

The Witness

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

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WHAT CONSTITUTES

A SUCCESSFUL PARISH?

It is a glittering word,—“success,—and yet it needs careful definition. A filled church, with beautiful music oratorical preaching,—and a cobweb over the slit in the missionary box at the door,—is the well known description of a failure. One definition which may possibly find acceptance would consider a Parish very successful in which the great majority of its members were faithfully endeavoring to do their full duty towards our God and Saviour Jesus Christ, towards all mankind, and towards themselves. Devout and frequent Communion, widespread and articulated social service (which begins for the intelligent Churchman with missionary work), and systematic character development as the true basis of it all,—this is the three-fold object of all parochial life.

One earnest and able Parish Priest, years ago, used to keep a ledger account with every one of his two or three hundred communicants. He went straight from his Sacristy after every celebration to enter the attendance on this ledger. Whenever he met a careless or indifferent communicant, if it were only to exchange pleasantries on the street, he would try to draw the conversation to the Holy Communion, and he was usually able to say, in the kindest way, “Do you realize that it has been many weeks, or months, since your last Communion?” He generally found that the lapsing friend was much surprised at the statement, and was quite amenable to the gently spoken reminder. He was afterward Bishop Sattlyer of Washington.

Probably every Parish has its organized Corporate Communion, and since the Brotherhood of St. Andrew has adopted its fine plan of “three-fold endeavor” (Church attendance, Men’s Bible Classes, and Men’s Corporate Communion), this method of deepening the spiritual life of our Parishes has greatly increased in vogue.

Since the enforced confessional is illegal with us, and since the optional confessional is so rarely used, taking the Church as a whole, it is an excellent plan to send Holy Week or Advent “questionnaires”, at least to the young, asking four or five simple questions about their communicant life, their private prayers, their Bible reading, their progress in fighting their besetting sins, and the like. When answers fail to come, then pastoral calls are surely necessary. When the answers do come, then rejoinders, according to the data thus discovered, will always help. Good Friday evening is a wonderfully fitting hour for a public “questionnaire” of all the communicants, the Priest reading aloud some series of self-examination questions (he and the congregation kneeling), as a climax of a brief service of hymns, Scripture, exhortation and prayer.

The Diocesan Boards of Religious Education can help definitely by canvassing their Dioceses in the interest of family prayer. There is by no means enough devotion in some Parishes. “Pray without ceasing” is an exhortation that is largely forgotten in the hurry and clatter of modern life. The successful Parish will bend every effort towards deepening all kinds of personal devotion among its members. An increasing number of our Clergy are realizing their own need of the full service list outlined by the Prayer Book, with Daily Matins, Holy Eucharist and Evensong. All of which is encouraging. Religion is our personal duty towards God, and Parish life should be first and foremost religious.

It should be correlatively “manward” in Missions, Social Service and

in its own family life of fellowship. Parishioners should know each other. In our cities this is far too little realized. There is also much needless loneliness in our smaller centers.

The new life of missionary organization is gradually penetrating our Parishes. We had, quite recently, the largest proportion of congregations using the Duplex Envelope and “every member canvass” among the leading bodies of American Christians. This was stated to the writer by a prominent official in the Laymen’s Missionary Movement work, about a year ago.

Our Social Service Commissions are all well organized, on paper, and have a tremendous development before them. If any Parish finds but little support from its Diocesan Commission, its Rector can yet be a true leader, if he be so minded. One fine ideal is to have the entire social willingness of a Parish organized in committees, e. g., a committee on jail conditions, one on pool rooms, others on the “movies”, the life of the boys and of the girls within the Parish boundaries; one working with the “Anti-Saloon League”, or some other movement fighting alcohol; one on “labor conditions”, one to work with the “Red Cross”, one to see that “The Survey” is read as widely as possible, etc. All of this is a pressing duty, and people of varied preferences should be organized together in corresponding groups. The Bible Class should now and then devote a term or a year to some such series of sociological lessons as “The Gospel of the Kingdom”, and the like. There should be social service of both kinds, (a) the “ambulance” kind, and (b) the “preventive” and constructive kind. In every Diocese or large city there should be occasionally a few weeks of “Forum” on all social themes. These matters are usually neglected by Parish life, and as a result, “The stones are crying out”. There should be some definite parochial Parish attention given to spiritual healing, always as a part of “Social Service”.

When it comes to the foundation of it all, namely, the deepening of the Christian character of all the members of a Parish, as the years accumulate around their corporate life “in Christ”, this is, of course, such a personal task that nothing but the most careful and untiring pastoral attention of Parish Priest to individual souls can be of any real efficiency. Dr. Gott’s old rule, in “The Parish Priest of the Town”, is hard to surpass. He used to divide up his list of parishioners into groups, so that every family was carefully prayed for by himself, at least once every week, in his own private devotions. Many are doing this today, even in the large Parishes. Some Priests make it a rule, in these days of shipwrecked homes, to pray daily for all those whom they join together in Holy Matrimony.

The personal use of the anniversary system, upon which the Prayer Book is built, will be of great service, if systematically incorporated into a Priest’s or a Layman’s devotional life.

If this were systematically organized, even in a small group of communicants, it could easily establish daily public worship in such a Parish or Mission. If the birthdays of the children, and even of their parents, were to become days when attendance at a daily service, especially if it were the Holy Eucharist, would be invited by a postal card from the Priest, it would surely help. If on the sadder days of sorrow-laden anniversaries, or the joyous one of wedding days and of Baptism days, and the like, the unfailing letter, or even a

NEWS IN A NUTSHELL FROM

EAST, WEST, NORTH AND SOUTH

The Rev. Lucian Darison has accepted the Curacy of All Saints’ Church, Hoosac, N. Y.

The Rt. Rev. Dr. Herman Page conducted a Mission last week at North Yakima, Wash.

The Diocese of Albany was asked to give \$100,000 for the Church Pension Fund. To date, \$180,000 has been given.

The Rev. Henry E. Hubbard of Waterloo, N. Y., has received a call to the Rectorship of Trinity Church, Elmira, N. Y.

The Rev. Arthur H. Beaty of Lusk, S. D., has accepted a call to the Rectorship of the Church in Lead, the same Diocese.

The Rev. Albert C. Larned of Bar Harbor, Maine, began his duties at All Saints’ Cathedral, Albany, on Palm Sunday.

The Rev. Duncan Weeks, Chaplain of Shattuck Military School, Fairbault, Minn., has been called to St. James’ Church, Goshen, Ind.

The resignation of the Rev. Charles E. Freeman, Rector of Christ Church, Sioux Falls, S. D., is announced. He has accepted a call to St. Helena’s Chapel, in New Lenox, Mass.

An effort is on foot to secure funds to erect a Parish House at Wichita, Kan., by the members of St. John’s Parish, at a cost of \$25,000. The Rev. Percy T. Fenn announces that the Parish House will be built this year if the money is raised.

A group of women meeting in St. John’s Parish House, Ogdensburg, N. Y., under the leadership of Mrs. Frederic Remington, have made and forwarded to the hospitals abroad, 23,000 articles for Red Cross work since October 1, 1916.

The Rev. Frederic S. Eastman, Rector of Grace Church, Carthage, N. Y., has just concluded a very successful Mission in the Church of the Messiah, Rensselaer, N. Y., of which the Rev. A. J. Drew is Rector.

Rev. Jos. H. Harvey, who has been in charge of St. Augustine’s Mission, St. Louis, Mo., for the past three and a half years, has accepted a call to become Rector of St. Peter’s Church, Pittsburg, Kan., and expects to take up his new work on April 15th.

Mr. Carroll Riggs, who spent more than a year in France with the American Ambulance Corps, gave an interesting account of his war experiences before the Men’s Club of St. John’s Church, Tacoma, Wash., on Saturday evening, March 24th. Mr. Riggs witnessed some of the heaviest fighting at Verdun, and was decorated there for bravery with the Croix de Guerre.

postal, from the Parish Priest were to invite to the daily service, it would certainly win attention. Summaries of the growth in communicant attendance, in missionary giving, and study, and, above all, in intercession, if told in special sermons, or in Parish papers, will surely aid a congregation in this ceaseless effort to become “more worthy of the vocation wherewith we are called”. This seems to be the method which St. Paul follows in many of his Epistles, and these messages are surely not among those “which are hard to be understood”. There is no more varied, beckoning and wonderful enterprise open to human effort and legitimate ambition than to try to build up, under God, a “successful Parish”. Of one truth such endeavorers become absolutely convinced, namely, that without HIM “we can do nothing”.

JOHN HENRY HOPKINS.

The Rev. S. A. Chapman, Rector of St. James’ Church, Cleveland, Ohio, conducted a retreat last week for the Sisters and students of St. Catherine’s School and the women of Trinity Cathedral, Davenport, Ia.

Mr. Robert H. Gardiner, Gardiner, Me., requests that the names and addresses of members of the Church be sent to him, who recognize the need in the Church of fuller participation by women in its councils.

The Rev. Walter F. Tunks of Cleveland, Ohio, has accepted a call to the Rectorship of St. Paul’s Church, Muskegon, Mich. He succeeds the Rev. William Galpin, Rector for fifteen years, who found it necessary to retire on account of illness.

The Rev. John Johnson was advanced to the Priesthood on March 13, in Christ Church, Cossackie, N. Y., by the Bishop of Albany. Mr. Johnson, who was formerly Clerk of the Vestry of Christ Church, Morristown, N. Y., becomes Rector at Cossackie, where he has been Minister-in-Charge.

On every Sunday evening, at the Church of the Heavenly Rest, New York, “A Social Family Service” is being conducted by the Rector, the Rev. Herbert Shipman. Old and familiar hymns are sung, with vocal solos and selections by a violinist, and special addresses are given on civic topics.

Improvements to cost about \$150,000 are to be made upon the property of St. John’s Church, Wilmington, Delaware. It is expected that work on the Sunday School building and the Men’s Club building will be started in the near future. The improvements include several extensive changes in the church building, and a new Rectory.

The Rt. Rev. Dr. Fawcett, Bishop of Quincy, is the Chaplain of the Fifth Infantry Regiment, Illinois State Guards, which has been called into service. Bishop Fawcett announces that he has been notified to hold himself in readiness pending further orders. So far as possible, he will keep his Diocesan appointments, but asks his people to be patient, if he finds it necessary to postpone some of them.

St. James’ Church, Greenville, Mass., has unfurled the flag from the church tower, under the cross. A local Greenville paper says: “The able and consecrated Rector of St. James’ Church, the Rev. Philip Davidson, is also a truly consecrated American citizen, and believes and teaches that the love of God and of country, religion and patriotism go hand in hand, and work together side by side.”

The Pilgrimage of Prayer was observed in Christ Church, Macon, Ga., last week, conducted by the Rector, the Rev. Mr. Gibson. A local newspaper of Macon says that the Quiet Hour conducted by the Rector inaugurated the week of the Pilgrimage of Prayer in progress in the Episcopal Church in this country since last November. It is a project of the Woman’s Auxiliary to the Board of Missions. Unlike the ancient Pilgrimages of Prayer, the people went from place to place making intercessions. In this pilgrimage, the prayers arise from place after place; thus the wave of intercessions has been moving over the Church and has now reached the two Dioceses in the State of Georgia. A new flag was consecrated at the late morning service on Palm Sunday, and the Rector preached a sermon on patriotism and national ideals.

Archbishop Evodkin Merschersky of Los Angeles, Cal., who is at the head of the Russian Orthodox Church in this country, has pledged to President Wilson the loyalty of the Rus-

sians in the United States, and has offered to the government the First Female College in Brooklyn to be used as a hospital. The Archbishop said: “We are not only loyal, but will fight side by side with the great American people for liberty and humanity until the last drop of blood is shed.”

The twelfth annual session of the Albany Cathedral Summer School will be held from June 25 to June 29. The Rev. Francis J. Hall, D. D., will lecture on “The Problems of Unity”; the Hon. Morris Hillquit of New York City, on “Social Problems of the Time”; the Rev. Wm. E. Johnson, on “The Psychology of Worship”. Other lecturers are the Rev. Dickinson S. Miller, Ph. D., and the Rev. Charles Thayer Addison. Over sixty men attended last year. The Ven. Guy H. Purdy of Warrensburgh, N. Y., is the Secretary.

