who resigns from St. Matthew's Church, Grand Junction, at the end of June. Resolutions were passed commending the work of these men and expressing regret at their departure.

The Bishop called attention to the pronouncement of the Bishop of Massachusetts upon the use of the Chalice in the Holy Communion.

A reception was tendered to the visiting delegates at the Rio Blanco County Commercial Club on Friday evening, which was attended by a large representation of the community. Addresses of welcome were made by the President of the Commercial Club, the Mayor of the town, and the Chairman of the House Committee. Responses were made by the Bishop, the Rev. Thomas Casady, Mrs. Frank Hale Tourret, and the Rev. Philip Nelson. An excellent musical program was rendered by local talent.

Saturday was devoted to the Ogilvie Conference, made possible by the kindness of Mrs. Clinton Ogilvie of New York City.

Addresses were made upon the following topics, followed by discussion: 9:30—"The Church in Her Relation to the Child." The Sunday School—Mrs. Frank Hale Tourret.

10:30—"The Church in Her Relation to the Youth." The Confirmation Class—The Rev. Thomas Casady, Rector of the Church of the Ascension, Pueblo, Colo.

11:30—"Fishers of Men." (a) How to win the boys to the Church—The Rev. W. B. Magnan, Ouray, Colo. (b) How to keep the men in the Church—The Rev. Mr. Casady and the Bishop. This topic was assigned to the Rev. C. C. Rollit, D. D., of Minneapolis, who was unable to be present at the Conference.

In the afternoon the Bishop held an informal Conference with the clergy upon the following topics: (a) Pastoral Calls; (b) Habits of Study; (c) Personal Religion.

In the evening an adjourned meeting of the Council was held and resolutions passed thanking Mrs. Ogilvie for making the meeting of the Council possible at this time, and also expressing appreciation for the hospitality of the people of Meeker. Resolutions were passed commending the words of the Bishop in his address upon the world crisis and supporting the President.

The services on Sunday formed a fitting climax to the Convocation. The Holy Eucharist was celebrated at 7:30 and 11. At the latter service the Bishop preached an appropriate sermon and seven candidates were presented for Confirmation. One of the candidates had traveled thirty miles from the country to be confirmed.

The Annual Meeting of the Woman's Auxiliary was postponed to take place at Grand Junction in the autumn.

At the evening service at 8 o'clock, addresses were made as follows: (a) A Missionary Among New Settlers—The Rev. J. W. Barker, Telluride. (b) A Missionary in the Snow—The Rev. Benjamin Bean, Steamboat Springs. (c) A Missionary in a Parish—The Rev. Thomas Casady, Pueblo. The Bishop closed the service with a ten minutes' Consecration Service.

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Interesting Service for Graduates in Idaho

A very interesting service was held in connection with the graduation of the Senior Class from St. Margaret's Hall, Boise, Idaho, at St. Michael's Cathedral, on Whitsunday evening. The Cathedral was beautifully decorated for the occasion with Spring flowers. The Rt. Rev. Dr. Funsten, Bishop of the Missionary District of Idaho, presented the diplomas and crosses of St. Margaret's to the graduates, Misses Frances Tilden, Pearl Bell, Mary Shurtz and Katherine Baum, who were clad in white frocks and carried bouquets. The Bishop in his address referred at some length to the recent conscription of the young men of the nation, calling it a "scientific enlistment", and said to the class: "St. Margaret's has tried to make you ready for life's conscription, or, rather 'scientific enlistment' into the noble army of those who serve for the world's good, and do not live for themselves alone. Use all your training for service. Many noble daughters have passed through the halls of St. Margaret's—therefore live worthily. Have faith in God. Ever serve in the spirit of Him who went about doing good, and thus win the crown of true glory." The Very Rev. Alward Chamberlaine, Dean of the Cathedral, preached the sermon, taking for his theme, "The Secret of a Successful Life", and for his text, Philippians iii:13. It was a strong and inspiring sermon.

Death of a Missionary

The Rev. E. Q. Hollings, Priest-in-Charge of colored work in the Archdeaconry of Queens and Nassau Counties, Long Island, passed away after a long illness on Whitsun Monday, May 28th. He was a most faithful and devoted Missionary.