By the will of the late Judge William H. Wallace, \$20,000 is given to the Corning Foundation for Christian work in the Diocese of Albany, in trust for the Child’s Hospital. In addition, Bishop Nelson is made trustee of a fund of \$20,000, the income to be given for the “assistance of such poor persons, residents of Albany, whom he may deem worthy of charitable aid”. On the demise of the Bishop, \$10,000 of this Trust Fund is to be added to the amount already given to the Corning Foundation for the Child’s Hospital.

The Rev. James P. Franks, Rector of Grace Church, Salem, Mass., since 1870, passed out of this life on the afternoon of the fifth Sunday in Lent. In point of service, he was the oldest clergyman in the Diocese of Massachusetts. He was able to officiate at all of the services on the previous Sunday. On the following Monday he was taken ill of pneumonia, which caused his death. His wife died on Easter Sunday, 1891. He is survived by three daughters, the Misses Sarah, Margaret and Mary Franks. He was ordained Deacon in 1868, and spent that year as a Curate in St. Mark’s Parish in New York, going to Salem immediately after his ordination to the priesthood. Among his many friends were President Taft and the late President Grover Cleveland. President Taft was present on the occasion of the commemoration of the Rev. Mr. Franks’ 40th anniversary as Rector of Grace Church.

On Thursday evening, March 15, the Rt. Rev. Thomas J. Garland, D. D., Suffragan Bishop of Pennsylvania, at a service of the Italian Mission connected with and held in St. George’s Church, Philadelphia, Pa., confirmed one young man, and received seventeen men and three women into this Church, the men ranging from 20 to 60 years of age. The Bishop preached, and his sermon was interpreted by the Italian Missionary.

The men and women were very much in earnest, and the rite was impressive.

This makes a total of 75 men and women, mostly men, who have entered St. George’s Church within the last two years in this Mission.

There is a Sunday School in the Mission, numbering 65 Italian children, and they attend public school. There is also a Catechism Class numbering 45, meeting on a week day; a Girls’ Friendly Society, a Men’s Club, and classes in music. There are also classes for men in English, civics and Italian. The work is in charge of Mr. Silvio Biagini, formerly a public school teacher in Rome, and a very conscientious young man, a Lay Reader, who is preparing himself to enter the Divinity School.

All these persons have been brought up in the Roman Church, which has utterly neglected them. Hardly 10% of them go to their Church, living a Churchless and almost a heathen life, full of inherited superstitions, with no education.

(Continued on page 4.)

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE COLLECT

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

With a backward glance through the empty tomb to the empty cross we see for what Mother Church wants us to pray on this octave of Easter, which same prayer originally was the Collect for the second Celebration ordered for Easter Day in the English Prayer Book of 1549, and was put in its present place in 1661. This is the reason for reference to the "leaven" and the "rising again."

A "justified" man is a man who has "gotten right" with God, and such a man "puts away" all those things which may have the power to develop within him "malice and wickedness." The Sunday after Easter may catch us, as it has caught others who have honestly tried to keep Lent, on the rebound. Human nature, unless it is very well poised, often reacts after a great spiritual experience and there comes a tendency in us to "let down." Mother Church says "this is the moment to renew a service which on your part shall be especially free from slackness." "ALWAYS SERVE THEE in pureness of living." No let up in that! People who have been stirred by the Resurrection Message have to go through the prophet's experience. Under the great need which he saw he said, "Here am I, send me;" and then, almost immediately, he says, "Alas, I am a man of unclean lips." The coal from the Altar, however, made his lips pure. Your Easter Communion was the coal from the Altar to purify your will, and so help you keep doing "the one thing" of living pure and true. If Lent helped you at all it must have helped you "put away" harmful, hurtly, deadly things. It must have given you a sensation of that thrilling life which comes after one "dies unto sin." Lent enforced the lesson that the only way to make Jesus Christ's death helpful to you, was to stir your will so that you would get up on your own cross. No empty grave for you, if you shirk your cross, run away from your self-crucifixion! And your cross properly borne purifies; your cross patiently endured will reveal the truth to you.

This prayer then is a reminder that the joy and uplifting power of the Resurrection life is only for those who keep the print of the nails fresh in their own hands, and thus perpetually purify themselves even as their Saviour did when by His Cross and Passion He put away for humanity the leaven of malice and wickedness, and substituted in the Sacrament of His Own making the Unleavened Bread of Sincerity and Truth.

THE EPISTLE

Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.—I St. John v:1.

"Water and Blood!" Victory involves water and blood. It is a matter to be accomplished by means. It involves a sacramental process. "Not

by water only but by water and blood," which are the channels for the Spirit. Who is the man that is going to win any battles in this world? The man who sees God in the Ordinary, and believes that God can do things through the Ordinary. The man who believes in Humanity because he knows what God in Humanity can accomplish; and that by the Spirit which unifies and works through Water and Blood. Take Jesus out of the Water of Baptism and out of the Blood of the Eucharist and what is there left? Nothing to fire the love, nerve the arm, steady the pulse, reinforce the will. Put your faith in a sacramental life from the cradle to the grave and you will live every day a victorious life in your Church and your State. Victory is not a matter of arms or endurance or strategy; it is a matter of belief in a principle, an ideal which can be embodied in an individual, a community, a nation, a world. Lincoln put it well, "Right makes Might." And when people get this Truth into their lives "They have the Witness in themselves," and what they fight for must in the end prevail. We hope some day that these victories can be won by means other than force; at the present time it looks as though they must be won by deeds: by the water and blood of human means; but not by these only. No victory will ever be gained by people who put God outside or to one side, instead of recognizing that He has chosen to win His world through the great Sacramental idea of the Spirit which binds earth and heaven in one and so working from WITHIN keeps Him true, and does not make Him a liar.

THE GOSPEL

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—St. John xx:19.

Not "BEHIND closed doors" but "THROUGH closed doors." The same lesson in another way which you see in the Epistle and the Collect. You cannot SHUT GOD IN, you cannot SHUT GOD OUT, if you are to win a peace that shall be of any help. Easter teaches that we cannot shut Jesus Christ BEHIND a Sacrament, nor use a Sacrament just to indicate His nearness. He comes THROUGH the veils of Water and Bread and Wine. And He comes with the signs of pain and suffering and sorrow. Even the glorified body bears the evidence that one perfects himself only by struggle, toil, pain, suffering, death. Beware of a religion which shows you no cross; which uses no Sacraments. Such a religion can only wring its hands by a newly made grave, or utter pious platitudes than can never bring peace.

Again note that Jesus came through closed doors only to send His children out into the world with a message of peace. We cannot stay behind the closed doors, nor within the closed pews and be resurrected people. The grain of corn must lend itself to dissolution before a life can come into its best expression. "As my Father hath sent Me, so send I you." The Christian religion, the religion of the Resurrection, is a life which, to quote a vigorous expression from the far West, cannot "sit down and sit," but must "git up and git." But note that the messengers are called to a service which involves "pureness of living" and truth. Hence the comfort, which is assured in the knowledge that Jesus provided a means whereby when a messenger was stained and soiled and filthy by reason of weakness or wickedness he could come and be made clean again by the Word of Truth and the Sacramental touch of remission, or stimulated to further efforts for purity by the withholding of the cleansing

Word. What wonderful, beautiful, helpful, inspiring messages are wrapped up for you, dear reader, in this day's Gospel. May you find in it many messages for your soul. F. S. W.

"ON BEING ALONE IN CHURCH"

BY DEAN BELL OF FOND DU LAC

In the Rectory study a strong, well-built workman of about sixty, sat in one of the Old Parson's older chairs, leaning forward, with his head in his hands, his elbows on his knees.

"It's terribly hard, Doctor," he was saying, "feeling that at last our Tom was well fixed out in the mines. He's always been a kind of a worry, you know,—sort of wild. When he run away two years back, that seemed hard enough, though he was eighteen and full grown. We kept hearing from him every so often, and writing him when we could, and hoping he might settle down at something. Then here, a month back, we got his letter saying he was working, with good pay, out in Rockhill mine, and the woman and I felt as though everything was all right. And then this morning there comes this telegram saying he's dead. Nothing heroic about it at all. Just a fool accident. Doctor, I just had to come to you. I ain't much of a Churchgoer, but the boy was in your choir and he always liked you."

"Yes," said the Old Parson, quietly. He knew the utility of words in matters like this. The man was silent awhile. Then he looked squarely at the Clergyman.

"You're all right, Doctor," he said. "You don't say much, but I see you kind of understand. Still, somehow, excuse me for saying it, you don't quite know. Maybe nobody can know, what I feel like today. I wish to God there was someone. His mother and me, we help one another up, but even she don't feel the same as me. Of course her grief, I suppose, is bigger than mine, she being his mother." He seemed almost ready to break down. "Ain't there nobody that can really know how I feel and give me a lift?"

"There's God," said the Parson. The man again looked the Parson square in the face.

"God?" He almost laughed. "Excuse me again, Doctor, but I've tried God and I can't reach out to Him very well. You see He's so big and so great, and got such a lot on his hands to attend to, and anyway He's a great Spirit, and—well, I ain't. I'm a man, with a human heart that's nigh busted. I wish to heaven God was a man. Then I think I could get close to Him and He could help."

"God is as human as you are," said the Parson. "That's the truth on which all this Christian religion is built up. That's what it's all about. For our salvation,—that means for the helping of us human beings through just the soul-testing things that you are going through right now,—God came down from heaven and was made man."

"You mean Jesus," said the man. "But what helps that? He went back to heaven again. He's left the earth. He's just spirit like He was before He came."

"No, He isn't," said the Old Parson. "He's just as human as He ever was, and just as near to us folks. When He said He was going to be with us till the end of the world, He meant be with us as man as well as God."

"I wish I could feel that," said the man. "Somehow, if He was only somewhere, so that I had to go to Him, I have an idea He might seem closer. You know that little short fellow in the Bible?"

"Zacchaeus?" suggested the Parson. "That's him," agreed the man. "He climbed a tree to see the Lord. Lucky beggar. It's hard when God's everywhere and not somewhere."

The Old Parson was silent again for awhile. Then he said:

"People have always felt that. Really that's why folks have set apart special Church buildings, places to which they might go, to meet God. That's why folks have the Sacraments,—things to do to meet God."

After a moment, he continued: "Look here, old man. The Church is always open. It's open now. Try going over there. In the quiet, in His house, kneel down, fix your eyes on His Cross, and just tell Him what you've told me. Yes, and tell Him the things you can't tell me. Then keep quiet and let Him comfort you. You're right. Neither I nor any other man can give you the strength and the consolation that you ought to be having."

The man looked a bit incredulous, until the Old Parson's evident sincerity was borne in upon him. Then

COMMENTS ON THE NEW LECTIONARY

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

SECOND SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. after E's't'r	Ex. 20:1-24 II. Sam. 22:1-20 47:51	Gal. 3	Is. 32:1-18	John 20:19-end
M.	Ex. 23	Mark 5:21-end	Deut. 3:1-20	Eph. 1
Tu.	24	Luke 7:1-16	3:21; 4:4	2
W.	25	John 11:1-44	4:5-24	3
Th.	29:38; 30:16	5:19-30	4:25-40	Col. 1:1-20
F.	31:18; 32:20	6:22-50	5:1-22	2:6-17
S.	32:21; 33-end	Mark 12:18-37	5:23-end	3:1-17
2 S. after E's't'r	34:1-14 21-end Isa. 26:1-19	II. Cor. 2:14 3-end	Jer. 23:1-8	John 21

That portion of the Church year that falls between Easter and Pentecost has a very distinct meaning of its own, or, rather, has several distinct meanings, which should receive recognition in a Lectionary. The most obvious one, perhaps, is the overcoming of death, including prophecies thereof in the Old Testament. Another aspect is the occurrences of the great forty days, leading up to the Ascension and outpouring of the Spirit. Pentecost, rather than Easter, should be made the climax of the Church year. The Resurrection itself looks forward to the gift of the Spirit, through which alone the New Covenant is made effective, and the Kingdom of God, the reign of righteousness, peace and joy in the Holy Ghost, is begun on earth in the hearts of believers. Pentecost should be discounted. It is for this last reason that the New Lectionary, while employing selected passages from the book of Acts in the Easter Season, holds back the course reading of it until the Sunday after Ascension. Another great theme of the utmost importance is the relation of the Redemption, achieved through the Resurrection to the application of redemption to the believing individual through the power of the Spirit.