WOMAN'S WORK FOR THE KINGDOM

A Beautiful Tribute

From the Convention Address of
Bishop Morrison of Duluth

"Any notice of General Convention would be incomplete if it failed to speak of the Woman's Auxiliary. That noble Society commands our admiration and gratitude for the inspiration it gives to the Missionary cause, and the magnificence of the gifts with which it assists the Board in maintaining the work of the Kingdom at home and abroad. The record of the Auxiliary at the last General Convention shows that it is steadily advancing with ever increasing power and deepening consecration of spirit in its blessed work of love and mercy.

"The Church learns with deep regret that the General Secretary of the Auxiliary, who has been associated with its work from the beginning, and who has so largely contributed to its success and its spirit of loving, unselfish service, has been constrained by the infirmities of advancing years to resign. Her name is one which the American Church cannot willingly forget. The new Secretary is well known to us all. She has served with splendid ability in a subordinate capacity, and we are thankful that for the position of General Secretary one has been found with the rare gifts of head and heart that this difficult post requires. The Auxiliary has been the most successful organization of the Church, because it has steadfastly chosen to walk in the right path. It puts the Master first in everything.

"It has no sordid ambitions and no ignoble desire to use its power for selfish ends. It seeks self-effacement, and, while it works with all its might, it depends upon its Lord for the blessing of success. Not content with its splendid record in the past, it looks forward, expecting to achieve and see greater things than have crowned the former years."

Auxiliary Meeting In Duluth, Minn.

The 21st Annual Meeting of the Woman's Auxiliary of the Diocese of Duluth was held in Trinity Cathedral, Duluth, on Tuesday, June 5th.

Thirteen Parishes were represented, which is a large number, considering the great distances our people have to travel to attend.

The opening service consisted of a celebration of the Holy Communion, the Bishop being the celebrant, and a sermon by Bishop Morrison from the text (St. Luke xxiv:25-6): "And He said unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?"

After the usual reports, which showed strength and encouragement, a Round Table discussion was conducted by Mrs. W. H. Gemmell of Brainerd on the subject, "The Larger Vision". Talks were limited to three minutes, and proved to be an opening up of the relations of Guild and Auxiliary to the Sunday School, and also to the bigger work of the Church, in her duties along the lines of Social Service, Civics, etc.

"The Pilgrimage of Prayer", as a second Round Table topic, was led by Mrs. J. D. Morrison. The sub-topics were: (a) "The Reactive Power of Prayer". (b) "God's Promises to Answer Prayer". (c) "Examples of Answered Prayer". (d) "How Shall We Plan so That Every Woman in Our Diocese May Have a Share in This Pilgrimage?" (e) How Shall We Follow It Up?"

This discussion seemed to draw forth a wonderfully intense feeling, and made a deep impression among the women. It will be, if we mistake not, a good preparation for our week, which is almost here, our first day coming upon the first day in July.

A committee was appointed to consult as to the advisability of collecting pictures for a set of slides, to be used as an educative influence in our Diocese. It was thought by the committee that it would be well to ask the mother Diocese of Minnesota to unite with us in this attempt, as much of the inspirational and picturesque of what we would be able to secure would be connected with the whole State of Minnesota. This is still in the hands of the committee.

The officers elected to serve for 1917-18 were: President, Mrs. J. D. Morrison; Vice President, Mrs. M. F. Jamar, Duluth; Secretary-Treasurer, Mrs. A. H. Brocklehurst, Duluth; Sec-

retary Junior Auxiliary, Mrs. Neil Morrison, Duluth; Junior Treasurer, Mrs. T. S. Wood, Duluth; Secretary Little Helpers, Mrs. J. A. Wanless, Duluth; Secretary Church Periodical Club, Mrs. Frances Nesbitt, Duluth.

Wednesday morning, June 6th, a special meeting of the Auxiliary was called in the Sunday School room of St. Paul's Church, for the benefit of the Indian delegates, few of whom could speak English. This meeting seemed to attract many of the women of the Church who were not connected with the work of the Auxiliary, and we hope that the interest aroused that day will be the means of securing new members for the working force.

Five of the Indian Missions were represented. Each delegate was asked to tell us something of the work they were doing and how their meetings were conducted at home. Through an interpreter (one of the younger women), the people listening were made to understand the reports.

Then several of the white women were asked to address the Indian members. Having with us two of our U. O. workers among the Indians, each of them spoke for a few moments, as also one of the white members, who for a year had been, with her husband, at the head of one of Bishop Hare's Indian Schools for boys. Our Educational Secretary also gave them a word of welcome. Though received by the Indians second handed, as it were, every word was appreciated and evidently enjoyed. In the midst of the meeting, the Junior delegates came in, and a short musical program was given by the young hostesses in Duluth. This was followed by an interesting piano solo, given by a Duluth woman who is writing an Indian play, and has been making a study of Indian music. The music was very much to the liking, evidently, of those for whom it was given. In turn they sang several of our Missionary hymns, in Ojibway, for the edification of the meeting.

Dr. Rollit addressed us on our part in the Mission work of the world, and also gave out the pennants awarded to the best Missionary scrap-books made during the past Winter by the two sections of the Junior Auxiliary. The subjects of the scrap-book were, "The Indians in Our Own Country" and "Japan". There were seven entries, all of which were remarkably good. The two winning the pennants (St. Paul's Branch, Duluth, and St. John's, Duluth,) were really beautiful, and had in them a large amount of information, well-made maps, and were arranged in consecutive order, showing clear heads and careful work.

It was decided to offer a small white pennant for the Branch of Little Helpers showing the greatest increase in membership during the year.

In spite of the fog and drizzle, most of the attending delegates were taken in automobiles for a drive over the fine boulevard upon the hill back of the city.

Girls' Friendly Society War Work

On Tuesday, June 5, 1917, the Girls' Friendly Society in the Diocese of New York formally opened their headquarters for war service at Miss Chapin's School, 32 East 57th Street, New York. A large number of associates and their friends gathered in the school room at 4 o'clock, when Miss Hadley, the Diocesan President, briefly stated the purpose of the present undertaking and introduced the speakers invited for the occasion: Bishop Courtney, Rector Emeritus of St. James' Church; Mrs. Robert Bruere, editor of the Woman's City Club Food Bulletin, and the Rev. Dr. Manning, Rector of Trinity Church.

Bishop Courtney spoke on patriotism, a love of one's country, developed from its history. As one reveres the memory of those who in times past stood and died for principle and honor, so one reveres the actions of those of the present who offer themselves for the safety and honor of their country in the present stress of nations. Patriotism demands service, and the nation calls now upon each and every one to serve, each in his or her appointed place. No service is too great, no service is too small. All are not called to great deeds, as the world counts greatness. The putting down of tyranny and oppression in the present war may be the result of small deeds perfectly rendered, as

in a great machine upon the perfection of apparently insignificant parts depends its effective service.

Mrs. Bruere gave a most instructive talk on the imperative need of an intelligent use of food in the present crisis. The Allies across the water are to be considered first and they must have what they need. Here in our own country are many of foreign birth who seem unable to adapt themselves to strange conditions and to live upon food to which they are unaccustomed and in some instances forbidden them by their religious tenets. The needs of the Allies and of the strangers within our gates must be met before our own. Now, before any greater emergency arises, the food problem must be studied intelligently and practically by the strong who are able to bear the infirmities of the weak.

Dr. Manning first spoke with deep appreciation of Miss Chapin's kindness in giving the use of her school during the summer months to the Girls' Friendly Society, and then urged upon the associates the duty towards their girls in spiritual things. All possible help must be given to guard the girls in times of excitement and unrest like the present, when work and conditions may be changed and in the very nature of such change unsuspected dangers may appear, but in no place can greater help be given than at the Altar. Associates and girls together should make their Communion at stated times, and more frequently, if possible, than in the past.

Miss Minor, Chairman pro tem of the Social Service Committee, proposed a rising vote of thanks to Miss Chapin, who did not wait to be asked for the use of her school, but offered it to the Girls' Friendly as their headquarters for war service; nor was Miss Chapin satisfied with this great gift, but in addition had an electric light installed in her most attractive yard so that the girls might enjoy basket ball and other recreation at night. The rising vote was gratefully given.

In the evening 175 girls came to share in the opening festivities and listened to most inspiring addresses given by the Rev. Dr. Tinker, Superintendent of the City Mission Society; Miss J. V. Minor, Assistant Secretary of the Child Labor Association, and Mrs. Sigismund Politzer, Vice President and Chairman of Education, Woman's City Club. Refreshments were served in the yard both afternoon and evening.