This is treated thoroughly, though in a symbolic way, in the book of Deuteronomy, which is accordingly assigned to this period. "Ye have been redeemed from Egypt, therefore

cerity was borne in upon him. Then he shook the Doctor's hand and went.

A half hour later the Old Parson looked up as his wife came in.

"What has happened to Henry Newell?" she queried. "I met him coming out of the Church. He looked very tired and yet he smiled as though he were happy."

"Two things have happened," said the Parson. "He has lost his son. Killed yesterday. And he has been with Jesus."

A few moments later he lifted his eyes from his book and spoke softly to himself: "It's open all the time. And life is mighty hard for most of us. I wish they all would try it."

WHY SHOULD I GO TO CHURCH?

BY DR. D. C. WHITE

First Reason

Perhaps you are asking yourself this question. And maybe you are asking it honestly, because you really wish to know, not as a way of evading the whole matter. There are three good reasons. Today let us look at one. First of all, there is the community reason. You live in this city. You wish your city to have the best life possible. You wish it to be a decent, law abiding place where you and your family may live in peace and quiet. Very well, the Christian Church is the greatest force in the world today working for decency and right living. You would not live in a place without a Church any more than you would live in a place without a school. Religion and education go hand in hand in making the right kind of a city to live in and to bring up your family in. You do not wish to profit by that in which you put no effort. Only parasites live on the efforts and work of other organisms. And no right thinking, decent man or woman has any desire to be a human parasite. If the Church makes a decent community, if it makes human life sweeter and happier, if it makes your own life more secure, if it curbs the forces of lawlessness and disorder, why shouldn't you do your share in maintaining it, in making it and its work more efficient, in encouraging your fellow members by your presence and participation?

You, too, are an example. One of the strangest things in human nature and one of the most powerful is the way in which men and women are taking pattern after other men and women.

press on to the promised land." This is the Old Testament prefigurement of the New Testament appeal, "If ye have been raised together with Christ, seek those things which are above". It is in accord with this spiritual principle that we have assigned for the Old Testament lesson Sunday morning, the giving of the Law at Sinai, and accompanied it with a New Testament selection which both explains the purpose of the Law and also, in harmony with the Collect for the day, shows that we are justified only through faith in Christ. The Sunday evening New Testament lesson is the story of two appearances of the Risen King, preceded by Isaiah's prophecy of the True King and His reign in righteousness through the promised Spirit. The week-day Old Testament lessons in the morning continue the Exodus story, and are paralleled by Gospel selections dealing with the resurrection of the dead. The New Testament week-day lessons do not continue the life of our Lord, but fill in with topical selections from the Epistles dealing with related themes of redemption and the gift of the Spirit. The Old Testament week-day evening lessons continue the course reading of Deuteronomy, begun last week, and for the reason already given, that the book belongs historically and topically to the period between Redemption and Salvation, Easter and Pentecost.

You don't know what person your example is affecting for good or evil. If the man or woman, the boy or girl who is looking up to you, who thinks of you as the man or woman he or she would like to be, sees you careless, indifferent about the higher life, sees that you rarely attend Church, sees that you are concerned only with your business and your pleasure, what will be the effect upon that other person? You can't say you're not responsible for your influence. You can't rid yourself of that responsibility as long as you live in the world. It is bound up with the fact that you are a human being, a member of human society. And the law of influence and example operates from the cradle to the grave. Where is yours tending? Is your town, is your family, are your friends and associates, are the people, perhaps unknown to you, who are, it may even be unconsciously, patterning themselves on you, are all these better for your Christian example? You are very keen to influence others in a business way, to enlist their sympathies and interest for some cause you have in mind, to bring them to your way of thinking in civic and political matters. And this is right. But how about influencing them to be better men and women, to be the men and women who shall make our city the city of better families, of better home life, the city to be desired to live in and to rear children in, to be the men and women our country needs, the men and women Almighty God willed them to be when He created them?

Men and women, consider this first reason why you should go to Church. Throw your influence and example on the right side.

INTERESTING MEETING OF THE CHATTANOOGA CLERICUS

The Clergy of Chattanooga met on Monday, March 19th, at 11 o'clock, at the Park Hotel, and the Rev. W. Loaring Clark, D. D., Rector of St. Paul's Church, read the introduction and second chapter of his new book on "Religion and War". After discussion of the paper, and having unanimously passed a resolution endorsing the action of Mr. Frank Hoyt Gailor, son of the Bishop, who recently enlisted in the French army, the Clergy adjourned to the dining room of the hotel to lunch together.

Those present were the Venerable W. S. Claiborne, Archdeacon of Seawane and East Tennessee; the Rev. Dr. W. Loaring Clark; the Rev. Wm. Robertson, M. A., Rector of Christ Church; the Rev. Mr. E. R. Jones, Rector of Grace Church; the Rev. Willis P. Gerhart, Rector of Thankful Memorial Church.

W. P. GERHART,
Secretary Clericus.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XVI "THE RESURRECTION OF THE BODY"

We say in the Creed, "I believe in the resurrection of the body." The teaching of the Church, following that of the New Testament, is that at the "Last Day" the dead shall be raised; those that have done well, with the same glorified body with which our Lord rose; those that have done evil, "to the resurrection of condemnation." Those who are alive at that time "shall be changed" into the resurrection body without passing through death. The resurrection is the clothing of the disembodied spirit with a material body, yet one in which the limitations of matter, as we know them now in this present body, will be absent.

BASED ON OUR LORD'S TEACHING

This doctrine of the Resurrection, which is very clear all through the New Testament, but especially in St. Paul's writings (I Thess. iv:13-18, and I Cor. xv:20 to end) is based upon our Lord's own words. St. Paul, in I Thess. iv:15, says: "This we say unto you by the word of the Lord"—i. e., this is not merely my opinion, but Christ's teaching. The Gospels give us only a small part of our Lord's teaching. Here St. Paul manifestly refers to words of Christ's which the Gospels do not contain, but which the Church of that day possessed.

OUR LORD'S RESURRECTION THE TYPE

As to what our Resurrection bodies shall be like we can know only from what the Apostles have told us of our Lord's appearances after Easter. "Christ the first fruits, afterwards they that are Christ's at His coming." The risen Lord has a material body, for He said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." So we, after the

Resurrection, will have a material body, a means of communication with the material universe, and yet, manifestly, bodies so different from those which we have now, that we can comprehend what they will be like only when that time comes. A body not needing food, incapable of sickness and death is totally different from the present body, composed of cells, whose whole process of life is a process of death and birth, death of old cells, and birth of new.

MODERN SCIENCE

Modern science, with its new conception of matter as the manifestation of force, rather than as substance upon which force acts from without, is a help in our understanding of the Resurrection body. Modern astronomy, with its revelation of the extent of the stellar universe, and of planetary systems now in process of creation, which will demand hundreds of millions of years for their completion and life process, hints very strongly that the material universe was not intended merely for the short period of human life upon this planet. So the Resurrection of the body comes as a revelation of God's plan that through the future, man is still to be in relation to the material universe. We are not to be disembodied spirits, but spirits in touch with creation in some way.

For the whole teaching of the Bible, Old Testament and New Testament alike, is that matter is not evil, not the source of sin. God made the heavens and the earth, and pronounced them good.

We may fairly assume that the doctrine of the General Resurrection is not a mere accommodation to man's infirmity, to help him believe in a conscious life of the soul after death, but a real revelation of man's continued relation to these worlds which God has made.

J. H. Y.

EVERY-DAY RELIGION

By DR. JAMES E. FREEMAN

ON BEING COURTEOUS

The lubricant that makes the wheels of the social and commercial machinery move without friction, is courtesy, the recognition of what we sometimes call, "the little amenities of life." We often hear the expression: "It costs nothing to be courteous," and this is true. Yet, how infrequently do we meet a person who is altogether courteous in all the contacts of life.

Recently we read of a so-called "Steel King," of whom it was said that he won his way to fame and prosperity through courtesy and kindness. There are some people who can say "no" to us and do it in such a way as to make us happy. There are others who say "yes" and seem to agree with us, and yet they ruffle up our spirits and hurt our pride.

Courtesy is the expression of our finer self, the recognition by us of the interests of others, the delicate appreciation on our part of human feelings and the discriminating acknowledgment of varying temperaments. To be courteous means to express in a splendid way our Christian conviction, for one of the commands of our religion is "be courteous," and again, "be ye kind, one to another." We have always liked that word; "He would not break the bruised reed, nor quench the smoking flax." To be courteous means to be thoughtful at all times of the feelings of others. We can hardly think of a courteous man being abrupt or ready to censure without due reflection. A courteous person is deferential in a proper sense, is not intrusive, is not self-conceited or arrogant. It would be well if in our schools we had a department given over to recognition and cultivation of this important quality, for, after all, it is a thing to be developed. Few of us are courteous by instinct. Only now and again we meet a man who is essentially chivalrous, or a woman who is essentially gracious and thoughtful about small matters.

There lived in this city for many years as one of its foremost millers, a man who was distinguished for this ennobling quality. The very atmos-

phere of his offices was surcharged with it, every officer and clerk came under its refreshing spell. Men called him a "courtly man." Why? Because his life expressed through its every word and act the thoughtful, chivalrous courtesy of a Christian gentleman. Part, and no small part, of his conspicuous success was due to his unflinching courtesy.

Courtesy extends to everything in life, even to the matter of letter writing. To fail to answer a note is an act of discourtesy, and even the phrasing of a note discloses, as possibly nothing else does, this quality in one's nature. To be courteous in a public conveyance means to recognize the priority of woman's claim to comfort and if more of us were courteous there would be fewer delicate women strap-hanging. Our youth are admonished that they must "hustle," but no "hustler" has time for acts of courtesy. He is too engrossed in "getting there." In no place does courtesy have a larger place than in the recognition of and reverence for old age. It does not cost much to rise when a woman enters the room, and yet all these things are the acts of a courteous man. We sometimes think there would be more Christians in the world if what we are pleading for were more widely recognized. (Courtesy of Minneapolis Tribune.)

An earnest and outspoken Priest, who has little patience with delinquency in the matter of Church attendance, was called upon to preach the funeral sermon of a parishioner whose devotion to religion had suffered a relapse. In announcing the funeral, the Priest said:

"I am requested to announce the funeral services of Dennis T. Murphy, which will be held in this Church Wednesday morning at nine o'clock. I am both sorry and willing to comply. Mister Murphy's family will be here, all his relatives will be here, his neighbors will be here. And incidentally Mister Murphy himself will be here—the first time in seven years!"

When St. Paul said to Timothy, "Let no man despise thee," he meant, "Be the sort of person that nobody can despise."

SOCIAL SERVICE AT JAMAICA, L. I.

SAMUEL W. DAY

The Social Service Department of THE WITNESS has recently made the statement that "in order to be of real value, the Department must have contributions from the leaders of the Church." Following that announcement there has come to us a request that we tell of our endeavors to benefit society by our social center work in the Community House of Grace Parish, Jamaica, New York City.

Back in the old days before local banking establishments began to head their stationery and date their check books with the official announcement that they are located in the world's largest city, in the times when children were taught to respect and obey their parents, and the father and mother were the heads of the household, and parental word was respected law, and the ten o'clock p. m. decision that retiring time had come caused lamps to be lighted and carried uncomplainingly "upstairs" by a happy juvenile procession,—things differed widely from conditions obtaining in the transformed Jamaica of A. D. 1917. In the "early to bed and early to rise" times we were a somewhat unsophisticated, yet happy, lot of country folk living comparatively simple lives in the quiet surroundings of a Long Island town about fifteen miles distant from the city of New York. A trip to the big city was then a great event that rarely entered into the average life; indeed many city improvements and advantages were conspicuously separated from home and business life, and a rural community worried over matters no more serious than mud-road streets that were poorly lighted at night time.

A few years have brought vast changes, but, as yet, those changes have not introduced many of the actual conditions or problems of a community that is properly urban; while we are now nearing 50,000 inhabitants and are (by express service of electric trains) only twenty minutes from Broadway, we still have escaped many of the big questions of wages, unemployment, trade unionism, labor disputes and kindred industrial conditions.

Jamaica, New York City, occupies a mid-position that is neither city nor country and which is not clearly defined by the names "suburban" or "super-rural." We are somewhat urban, somewhat rural, but still neither one nor the other; we are not sufficiently removed from the theatre-belt to rob the bright lights of their powers to attract the young set, and the proximity of the woods and fields (now made feasible to wage-earners' children by reason of five cent carfares, cheaper rents and installment-home-building hereabouts) draw many lately emancipated from apartment or tenement life.

We find ourselves placed in an immense community of city-country people whose ranks embrace almost every known phase of life save that of great wealth. There is a large element of people employed in office and banking pursuits, there are many engaged in educational work, not a few in the professional field, and a veritable army of salespersons, shop people and miscellaneous artisans. Our work for social uplift has in consequence framed itself into a campaign of recreation and education as well as amelioration of poverty and suffering with the aim of ultimate reconstruction of life amongst the less fortunate.

The geographical situation of Grace Parish is one well adapted to effectual work along these lines, for it occupies the most frequented section of the town; the Church is in the main thoroughfare and the Parish House is just around the corner from the principal shops and theatres.

Shortly after the coming of the present Rector, about seven years ago, the metamorphosis of Jamaica began to make itself evident. It was felt that the growing and changing community had great need for a building or house at the center of town which might serve as a basis or center for social activities of people within and without the Parish. A careful survey of the entire situation revealed three groups or classes to be benefited; the first class naturally suggested was a division comprising the various parochial guilds and societies, a second was readily found in the large section of unfortunate poor and sick living to the south of the city and a third was recognized in a great number of persons fond of lectures, good music and refined dancing, obliged to make the trip to Brooklyn or New York because no fitting place was available for the housing of these privileges in Jamaica.

The Parish in consequence decided to provide a house that might serve as a Social Center for these various groups; the Memorial House was accordingly erected and has been received and used gratefully by all Jamaicans.

THE HOUSE

The Memorial House is a large, three story, brick edifice, with fourth floor store rooms and apartment for caretaker. It is equipped with all modern improvements and maintained in such manner as to be termed "the pride of the community."

There are three general divisions to the building,—the first floor is generally speaking for work with men and boys, the third floor is for women and girls and the main floor contains the auditorium, Rector's office, executive rooms, guild rooms and kitchen which connects via dumb waiter with all four floors.

On the men's floor one finds a club and smoking room with pool and billiard tables; the room is open and in use almost every week night; since its completion it has become the home of a club which has grown to more than two hundred members. The men give frequent smokers and each month provide some live speaker who is an authority in various lines of social service. The club proves a reservoir from which to draw men leaders or workers needed in other departments of the House work.

Adjoining the club room are retiring and cloak rooms that communicate with a balcony leading into the gymnasium. The gymnasium extends the length of the House and in turn communicates with locker rooms, showers, etc., at the west end of the building.

The chief feature of the main floor is the auditorium or "King Room," which was finished in memory of the family of John Alsop King, an early parishioner prominent in State and Church affairs. This room is one of the largest in the town and with its ample floor space, well equipped stage, dressing rooms, etc., proves an ideal place for concerts, musicales, dramatic performances, dancing parties, lectures and general assemblies. The nearby kitchen with its complete culinary equipment makes the giving of dinners a comparatively easy undertaking.

A large corridor separates the King Room from the east division of this floor. There are situated the "Colonial Room" (Rector's room), the executive and secretarial rooms with files and office necessities, a lending library and society rooms which may be thrown into one large room through sliding and folding doors. These rooms are well fitted with serviceable and substantial furnishings.

The third floor contains various rooms for women's work and a good sized room (somewhat smaller than the King Room) which is very well adapted for smaller lectures, musical societies and instruction of smaller groups of mothers, children and young people.

All these open onto a large corridor which in turn communicates with the King Room balcony and the fourth floor quarters.

These details are given that one may form some idea as to the possibilities afforded by the building for various phases of social work, whether it be systematic instruction or pure recreation, and also to show how it will permit several groups of people to work in various portions of the house at one time in undisturbed manner.

THE SCOPE OF ACTIVITIES

The first class, i. e., the Parish guilds and societies have found the House an admirable rallying spot. The Sunday School in its new home has grown to huge proportions and has been placed on a high plane of efficiency. This is due in a large measure to the fact that the machinery of organizations and the various sorts of paraphernalia can work unhampered and without being upset every time of meeting. Order is a primary law.

The question of "Work Among the Boys" has received much attention in the development of the House. We have decided that it is not possible to put all lads into one groove or mould as was formerly done, and our directors of this work have used care to arrange groups according to instincts, tastes, talents, age and periodicity in development. These directors are all responsible to a General Board or Committee of Boys' Work. Under this head we care for the Boy Scout work, gymnasium and calisthenics, Young Men's Club, and a semi-religious work for quiet temperaments. These groups serve boys and young men of all denominations, and while acting under one government, care for many varying tastes and capabilities, through competent instructors in ath-

letics, scouting, signalling, first aid, etc.

"Work Among Girls" is also under able teachers of their own sex. The girls and young women receive all the advantages of gymnasium, camp-fire life, hiking, first aid, diet, kitchen, nursing, sewing, dancing, social usage, etc.

From these groups have grown kindred ones, which include both sexes, such as "The Young People's Dramatic Society," "The Euphonia Orchestra," "Grace Junior Club," a large organization embracing all Creeds and intended to teach young people the niceties of social etiquette through proper instructors, chaperons, etc.

We also have our parents' and mothers' organizations, where the aim is by lecture and contact, to help the parents produce better conditions in the home.

Our second group, i. e., the poor and sick, are cared for through a Co-operative Clothes Shop and Charitable Dispensary. This division is manned by workers from all religions, who keep in touch with similar charitable works in Manhattan and with the Associated Charities. The work is well organized and great care is taken that aid whether in money or kind be not dissipated recklessly, but that intelligent investigation of home conditions shall always accompany distribution of assistance. Deserving poor and poor desirous of learning how to help themselves are alone encouraged. This band of workers does splendid and constructive work amongst the large settlement of poor from the slums of Brooklyn and New York. Their efforts are seconded by "The Hospital League," which works out from the House along medical lines.

Under group three, we have served many of the Jamaicans in varying manners.

Small private clubs meet in certain rooms, benevolent organizations, short lecture courses, business method classes, classes in English, Spanish and French, classes in first aid to the injured, classes in workers' methods, dancing classes, and the Long Island Institute for the Training of Sunday School Teachers, all find a home with us.

Besides these there have been a large number of benefit plays, balls, bazaars, concerts, lectures, dinners, etc.

Mothers' Clubs of various schools, local hospital organizations, the Orphan Home Society, teachers' associations and librarians' societies have all used the House many times.

A very valuable course of lectures, concerts and musical treats given under the auspices of the Brooklyn Institute of Arts and Sciences has served many of the most thoughtful people of Jamaica in the House during the last three seasons.

Altogether the feeling is that the Memorial House has not only proven a convenient Social Centre but that it is steadily performing a distinct service to the community hereabouts.

THE HUGO MISSION FIELD

Rev. Joseph E. Ellis, Vicar

Hugo. The Bishop visited St. Michael's Mission Sunday evening, March 4th, and confirmed five persons, two of whom were from the Congregational communion. After the service he met the Committee and spoke in favor of the proposed Parish House which name he changed to "Community House," which conveys better the purpose of the building.

Cheyenne Wells. Monday, March 5th, he visited Cheyenne Wells, preached and confirmed five persons at the Methodist Church, kindly lent for the occasion. After the service he met the communicants and organized the Mission under the name "Gethsemane Mission." Since his visit a hall has been secured to hold the services, and a Guild has been organized which will set the hall in order, and a sweeter idea than all in starting things at this place, Mr. Theodore Spencer, a young man, one of the candidates for Confirmation, will make an altar from which he will receive his first Communion, Sunday after Easter.

Byers. Owing to a severe blizzard, the Bishop failed to get to the Ascension Mission, Byers, after coming within twelve miles of that place, and was obliged to spend the evening at Deer Trail, as no one could be found heroic enough to face the elements to drive him over. He will visit the Mission April 26th.

If you don't know from experience that it is more blessed to give than to receive, you had better try it.—Ex.

NEWS IN A NUTSHELL

(Continued from page 1)

The Rev. Francis B. Blodgett, B. D., professor in the General Theological Seminary, gave the addresses at the Three Hours' Service in St. John's Church, Ogdensburg, N. Y., on Good Friday. The Choir sang Gounod's "Redemption" Good Friday evening.

Daily papers announce that the Rt. Rev. Dr. Williams, Bishop of Marquette, has been advised by his physicians to give up much of the active work required of him, and that he will ask for the election of a Coadjutor at the forthcoming annual Convention, which will be held in May.

The Rev. James Sheerin, Rector of St. Matthew's Church, South Boston, has accepted an invitation to become Vicar of St. Thomas' Church, New York, and will enter upon his new duties next Sunday. The Rev. Ernest M. Stires, D. D., is Rector. Mr. Sheerin's special work will be in connection with St. Thomas' Chapel, where an effort will be made to reach the wage earners in the neighborhood of East 59th Street and East 60th Street. Mr. Sheerin will have an annual budget of about \$30,000 at his disposal, and every sort of institutional means at his command. It is said that the annual current expenses of St. Thomas' Church is about \$300,000. And it is reported that at the time of the San Francisco earthquake, St. Thomas' was about to begin the erection of their new million dollar edifice. The enterprise was postponed, in order that \$300,000 might be sent to the earthquake sufferers.

Mr. Morris Chase, A. M., who has charge of the Spanish department in the Gordon Institute of Barnsville, Ga., is a Lay Reader of the Church, and is doing a most excellent work in keeping open All Saints' Church, which had been closed for some time previous to his coming to Barnsville last October. The Church is free of debt. In Barnsville, a town of about 4,000 inhabitants, there are only three communicants. Among the boys and faculty of the Institute there are eleven more, so that during the school year there are fourteen persons who look to All Saints' for ministrations. The students of the Institute are allowed to attend any Church they may wish. Usually there are about 75 boys from the Institute, on an average, in attendance upon the services at All Saints' Church, as also a fair attendance of the townspeople. The Choir is composed of boys who, under Mr. Chase's leadership, are now able to chant very creditably the Canticles. A United States flag, which was recently presented to the Mission, is now being carried every Sunday in the procession.

NEWS NOTES FROM OREGON

Ash Wednesday was observed as a day of intercession at St. Paul's, Oregon City, beginning with a celebration of the Holy Eucharist at 7 a. m., and concluded at Evening Prayer, at which Corporate Intercessions, led by the Rector, took the place of a sermon.

Of the \$17,000 which is to be Oregon's share in starting the Church Pension Fund, \$16,000 has been raised and the remaining \$1,000 is fully expected. The Clergy pledge has reached \$1,400.

A well-equipped chapel has recently been erected by the Sisters of St. John Baptist on the campus of St. Helen's Hall, the Diocesan School for Girls, in Portland. The furnishings were given by various generous Church people of the Diocese. The chapel was dedicated on the afternoon of St. Matthias' Day by Bishop Sumner.

A Parish House has recently been added to the parochial plant at Grace Church, Astoria.

Bishop Sumner has been delivering a series of lectures on Sociology at St. Helen's Hall.

Marshfield Church people are planning the erection of a Church Hospital in their town.

The Sunday School at the Church of the Good Samaritan, Corvallis, Oregon, have a school yell, which brings in the names of all the Minor Prophets.

Bishop Sumner recently returned from his annual visitations in Southern Oregon. At one Mission, a boy of fourteen arrived, after a five-mile walk, too late to be confirmed on that occasion, but was taken to the next town on the Bishop's itinerary, and there received the coveted gift of the Holy Spirit.