JULIA L. SCHULTE,
Chairman Publicity and Extension
Committee, G. F. S., New York.

Bishop Howden Registration Day Speaker

A rousing patriotic celebration, participated in by thousands of citizens, and soldiers was held at Albuquerque, N. M., on Registration Day. Among the speakers were ex-Governor Stover and the Rt. Rev. Dr. Howden, Bishop of New Mexico. The subject of the Bishop's address was, "Humanity's Appeal to Citizenship". He said in part:

"Today a similar message is sent forth to the citizens of our nation, and in an hour of real crisis, not only for ourselves, but for all the peoples of the earth, we witness the flower of our country's manhood responding to the nation's call for service. It is one of the great moments of history. It means a nation's inventory of her choicest treasures, preparatory to a consecration of those treasures in a great and noble cause. We are confronted with a condition which the world has never before seen. On a scale hitherto unknown, with a field of action that includes the sky and the depths of the sea, almost an entire world is involved in war.

"There is no mistaking the issues. For nearly three years they have been so punctuated by actual deeds that now they are writ so large that 'He who runs may read'. It is a conflict not of armies alone, but of fundamental principles and ideals.

"Our entry into the conflict is due not to any misunderstanding, but to an understanding. I protest against any such misstatement of facts as that 'this nation has been dragged into the world war'. We go into it voluntarily, prompted by a high sense of duty, and with the sacred purpose of liberating humanity."

Fight like a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in my more abundant grace, and take great heed of vain pleasing of thyself and of pride.

In darkness there is no choice. It is light that enables us to see the differences between things, and it is Christ that gives us light.

Four Years' Work In Grace Church, Pittsburgh, Pa.

By the Rev. William Porkess, Rector

The invitation from one of your Editors to write an article describing some of the aspects of the work in our Parish came at an impressive time, for I am commemorating my fourth anniversary as Rector. It is, therefore, natural that I should be in a retrospective mood, and so what I have to state will be confined to a constructive that has been persistently and enthusiastically carried out. One of the conspicuous weaknesses was the glaring lack of business habit in the financial affairs of our Parish. This lack had covered a period of over sixty years. It was quite evident that those who had vision that nothing could atone for the unintentional neglect with regard to systematizing the monetary affairs of the Church. A definite initiative, therefore, was made to adopt a thorough and comprehensive financial scheme. So much so that the Parish shall be on as high a level as any first-class business organization. This is what it really is, and it has quite an effect on the majority of the Parishioners. They have learned quite well that the inauguration of this scheme was but the funeral service of the hit-and-miss plan that had created such a spirit of discouragement. Not only has this business-like administration laid its hands on the current expenses income of the Parish, but also it has been equally thorough in directing the systematic contributions to Missions and Benevolences. Through this scheme, all spasmodic appeals for worthy objects at the services are eliminated. One can really attend Church to worship, and not feel that the money begging characteristic is paramount. All that has been outlined is commonplace, and yet it is surprising how many Parishes fail to appropriate business system, and, because of the failure, never get anywhere near their financial maximum. It is questionable whether we ought to pray for God's blessing on our work if we are not prepared to give the blessing of our best—thorough and comprehensive business activity. Then a second aspect that was conspicuously absent, and now many have learned, was the need of individual missionary effort at home. By this I mean the realization of having an interest in others. It might be on the same street, as one is going to Church, other parishioners are satisfied to stay at home. Ordinarily, nothing is said or done, except it be by the Rector, and he largely has to act towards them as if he were a policeman. This neighbor and faithful parishioner can very often use the instrument of kindly inquiry in a most effective way, and in the course of time be a power in the neighborhood. This is indeed missionary work, and all that is required to do it is the spirit of the Master. I am proud to have a list of those who are walking along this pathway of service, and needless to say that as they walk they grow in Christian character.