The Rector of Preston Parish, Saltville, Southern Virginia, the Rev. Thomas F. Opie, is identified with a community-wide organization, of which he is Treasurer and Secretary, for raising funds for the starving children of Belgium. He has already sent off a check for \$100, and hopes that the sum may reach several times that amount, by reason of a systematic campaign now being launched. It comes from good authority that there are a million and a quarter children in Belgium who are facing death for want of food, unless America extends a helping hand. England and France have given millions for Belgian relief—\$12,000,000 a month, to be spe-

cific, and America has given in all only \$9,000,000. Is it a case of Lazarus and Dives? Why cannot the Church set on foot a nation-wide campaign to raise funds for this, the most worthy cause of a century? "I was hungry, and ye gave me to eat, naked, and ye clothed me."

The Rector has declined to consider a call to a Richmond, Va., Church, electing to remain in Preston Parish—a large Missionary Parish in Smyth and Washington Counties, embracing three organized congregations and three Missions. He is serving his third year in this Parish.

Rt. Rev. B. D. Tucker, Bishop Coadjutor of Southern Virginia, who has been in Florida for several weeks for the benefit of his health, is reported well again, and is making appointments for April and May in the Diocese. During his absence, Bishop Darst of East Carolina, has made several Episcopal visits in Virginia, where he was formerly a Priest.

Rev. D. L. Gwathmey of St. John's Church, Waynesboro, Va., has accepted a call to Wilmington, N. C., and takes up his new duties there this month.

A NOVEL MEETING AND A UNIQUE NAME

The Dean of the Northern Convocation of the Diocese of Easton had called a novel kind of a meeting to be held at Emmanuel Church, Chestertown, Maryland, recently. It was a meeting of the Vestrymen of the Convocation, which latter comprises the counties of Kent and Cecil. In these two counties there are ten fully organized Parishes, with their Rectors, nearly every one of them having a chapel in some neighboring town, where about as many services are held as there are in the Parish Churches. There are eighty Vestrymen in the territory. A good many of them appeared, and also some of the Clergy, who, however, by a tacit understanding, most cheerfully took a back seat. At 11 a. m., the Dean, the Rev. S. S. Hepburn, had a brief service. Judge Henry B. Constable of Elkton was elected Chairman, whereupon the Dean stated the fourfold purpose of the meeting: (1) To enable the Vestrymen to meet and know each other. (2) To give much needed information of the condition of the Church in the vicinity. (3) To devise ways and means for carrying on the work. (4) To quicken and deepen interest in Church matters. An admirable paper was read by Col. W. Hopper Gibson of Centerville on the "Parish and Vestry Systems", followed by Judge James A. Peace of Chestertown on "The Diocese—Its Past, Present and Future". A bountiful turkey dinner was served by the ladies of the Parish, after which the Rev. S. S. Hepburn spoke on "The Rural Church", followed by Mr. A. Hanson Stavelly of I. U. Parish on "The Best Means of Raising Money for Church Purposes", the last address being by Mr. Dudley G. Roe of Sudlersville on "How We May Quickened and Deepen Interest in Church Matters". The meeting, from beginning to end, was of such an extraordinarily useful and practical character that hopes were expressed that it may become an annual affair. (As a curiosity, it may be noted here, for the benefit of our readers not familiar with the eastern shore of Maryland, that the Parish mentioned as I. U. Parish has really no other name besides those two initials of the names of two early settlers, who had the church built at a point where their lands joined together. Even the Church has no other name than the one mentioned, namely, I. U. Parish Church. Its very youthful offspring, however, is Christ Church, at Betterton, a well known bay-side resort.)

MISSOURI NOTES

An experiment in a two weeks' Mission was tried at St. Paul's Church, St. Louis. The Missioner was the Rev. Irwin St. John Tucker, whose subject was "The Prayer Book—the Bible in Action". The first week, attendance was small, but the second week, the fruit of the sowing was seen. There is today about 100% increase due to the Mission.

The Rev. Mr. Tucker filled the Columbia Theatre daily last week. The personnel of the audience was interesting, as being not composed of the Church habitues, but of men and women who rarely take an interest in Church matters. They felt the social message this prophet brings. Many of these have grown in sympathy and understanding of the Church, and some of the Church laity have broadened their ideas of the Church. Among the audience were seen specimens of the hobo, the tramp and the bum.

The Diocese of Missouri's Social Service Commission is contemplating and working at a Convalescent Home for Women, to be established on a farm in the suburbs. Mr. Thos. Q. Dix, a prominent layman of the Diocese, is back of the movement. There is no adequate Convalescent Home, either municipal or private, save one maintained by the Jews of the city.

Dwight Bridge, the son of Hudson E. Bridge of St. Louis and Walpole, N. H., has given up a very promising career as an artist to enter the ministry. Mr. Bridge is a man of means and of ideas, and it is under the inspiration of Archdeacon Stuck princi-

pally that he has come to this decision.

St. Louis, besides contributing the Church Schools of Religious Instruction to the cause of education, has contributed the idea of utilizing the noonday speakers at the theatre to conduct Missions during the week at a Parish Church, or with a group of Parish Churches. Bishop Thomas is doing this double duty this week at Ascension Church and its neighbors.

Bishop DuMoulin visited the Church of Our Saviour, Akron, Ohio, on the evening of March 30th. The Rector of the Parish, the Rev. George P. Atwater, presented a class of 83 persons for Confirmation, 42 of whom were men and boys and 41 women and girls. This is one of the largest classes ever confirmed in the Diocese of Ohio.

A BUDGET OF NEWS FROM SAN JUAN, PORTO RICO

Work in St. John's School—A Child's Prayer by Bishop Graves

The Editor of the News Department is in receipt of an interesting letter from Miss Iva M. Woodruff, Principal of St. John's School, San Juan, Porto Rico, in which she informs us that Deaconess Crane will be added to the teaching staff of the School next year. "We have just had Bishop Lloyd and Dr. and Mrs. Harding with us for a brief survey of the work. Things are bound to happen after such visits, and we are full of hope for the future for our work, especially as Latin America is getting so much attention this year in Mission Study Classes. I received tonight a letter from a young girl in one Study Class in Philadelphia. She writes: 'I am writing to you because you are to be my companion.' My Juniors are getting ready for an ice cream and cake festival the second week after Easter, and are to have a parcel post delivery. They are getting things made for it as fast as possible—parcels worth 5, 10 and 25 cents. Porto Rico, through Mrs. Colmore, pledged \$50 towards the gift to St. Agnes' School Tokyo, and the Juniors are to raise money for their share. Today the school children of the city, the Porto Rico regiment, the firemen, members of the Y. M. C. A., Masons and other orders marched through the streets of San Juan to the parade grounds, where they took the oath of allegiance before the Governor to the United States. It was a great sight." Miss Woodruff gives the following account of the work of St. John's School:

St. John, or San Juan in Spanish, is the patron saint of the city of that name. For that and because the School is so closely related with St. John's Parish, Bishop Colmore gave the name to the Church School opened in September, 1915, for American children whose parents are in temporary or permanent residence here. There are approximately 500 Americans in San Juan. The public schools are excellent, but do not begin to accommodate the children of school age. There are, besides, convents and parochial schools of the Roman Church. However, there is such a mixture of races and influences that the "Bishop's School" offered a haven of refuge for the children whose parents wished them to be protected. The School follows the course of the Public Schools through the eighth grade. This year there have been enrolled nearly 80 children, but owing to the frequent changes among Americans, several children have been withdrawn. Since Christmas, the enrollment has been 67. At present a serious epidemic of measles is raging, which so frightened parents that many children are out through fear. Many sudden deaths from black measles have occurred, especially among the poor and neglected ones—where all of our plagues break out. It is a charming sight to see our bright-faced American and Porto Rican children (now American also) assembled each morning for the opening service. The Bishop himself conducts it when at home. In his absence, the Rector of St. John's or the Principal takes it. Our Church hymns are so familiar and loved by the children that now they know them by heart and by number, and select themselves before assembling. A hymn and the Creed are followed by the Lord's Prayer, a school prayer, and the following, written by Bishop Graves, which we say in unison. It is given here that other children may also learn it and use it as our children do. There is also an evening prayer, if any one should want it, also. These are the words of the morning prayer:

We thank Thee, Lord, for sleep and rest,

For all the things that we love best; Now guide us through another day, And bless our work and bless our play.

Lord, make us strong for noble ends, Protect and bless our loving friends. Of all mankind good Christians make; All this we ask for Jesus' sake. Amen.

A flag salute follows the service. The children are doing splendid work, and the spirit of the School is most happy. A Kindergarten is with us this year, who is an inspiration to us all. She is a "story lady", and holds the children entranced whenever they can claim her attention. In the yard, the children talk Spanish as much as English, and it is much easier to

speak when they are excited. A Spanish teacher is giving instruction every morning through all the grades. It would be interesting to a child of the States to see a group of children listening to a story in English, then hear some child repeat it in Spanish, as is sometimes done for those who do not follow the English. Our Junior Auxiliary, in charge of the Principal of the School, is composed of girls in the upper class of St. John's Sunday School and seven girls from the Day School, whose parents are glad to have them belong. They belong to Presbyterian and Methodist families. They are just as faithful as our own girls. One already declares she is going to be a missionary. As she was born in the Hawaiian Islands, she knows something about them besides what she hears in the Mission stories. The class of older boys in the Sunday School is composed of five boys from the Day School and three others. Of these, six are in the Choir. The Principal of St. John's School is their teacher, and is also in the Choir. There remains to be formed an organization for the boys. They want it very much, but there is no one to take the responsibility. The children are trying to sell a hundred copies of The Spirit of Missions and secure subscriptions. They are doing splendidly so far, and the mite boxes are filling. St. John's School and St. John's Sunday School are both bearing witness to the faith that our Church teaches, and it is sincerely hoped that these boys and girls will grow up to be leaders themselves in the way to righteousness and truth, looking back gratefully to the influences now thrown about them.

On Saturday afternoon, April 7th, Bishop Garland will lay the cornerstone of the new Parish House of the Church of the Epiphany, Carpenter Lane and Lincoln Drive, Germantown, Pa.

The new building, connecting with the church proper, will be 50 by 100 feet, built of gray stone from Germantown quarries.

The plan calls for a main assembly room which will seat 300, with a wing at either end, in each of which there will be three rooms for Guilds or classes. The interior will be finished in fumed white oak.

In the basement there will be a large kitchen, with full gas equipment, a supper room, quarters for the Boy Scout Troop which is connected with the Parish. Also a vacuum vapor heating plant for Church and Parish House.

Mr. Spencer Roberts of Philadelphia is the architect, and Mr. Wm. J. Gruelher of Germantown, the builder. The building will cost \$25,000.

The Scadding House Reading Room, Portland, Ore., which has been open during the Winter, has been closed for the season, because the coming of Spring will take the men who frequent the Reading Room out of town until next Winter. This is in keeping with the decision of the Social Service League, which maintains Scadding House, made last Fall, and referred to in the columns of THE WITNESS. Scadding House furnishes to men the only place where they can find the liberty of a private club without cost or condition other than being orderly in behavior. The room has been open from two in the afternoon until ten in the evening, and was frequented by men who sleep when they have the price in cheerless lodging houses of the North End of Portland, and work at odd jobs during the Winter months. The record of attendance shows an average of 702 for afternoons and of 580 for evenings during January, and 1,136 during February, and of 1,263 and 1,075 during March, which figures show that there are many men who appreciate a place where they can read and write, talk and sing, play games and smoke,—that is to say, where they can be human beings without having to listen to some religious or social panacea, or be investigated by some sociological student as a condition for admission to its privileges. It is the intention to reopen the Reading Room and as much more of Scadding House as may be needed the first of next November. It is expected that wise and liberal citizens will assist the League.

COLORADO NOTES

The Rev. Fred Ingley of St. Matthew's Church, Kenosha, Wis., has accepted a call to St. Mark's Church, Dunn, in succession to the Rev. J. H. Houghton, whose resignation takes effect at Easter. Dr. Houghton has done a wonderful work at St. Mark's among the children in Dunn, the attendance at the Sunday School numbering 366 at the last session, and his genial tenderness has made its influence felt in the lives of thousands of the children during his long Rectorate.

All classes in English in the Greeley High School were recently given a written test on Bible characters from both the Old and New Testament. After the test, the instructor in English sent word to the Rector, the Rev. B. W. Bonell, that the pupils attending Trinity Sunday School stood best in the test. Three pupils answered every question, and one had every answer correct. There are twenty-three Sunday Schools in Greeley.

An electric blower has been in-

stalled. The organ was installed in December, and used for the first time at Christmas, but has been blown by hand.

St. Alban's Mission, Windsor, is looking forward to completing the church this Summer. Nearly half the amount needed is now in the bank, and the Easter sale is expected to make up the amount needed to begin building.

The fourteenth Local Assembly of the "Daughters of the King" in the Diocese of Colorado was held in the Guild Hall of St. Peter's Parish on the evening of Friday, February 16th.

After the usual business, Rev. Mr. Watts, the new Rector of St. Peter's, was introduced. "The Church's One Foundation" was sung, the Creed and the Lord's Prayer recited, and an earnest talk followed.

Mr. Watts chose the Daughters' own hymn, 536, as his subject. He called it "A beautiful Christian prayer", and drew attention to the wonderful way in which it is built up by steps. Beginning with the first step in the Christian life, "Lord, speak to me", each step goes a little further—"lead me", "feed me", "teach me", etc., until the great climax of service is reached, "Use me, Lord, use even me".

He described the Daughters' work as quiet, patient, persistent, faithful, loving, and most acceptable to the Master—a work of higher consecration, privilege and responsibility.

The hymn was sung as a fitting close, followed by the benediction.

There was placed on the Altar at St. Paul's Church, Buffalo, N. Y., \$30-\$16.95 as a thank offering on the occasion of the centennial commemoration of the Parish. The Rector, the Rev. Dr. Charles A. Jessup, had asked for \$25,000.

The Rev. Dr. H. B. Hitchings of Mishawaka, Ind., retired, contributed \$5,000 towards the Church Pension Fund, in memory of the late Dean Grosvenor. The Dean, when a boy, was a chorister in Trinity Church, New York, in which Dr. Hitchings was then a Curate. A nephew of Dr. Hitchings, Mr. J. Alvin Scott, pledged \$1,000 towards the Fund.

Mr. and Mrs. W. B. Bogert of Evanston, Ill., have removed to their newly purchased estate near Charlottesville, West Virginia. They had been residents of Evanston for over twenty-five years, and active members of St. Mark's Parish. Mr. Bogert was a member of the Vestry.

A Preaching Mission, which promises much for the future to St. Alban's Church, McCook, Neb., was conducted by Dean W. C. Shaw of Alliance, that State, the latter part of February.

The Rev. Joseph J. Cornish has entered upon his new field of labor in Christ Church, Valdosta, Georgia.

The Home for Friendless Boys, in the Diocese of Newark, N. J., projected by the Board of Social Service, will soon be a reality, according to the Newark Churchman. The Bonny Brae farm of over a hundred acres, with a large and commodious house, on the Livingston Road, near Hanover, has been leased from May 1st for five years. Pledges of support for the first year, aggregating \$2,500 have been received, and a Board of Managers constituted. Among those who will be members of this Board are the Hon. Harry V. Osborne, the Hon. Everett Colby, Mrs. Sidney Colgate, Mr. A. B. Leach, Mr. Farley Osgood, Mr. Robert L. Fleming, and the Rev. Messrs. Mori, Hutchison, Thompson, Elmendorf.

Augustus St. Gaudens wrought the Christ who stands behind Phillips Brooks by the side of Trinity Church, in Boston; yes, and the Chancel of old St. Thomas', in New York; but his father, shoemaker immigrant from France, with an Irish wife, once asked his American friend, Armstrong, for a good account of the life of Moses. Armstrong promptly lent him a Bible. Old St. Gaudens returned the book that night with, "I've never read this before. It's the most remarkable thing I've ever seen"—Christian Work.

Bishop Thomas, in his vast Missionary Jurisdiction of Wyoming, is required to do a great deal of pastoral work in out-of-the-way places, where the Church is not established. On a certain occasion he visited a town with the purpose of finding unattached Church people. He walked into a store and inquired of the proprietor, "Are you an Episcopalian?" The proprietor replied, "No, sir, but I have a sister-in-law down East who is". The Bishop said: "It is my purpose to hold a service in your town tomorrow. Will you, on the strength of your sister-in-law's relationship to the Episcopal Church, come to the service?" "Yes," replied the man, "possibly I will." The Bishop personally invited over two hundred persons to the service. Fifteen were present. As a result of his visitations to this place, he was enabled later to put a missionary in charge of the work, a young clergyman, who met with remarkable success, building up a strong Parish, the only Church in the community, and ministering to the people for miles around.

The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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Editorial

After Easter, what? The Great Forty Days. So many Christian people begin their Christian year with Christmas and end it with Easter; whereas the Christian year lasts the whole year through. Half the year devoted to our Lord's life, and half of it to His teaching.

And our Lord's life on earth did not end with Easter, but with His Ascension, and with the fulfillment of His promise, that His Apostles should be endued with power from on high. For isn't that just what Christians sadly need, to be endued with power from on high?

So much of the Christian life consists merely in remembering about Christ's birth and death and resurrection,—a sort of aesthetic reverence for these facts in history; but an unwillingness that Christ's life should really possess them.

Now the Great Forty Days was the period in which Christ taught the few who were faithful, the things pertaining to the Kingdom of God and Pentecost was the period in which they were endued with power from on high.

That is, this period after Easter is the very period in which the truths which Christ's life illustrate can be driven home and made a part of the sincerity and truth in which our lives may be spent.

The numbers which followed Christ are very significant. Crowds followed Him during the period in which He preached sermons on how to live and performed miracles which made this earthly life brighter and happier. Then came the time in which He taught them deeper mysteries. How, if they wished to live the life of Christ, it could and must be appropriated.

They were not only to listen to His teaching; they were to be baptized into His incarnate life, to be members of His flesh and of His bones, St. Paul puts it.

Christ's teaching would enlighten them, but His Sacraments would enliven them.

They were to feed upon His Body and His Blood so that He would continually dwell in them, and they in Him.

When they heard that, many went back and walked no more with Him. His popularity waned. Comparatively few had the faith to believe in Christ's power to do this, and had the willingness to make the complete self-surrender that Christ's indwelling involved.

He came, however, not merely to inform intellects, not merely to patch up our bodies, but also to inhabit us. "And the word was made flesh, and tabernacled in us."

After Easter, our Lord appeared only to the faithful. He does yet. Those Great Forty Days in which Christ appeared to those who had chosen Him, must have been wonderful days, for He taught them the things pertaining to His Kingdom, while He was in the Kingly nature of His Resurrection. And then He left them, but not comfortless, for He sent the Holy Ghost, the Comforter, to dwell in them. And that was why He lived and died for them, in order that the Holy Ghost, the Lord and the Giver of Life, might give them the same life which He had lived among them, the life of His Resurrection.

Now that is what the Christian year is for, that you may receive His teaching and imbibe His life. In reality there is no part more important than the rest, for we need it all,—every parable and every grace, for it is so easy to be of the earth, earthly; and so hard to lift up our hearts.

"If ye then be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God."

THE STORY OF THE CHRISTIAN CHURCH

THE CHURCH UNDER CONSTANTINE

By the Edict of Milan (311 A. D.) the Christian Church became a legal religion in the Roman Empire.

But now a new danger arose. Instead of being persecuted by the Imperial Court, the Church underwent a far graver danger. Instead of persecution the Church suffered the far more insidious danger of Imperial favor. In religion Constantine was the most dangerous of all patrons. A pagan who tried to direct the policy of a Christian Church, and bringing into the Church, with the Imperial favor, a mass of people who sought not the grace of God but the loaves and fishes.

Outwardly the sun seemed to burst forth in genial light and heat after the dark clouds of persecution. The Imperial edict ordered the restoration to the Church of the buildings that had been sequestered or destroyed; he exempted the Clergy from taxation; he ordered Sunday to be observed as a day of rest, except for the needs of agricultural pursuits, and he made close friends of ecclesiastics. It seemed fair weather and plain sailing for the storm-tossed ark.

But there were other sides to the story. Constantine's family life was a bloody tragedy and indicated a jealous and vindictive nature. His Court was Oriental in its methods and his exactions for display in the city on the Bosphorus were increasingly heavy.

ECCLESIASTICAL POLITICS

Constantine, by his patronage of Christianity, incurred the secret enmity of the pagan world which had its center politically in the Senate at Rome and intellectually in the schools at Athens. So it was most important that he should keep the Church united, but there were serious conflicts within the Church itself.

The Donatists had long been a discordant element in North Africa. In 318 he held a council at Arles in Gaul, which is especially memorable for the presence of three Bishops from Britain, showing the presence of an organized Church in the British Isles at this early date. But he was unable to heal the schism, which smouldered on for three hundred years, until the lamp of the Church in North Africa was extinguished, and the rule of Moslem succeeded it.

The Schismatics were more set on having their own way than they were in preserving the faith and unity of the Church. But a far more serious conflict arose in Egypt. The rank soil of Africa seemed to grow heresy and schism.

ARIANISM

There was in the city of Alexandria a popular preacher named Arius. He was able, vain, egotistical—just the proper mixture for a heretic. He began to explain the doctrine of the Trinity. Up to this time the Church had loved Jesus as the Son of God and worshiped Him as such, without any clear definition of the fact. But Arius set forth the statement that Christ was a creature. "There was (a time) when the Son of God was not."

Just as the son is subsequent in time to the father, so Christ is subsequent in time to God the Father. Of course, the introduction of the element of time in the definition of the Godhead was puerile. For if God is eternal, His Son would have all the properties of the Father. Alexander, the Bishop of Alexandria, protested that to worship a creature would be idolatry, and unless the second person of the Trinity was very God, He could not be properly worshiped.

But Arius did not heed the admonition of his Bishop and so he was deposed from his office. Of course the affair created an uproar and Constantine, ever jealous of the unity of his Christian subjects, inquired how the matter could best be settled. He was informed that the Christians settled such matters in synods or council. It did not occur to his advisers at this time to refer the matter to a supreme head of the Church at Rome. This idea came much later when the Church had imbibed the imperial idea from its association with the imperial government.

At this time the Church was still a constitutional organization and settled vexed questions in synods or assemblies. So Constantine summoned a General Council of the Church at Nicaea and placed the Imperial Post-roads at the service of Christian Bishops throughout the Roman world.

He bade the Church hold its council at Nicaea in the summer palace of the Emperor, and thither posted some three hundred Bishops from various parts of Christendom to set forth the ancient faith against innovation.

Thus was assembled the first great assembly of the Christian Church since the Council of Jerusalem, mentioned in Acts xv, showing that the Church had not yet been imperialized, but that the ancient customs still prevailed.

SOCIAL SERVICE NOTES

"No social worker is well read," says Mrs. Kelley of the National Consumers' League, "who is not familiar with the publications of the National Children's Bureau." Write to your Congressman for these publications and add a protest against the niggardly treatment Congress gives to this important Bureau.

A women's division in the Department of Labor in Washington is the next logical development to follow on the establishment of the Children's Bureau.

Every social worker should give all encouragement to home economics, the education of men and women in the management of the home. If an army travels on its stomach, how much more does the nation! "Left to herself the mother of underfed children," says The Survey, "will buy a supply of meat out of all due proportion, or else she will adopt a diet of starch and tea. She knows nothing of the relationship between orange juice and hard little bones in her growing children. But the dietitian's business is to show her that the things she thinks she can't afford to buy are the things she can't afford not to buy." The Parish can do much toward establishing a visiting nurse or dietitian as a public function.

SOCIAL WELFARE IN INDUSTRY

The day when the employee works out his salvation alone is passed. The progressive employer of labor now assumes the burden of the responsibility. Not only does he provide every encouragement and facility, from the standpoint of business success, but he

enters into the very life of the employee and assists him to a realization of his remotest ambitions.