How our Church at large, as well as in particular, has suffered in the past by those who have treated the Christian life as an easy chair—enjoyment for themselves and indifference towards others. This individual missionary effort at home is tremendous in its final effect, if we only give ourselves up to it, and the glorious thing is that it is within close range of so many of us. Then a third aspect in our Parish, that can easily be seen without spectacles, is the reality of worship in relation to the cultivation of the soul. It is real to the one who is writing, and if he has stressed one thing more than another it is this. What an impetus to know that, as the minister faces a group of people in a public service, there are those present who really have left the office and factory down town, or the cares and anxieties of the home, and for a brief season are worshipping God. This feeling is never absent from me in the directing of our Church services, and it has grown stronger as the time has advanced. Those of us who have given our lives to the ministry of Jesus Christ can impress some with the reality of worship in relation to the cultivation of the soul, if we, first of all, have experienced it. And to impress some along these lines is a wonderful achievement and a source of abiding satisfaction. A fourth aspect is the pre-eminence that is given to the children. They are conscious of it, even more than the parents, and there is no doubt in the latter's minds about it either. There has been sought out and given to our Sunday School the best that can be found educationally. We have filled the rooms that the boys and girls occu-

py for instruction with what might be called the objective atmosphere. Whenever they gather together they see a great deal, and the seeing makes a deepening impression, and this impression they will carry through life. We have thus emphasized appealing to the eye, as well as to the mind and heart. Each window has a well-kept potted fern suspended. The grades, according to age, and the departments for certain ages are clearly indicated in large type on decorative cards, together with the courses of study. As soon as the child is able to read, he quickly sees promotion staring him in the face, and he never loses it, for it is there as a complete circle. And in addition to the provision for instruction, the regular Church service for adults is brought before the scholar when seven years of age and up. The third Sunday morning of each month the whole school attends Church, and the Rector preaches a five minute sermon to the children, immediately following the completion of Morning Prayer. Then they are allowed to retire. The scheme has been well tried during the last four years. It has had a remarkable effect—so much so that many of the boys and girls look forward to being in Church. They get the service, and they also realize that they are being specially recognized with the little message. Certainly a number of them must receive impressions, and these are likely to create and strengthen an attachment to the Church. We have also treated seriously and thoroughly the Lenten mite box offering. We have had each year some scheme of enterprise for the scholars to make use of. Once it was a big clock, and another time an imposing ship, and a later year a thermometer. The interest has increased with the advance of the Lenten Season. The children feel that it is their great time to show their powers, and with the use of the particular enterprise they have done amazingly well. One more thing, with regard to our scholars, ought to be mentioned, and that is their practical demonstration of unselfishness. I never tire of talking about it. In my judgment, it is the greatest achievement of our Parish, and I love to dwell on what its influence is going to be on many of our boys and girls in their manhood and womanhood. This unselfishness has consisted, for four successive Christmas seasons, of giving up the candy that the School gave them, and with the money that would have been spent for this luxury doing some definite piece of work for others. The children have indeed learned to glory in this sacrifice, and we older people know beyond a doubt that they are practicing practical Christianity while young in years.

The fifth aspect has been the recognition of the social life in our Parish work. Part of my ministry has been spent with some of the wealthy and conspicuous Parishes. They often expended considerable sums of money, and had a good deal of social life, but with no objective. With these past experiences fixed in my mind, it was natural, when undertaking the present Rectorship that a determined effort should be made to recognize social life, but not to make it the finality of the Parish. So my young people dance, under supervision. My boys and girls are encouraged to give vent to their feelings, to be natural. My men smoke and talk freely in their Club. There is no need for any parishioners to leave the church building to find enjoyment. They, however, realize, if I am not mistaken, that back of the social is the burning desire of the Rector and his helpers to give them a spiritual vision—to make them strong in the things that no disturbance of life can unsettle. Five aspects of our Parish work have thus been outlined: (1) The best of system in our Parish finances; (2) Individual missionary effort at home; (3) The reality of worship in relation to the cultivation of the soul; (4) Pre-eminence given to the children; (5) The true place for social life.

Gift to Christ Church, Woodbury

Christ Church, Woodbury, N. J., the Rev. Howard Morris Stuckert, Rector, has recently received from an unknown donor the gift of a pair of handsome Eucharistic Candelsticks, the first to be used in this Parish. They are presented in memory of Mrs. Mary French Chandler, formerly of Woodbury, and are to be so inscribed. They were blessed by the Rector and used for the first time on the first Sunday after Trinity.

This gift is a beautiful addition to many things acquired by this Parish in recent years for beauty and the reverent conduct of services.