It will pay any well-meaning employer of labor to ply himself with a few questions like these: Am I making a scientific study of wage and salary standards, especially with regard to the equity of compensation? Are scheduled advances based on service made in my organization? Am I encouraging private savings? Have I considered the applicability of the profit-sharing plan in my organization? Do I safeguard the health of the employee (a) by making annual physical examinations, (b) by providing hospital or sanitarium care for the sick, (c) by providing visiting nurses whose influence extends into the home, (d) by instituting daily rest period and annual supervised vacations? Do I conduct night classes, provide libraries, educational lectures and moving pictures? What social advantages do I offer? Do I hold noon-hour dances; holiday celebrations and annual picnics for employees? Have I a permanent social center in my plant? Industrial welfare work must be based upon service—it must be sincere to be successful. The philanthropical nature of the work must be kept well in the background. There must never be any intimation that the employee is receiving more than he is by right entitled to.—Social Service Review.

ST. MONICA'S HOME, DES MOINES

The Iowa Churchman prints the following appreciation of St. Monica's Home, Des Moines, Ia., by one of the girls living under its protection. St. Monica's is an institution for social welfare in Des Moines:

"I know I speak for all the girls when I say that words cannot be found to express our appreciation of

the training that we are getting in dear St. Monica's.

"Training not only in the most valuable arts of housework, including a knowledge of garden and farm, but also in our school work which is based upon more than plain facts.

"Better still and higher yet, is the religious side of our training. We have completed the Life of Christ under 'Deaconess Roberts,' who has given us not merely an outline but a complete study of His life. We are now studying the Life of St. Paul.

"In our Confirmation Class we are studying the Prayer Book and in this also 'Deaconess Roberts' is trying to give us a more vivid light on the Church and its teachings. Just at present we are having some Church history.

"Special instruction has been gladly rendered by 'Mother' or 'Deaconess Wurts,' on 'The Manhood of the Master.' First His joy and second His magnanimity. During part of the summer we had Bible Outline with 'Mother' and the New Testament Outline has proved very helpful in our study of St. Paul.

"Mention should also be made of the services the doctors are rendering us here. We can never do enough to repay all they have done. Particularly do we appreciate Dr. Harbach's words—expressing the sentiments of all those whose medical skill and personal interest have encouraged and strengthened us—I remember the girls and have their welfare at heart, but I seldom remember what was the matter with them. I know that what prescriptions and pills could not do, fresh air and exercise are doing out at St. Monica's."

"We are grateful to Drs. Holloway, Schenk, Harbach, Steindler, Sanders and Royal for medical and surgical aid; Drs. Markle, Cornell, Entrikin and Matheson for dentistry; Dr. Howland for the good care of our eyes.

"We never can thank those who have given gifts either in the financial line or in donations or in special gifts such as the piano player, the trees which the nursery gave to help make our home beautiful and attractive, and the light in our dining room, given by a friend of the Home, in Philadelphia.

"These are just a few of the things which have been given. And as we older girls ascend higher in our Christian life we are led to a deeper appreciation of the Home and its friends.

"MARY."

The Rev. James G. Widdifield, Rector of St. John's Church, Midland, Mich., has accepted a call to St. Peter's Church, Tecumseh, and St. John's Church, Clinton, Mich.

The Rev. Edwin J. Van Ettin, Rector of Christ Church, New York City, is reported as having expressed the opinion in a sermon that "It would be startling if real names should be placed over church doors, instead of the usual fancy ones". He suggested as appropriate names for some Parish Churches, "The Chapel of the Beloved Money Maker", "Chapel of the Divine Stupor", and "Tablet to the Soup Kitchen". Those who give money to costly memorials, and neglect to help make the Churches alive, do not meet the approval of Mr. Van Ettin, and he is also against the "Everybody-go-to-Church" propaganda.

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THE PARISH

Edited by JAMES WISE

A Christian Making Institution
RECTOR VESTRY

How a Parish Makes Christians Through Its Organized Activities

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School
University

WORSHIP

The Choir

SOCIAL SERVICE

CHURCH EXTENSION

Apropos of our remarks regarding congregational singing, in last week's WITNESS, we are happy in having our ideas on that subject reinforced from two sources as wide apart as eastern and western civilization. The first is a criticism by a Chinese student visiting an American Church congregation. The incident is gleaned from "The Living Church."

AS OTHERS SEE US

A former student at 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 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 overloaded with sins or carried away with the melodious music of the choir, never open mouths, although all hold hymnals in hands."

The other is an illustration from a delightfully frank book entitled, "Letters to Laymen," written by Bishop Anderson of Chicago. What a fine thing it would be if every Layman who reads this would invest 75 cents with the Young Churchman Company of Milwaukee, Wis., and get this book. It is full of meat. The Bishop says some fine things to choirmasters about the Te Deum in Morning Prayer that most Laymen as well as Clergy would appreciate. He then quotes one of Dr. Clinton Locke's inimitable sayings:

THE VICE PRESIDENT VS. GOD

"The choirmaster had exhorted the choir boys to do their very best because the Vice President of the United States was to be in the Church that morning. 'Yes,' supplemented Dr. Locke, 'yes, boys, and GOD is going to be in Church. He is here every Sunday.'"

AN INITIATION SERVICE

Why would it not be a good thing to make more general throughout the Church the custom some Parishes follow of having a new choir member reverently and solemnly instituted into his office? The choir member is certainly one of the lesser orders of the Ministry of the Church and presumably performs a distinctly spiritual function in worship. It surely would tend to emphasize in the mind of the singer the sacredness of his calling if, in some public service, he was set apart by prayer and exhortation for the performance of his duties. This particularly applies to boys as they become choir members, when impressions are more easily made.

ANNUAL CHOIR SERMON

We Clergy would do well to devote at least one sermon a year to Church music and the choir, putting definitely before the singers in the presence of the congregation the ideals they should strive to attain as leaders in the worship of the Church.

CORPORATE COMMUNIONS

We hope to dwell on this phase of Parish life more fully at another time as it applies to all departments of Parish activity, but let us emphasize it here in connection with the choir. Our feeling is that an early Celebration a certain number of times every year should be set apart for the Corporate Communion of the choir, when they are freed entirely from the responsibility of carrying the musical part of the service. They come together for the special purpose of seeking God's blessing on their work as they consecrate themselves afresh to this special service of music.

HYMNS FOR CHILDREN

Another feature in our Church worship in many Parishes is the pathetic lack of attention given by Rectors and choirmasters to music in the

Church service suitable to children. Children love to sing and when we are fortunate enough to have them in our congregations as worshipers how seldom do we grant them the opportunity by giving them a part in the music that they can appreciate. The Church is waiting today for someone to collect the words and music that rightly belongs to child life in Church worship and get them incorporated into our hymnal.

MUSIC FOR THE PEWS

We are, happy in the knowledge that the General Convention Commission on the New Hymnal is planning to publish a hymn book with musical settings at such a price that it will enable the Parish to put them in the pews for congregational use. Let us get rid of our dumb and half asleep worshipers by starting a crusade of hymn singing in our Parishes that will show the world we mean business and send us forth from the House of God each Sunday thrilling with the atmosphere we have helped to create by singing with all our hearts and voices unto the Lord.

"I will sing unto the Lord as long as I live; I will praise my God while I have my being."

"O praise the Lord, laud ye the name of the Lord: praise it, O ye servants of the Lord."

"Ye that stand in the house of the Lord: in the courts of the house of our God."

"O praise the Lord, for the Lord is gracious: O sing praises unto His name for it is lovely."

We are quite sure the Psalmist intended this invitation not only for the Levitical choir members but for the whole congregation.

THE BOY CHOIR

The day has past when we need to produce any argument for a boy choir where it can be had and it can be obtained in most places where one is willing to work and be patient. The music perhaps may be open to professional criticism, but as a missionary agency in the work of making Christians the opportunities in a choir of boys are only limited by the number of them.

One speaks in no uncertain tones here, for our first experience with the Episcopal Church was in a boy choir and many a merry dance we led our dear choirmaster in those days now well behind us. It was the entering wedge that finally brought us out of another religious body into communion with the Church. Hundreds of boys have had similar experience. We simply bring in the subject to present a word again from Bishop Anderson to the choirmaster or Rector who handles the boys:

"Your best work, my dear choirmasters, your best work or your worst work is of the nature of a by-product. Your best work or your worst work as choirmasters will not be found in the realm of music, but in the influence which you exert over the boys of the choir. You may produce fine singing; you may scrupulously recognize the Rector's responsibility and authority; you may be a good disciplinarian; you may do and be all this, and at the same time have a choir to which it is a misfortune for a boy to belong. What influence is the choir having in the formation of a boy's character? That question transcends all other questions in importance. Remember that the choir exists for the worship of God. We cannot divorce the excellence of the music from the worship which it meant to enrich. We cannot divorce chorister and character. What impression is choir work producing on the boy's character (for I am thinking chiefly of the boys)? Is it making him reverent and respectful? Are the practices conducted with order and dignity? Do you keep good control over yourselves? Are you setting a good example in every-day life? Is the choir work begetting a love for the Church and a reverence for the things of God? Is the boy learning through membership in the choir to hold religion and worship in esteem; or is there some kind of familiarity with holy things that breeds contempt? When your choir boy becomes a man, will he look back to his choir days, where the things of religion found a permanent lodgment in his soul? The boy does not separate the man from the office. Bad habits on the part of an otherwise good choirmaster—intemperance, irreverence, uncontrolled temper, the use of bad language and such like—would undo all that a choir might otherwise do for a boy."

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THE CHOIR AS MISSIONARIES

We realize how busy the life of the average choir member is as a rule and how faithful and self-sacrificing most of them are who give themselves to this work, yet we cannot dismiss this subject without throwing out the suggestion that the choir oftentimes can make a splendid contribution in the work of making Christians outside of the routine services.

I will never forget the impression left on me as a boy when our choir got up a minstrel show and went out for an evening to entertain the inmates of the County Poor House. I think all of us felt more repaid that night for our efforts than over all the money we raised in our other performances. In my last Parish the carol singing our choir boys and girls did in the down town hotels of a large city on Christmas Eve was a yearly event long looked forward to by those who listened. Who knows how many hearts may have turned back to tender thoughts of home and the story of the Christ Child long forgotten as the clear fresh voice of the boy soprano rang out in "Holy Night?"

How many choirs and singers there are who might find golden opportunities for sowing seed for the Master by giving their services as chorists in poor houses, jails, city hospitals, etc., and help to bring the story of God's love to the neglected and forgotten relics of humanity that the busy world has cast aside.

CHOIR VESTMENTS

No, on second thoughts, no. We have no desire to start anything. Here it is well perhaps to remember that silence is golden. We might venture to—but no, the ice is pretty thin. We still remember a sermon we dared to preach on women's clothes. Of course I am thinking of vestments for choir women. I don't want to risk the friendship of my women friends who sing in choirs, so I will refrain, although it is a pain and grief to me, but Safety First is the modern slogan.

(To be continued.)

HISTORY REPEATS ITSELF

"I got a saddle horse from the livery and mounted for the first time in my life, under the fire of the questioning glances of the usual group of idlers about a barn, whose interest was heightened by the fact that I was wearing an Episcopal suit and was supposed to belong to the most 'dignified' Church in Okanogan. The tenderfoot, that was myself, mounted as bravely as possible and held the reins very tightly to show his animal that he would be a stern disciplinarian, even if he did lack experience. The horse appeared to dislike the road to Omak for he put himself crosswise to it and refused to move. A tighter rein started him to prancing about in a most disconcerting manner, but the tenderfoot only tightened his rein the more, determined to get the better of the situation. Finally the bewildered horse stumbled and fell sideways, ending by sitting down in the Missionary's lap. Both were up again in a minute and went back to the stable separately as if further friendship was out of the question."—From Church Times, Milwaukee.

A new Mission has been opened at Swink, a sugar beet town in the Arkansas Valley, by the Rev. D. Howard Dow. There are several communicants and a number of children to start with. During the beet campaign several hundred extra people move into Swink.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

BEAUTIFYING CHURCH GROUNDS

"We all recognize that one of the peculiar functions of our Church is to stand for beauty. We appreciate the importance of this in our Church buildings and especially in our interiors. The whole arrangement of the Church building, stained glass, altar—in fact, everything connected with Church, is designed with the idea of symbolizing God's beauty and the beauty of holiness. Unfortunately we do not always give the same attention to beautifying the Church grounds. For this reason they are frequently anything but inviting and depressing. This is not as it should be."

"Moreover, where we fail to have a beautiful Churchyard we lose an opportunity of symbolizing to the passerby the richness and glory of the life with God. I therefore urge on the Clergy and all those who are responsible for our Church property, to see to it that the exterior of the Church and the grounds are given careful attention."—Bishop Page in "Church News," Spokane.

Every man who is subject to that subtle but commendable species of inner compulsion which requires or, at least, inclines him to blacken his boots before going to service, will sympathize with and endorse this position set forth above by Bishop Page. Since the Bishop will probably shrink from writing upon this subject with any great frequency lest it seem to reflect reproachfully upon his own Diocese, it is a pity that he didn't go down into some of the Church cellars, take a look around and then come up and treat the whole subject, once for all, in a thorough-going and catholic manner. It may be that the Church cellars of Spokane are above reproach in this matter, but if so, the chances are that they are above ground also. It is a curious psychological fact that there is something about a hole that overwhelmingly appeals to every unregenerate instinct in the human heart. Man will rarely destroy what he thinks he can hide whether it be a tendency toward knavery or an empty paint tin. And so, while holes continue to exist he is encouraged to believe that he may properly continue to hide in them whatever he doesn't care to have seen.

It was not this side of the matter, however, that the Bishop had chiefly in mind. His main point is that since the Church building and plant "is designed with the idea of symbolizing God's beauty and the beauty of holiness," we should see to it that the idea is given fullest expression to the end that all who look thereon should be stirred toward edification. And so he speaks of the effect upon

"THE PASSERBY"

To a Church that numbers one communicant in one hundred of population the passerby is a subject not without interest. In the first place there are 99 of him to one of the kind that turns to come in. And taking all the Churches together that lie between the Vatican and the "tabernacle" every other person you meet is but a passerby—he does not turn to come in. In a country nominally Christian, where but half of the people make any profession whatever of any sort of Christianity, the passerby may not be easily dismissed from thought. If he will not turn to come in, can anything be done about it? Bishop Page appears to think that something can. He seems to have an idea that a well and attractively ordered Church property would in itself constitute an appeal not wholly devoid of effect—an effect upon him that in one sense the Church most needs and who, in every sense, most needs the Church—upon him whose name is legion, the passerby.

THE POWER OF THE MUTE APPEAL

A conscious acceptance of this principle of extended appeal would soon reveal to us many ways of making it for which we already possess the equipment but do not think to thus use. For example, there is a town of considerable population where there is a Church having an exquisitely beautiful chancel window represent-

ing The Agony. This window is over the street. When, at night, it is lighted from the inside, the effect is extraordinary. The dark wall of the Church gives one on the street the impression of space infinitely unoccupied—the darkness of uncreation. But high up in this and apparently unsupported by anything appears this marvellous scene like a vision revealed of God. It has the effect of absolutely dispelling every thought and feeling except those that itself suggests and compels. If any man, under these circumstances, can pass that window unmoved, he is not only dead but he always has been. Spiritually he was still-born. And so was his father—and his grandfather, for it takes, at least, three generations to complete a wreck like this. Such men do not make up the streams of the passersby.

SHIPS THAT PASS IN THE NIGHT

The Rector of the window Church, a young and ardent man with a rather idealistic temperament, was desirous of keeping this window lighted at night throughout the night. Like Bishop Page, he had in mind the passerby. And he thought, too, that the later at night the passerby passed by this window, the more good it might do him to pass by a scene of such character. He was, however, not encouraged to persist in this design by the keepers of the temporalities and, fearing lest he be regarded as fanciful, he pressed the matter no further, but like most of the rest of us confines to the handful who turn in, his appeal by sermon and prayer. But, just outside the passersby in endless procession night after night and every night move beneath the shrouded scene knowing not, for lack of light, that just above their heads stands an exquisite representation of the Great Appeal once made to God for them. And thus it comes to pass in the sphere of the Church, as so often in the world, that they have most who need the least while those that need the most, have nothing. A friend of mine, the sexton, says that if people want to see that window, they can come to Church and see it—that that is how he sees it. There is no gain-saying this observation of the sexton. They could. But he needn't set any chairs in the aisles on that account.

MAMMON NOT ALL—TO ALL OF US YET

"The advance of the Church is reflected in a growing interest on the part of young men in the problems of organized religion. In 1812 only one college student in ten was a Church member; today the ratio is one in two. This change is responsible in part for the remarkable growth of the ministry in the past thirty years. In that time the number of men in our theological seminaries has doubled, and the number of clergymen in the country at large has more than doubled. Neither the legal nor the medical profession can show a similar gain. This growth is all the more remarkable when we remember that in these very years, while the number of American theological students has been doubling, the number of theological students both in England and Germany has been cut in half."—Maryland Churchman.

A MIXED CONGREGATION

"Holding cottage services in China is sometimes a difficult matter. Writing of such a service, our Missionary at Nanking says: 'Let me take you to one such home. In front is carried on the family trade—stenciling white cloth with a preparation of bean oil and lime. The odor is, to say the least, unpleasant, but one soon gets used to it. The hired men stop work to come and look and listen. The neighbors have been invited in and come with the children and the dogs. The family's hens must also be taken into account. Altogether we are a very mixed company. The hubbub is great and uninterrupted, but they gradually settle down a bit, at least enough for the cornet to make itself heard. Then the Christian host or hostess, the school boys and myself, sing a few hymns for them. By this time they are quiet enough to talk to.'"—From the Church Helper, Western Michigan.

THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER VI

In the weeks and months that followed Gundra seemed haunted with a wide-eyed horror. She was almost intolerable to live with. Everyone suffered from her furious bursts of temper—no one more than Aldyth. One day, when she was summoned harshly to her presence and Aldyth came with eyes red with weeping, Gundra upbraided her:

"What have you to weep for? How dare you speak of suffering, when Hakon, the King, the good, the great, is suffering, suffering always, such horrors as you cannot dream of."

"Oh, Gundra," cried Aldyth, kneeling before her, "tell me about him. He has been hidden away from us for months and months. I have feared to ask—I have not dared to think what he may be enduring."

"But I have dared to see," cried Gundra. "They shall do nothing to him that I do not know about. I will not live here in calm ignorance of his suffering. I will know every pang that he endures. And ah! it is breaking my heart. Pity me, pity me, Aldyth! My husband, my love, my very self, is undergoing their cruel tortures at this moment. And he will not yield. I cannot tell what it is that keeps him but I know that I never loved him as I love him now. I was never so proud of him in his splendor as I am now in his suffering. And Myrath is relentless. I, the proud Gundra, the Queen, have knelt to him in entreaty, I have been before the Council beseeching their mercy—I have bribed the jailers and have opened the door to Hakon and bade him flee—and he would not. 'No,' he said. 'My Gundra, I will stay and win Norway. When she has sacrificed me to her false gods she will accept the White Christ.' How strong the Christ must be, Aldyth, to win devotion like that. I thought him weak, but there is no man in Norway would suffer for Thor one tithe of what Hakon has suffered for Christ. Myrath knows it. He has seen all. Even he has grown fearful that he cannot succeed. I have seen him set his lips lately in a way that has made me fear for Hakon's life. Theowulf, my father, will not see, will not let me speak of Hakon. He groans if I but breathe his name. He is as helpless as I am to move these men. Ah! what more can I do to save him? I must find a way. If only the Council would see him under torture I am sure they would yield. It is only Myrath who could endure it unmoved. They are sitting now in the Council Chamber. Let us go together, Aldyth, and beg them on our knees just to look on at their own work—and judge then if they can, if they dare continue it."

The Council was indeed facing a serious problem. The King of Denmark, with Trudmar the Bloodaxe's son, had invaded Norway. Already important fortresses had fallen into their hands. There had been levies of troops but always met with the question, "Where is Hakon, our King? Bring him forth and let him lead us out to battle, else it were better to yield to the usurper rather than oppose him uselessly and bring fire and sword upon the land. Under Hakon we can fight—without him we will not take up arms." Arduif had just finished presenting this protest of the people and the thanes concerning their imprisoned King, when the two women entered the Council Chamber—open to Gundra by right of being Queen. Kneeling with Aldyth beside her, she made a passionate plea for them to come and see Hakon suffering now as he had been for hours in the torture chamber.

"I only ask you to see him," she said in a choking voice. "If you can then order a continuance of these dreadful tortures I will only ask to be allowed to suffer with him. But I am sure when you see that you will know that his will is indomitable, and as victorious in the torture chamber as on the battlefield."

The stern faced men looked at one another. Theowulf covered his eyes and shuddered.

"Let us go," said Arduif. "If we really cannot break his will why not give it up? Exact a pledge that he will do nothing against Thor and Odin—that he will not punish us for our part in this matter—and that he will lead our armies against the Danes

—and then let him have his White Christ in peace."

"Agreed," cried all the Council, rising. "We will go at once."

Down the steep, dark stairs they went.

"That is his dungeon," said Gundra, in a hard, dry voice, pointing to an open door. They peered within the empty cell, almost dark.

"Is there no bed?" asked Arven, in a hoarse whisper, "not even straw?"

"Only that pile of sharp flint stones," said Gundra, "and he is chained to that."

They went on in silence, not daring to speak. Could there be worse in the torture chamber to which they were going? As the door was opened to them Aldyth gave a great cry and sank faint and sick to the floor. Aloft on a great cross was stretched Hakon chained to it. His face was bloodless, his eyes bloodshot, his breath coming in gasps.

Myrath, on the seat of judgment, was saying, in his cold, even tones:

"Hakon, I ask you once more, will you yield to the will of your people?"

"No," panted Hakon. "I cannot forswear my Christ—not here—not here."

"Myrath," said Arven, stepping forward hastily, "take him down from that."

"Is it the will of the Council?" asked Myrath, looking in some surprise as he saw that it was not two or three, but the whole Council that had come down.

"It is, it is!" they cried. And the executioners, at a sign from Myrath, unfastened the chains and let him slowly down. Gundra was kneeling to receive his head on her bosom. Aldyth kissed his hands and his feet through her falling tears. Gundra could not weep—how she envied those relieving tears that would not come from her bursting heart.

"Shall he be taken back to his dungeon," asked Myrath.

"No, no," said Arven. "I speak for the Council. 'Take him to the best room in the palace. We have failed and he has won the right to his Christ. He shall be reinstated in his kingly power tomorrow if he will grant our conditions—amnesty for us, in which you are included, Myrath; no interference with the Norse gods, and leading our Norsemen to battle against Trudmar and his Danes. Truly, he will be forgiving if he consent to the amnesty. I had had no idea it was as horrible as this!' And the Viking who had never flinched in battle, who had tortured captives to death in cold blood, wiped the cold sweat from his brow. There had been something in the face of Hakon that he had never seen before."

It was two weeks before Hakon was able to bear his armour and appear before the people, though the Council met daily in his chamber where he lay weak and white upon his couch, directing their measures for the public safety with his clear head and cool courage. But until he actually appeared amongst them the people would not believe the assurances of the Council that they should soon have him again, and they would not take up arms until he should appear to lead them. In the meantime the Danish army had advanced unopposed into the heart of Norway and was threatening Froste itself. The day that Hakon rode slowly through Aarbrucken on a noble white charger, he was hailed on all sides with the wildest enthusiasm. The fresh young beauty of the year before had given place to an almost transparent beauty of spirit. The flesh seemed to have been refined away and to be hardly a barrier to the soul within, on fire with love and pity and patriotic fervor, that shone through the unearthly pallor of long suffering. They had from the beginning loved him. Without knowing why, they revered him now. Thousands flocked to his standard and in a week he was able to march to the relief of Froste. His army was still far inferior to the Danish one, both in number and in discipline. He had had no time to do more than gather it and he was forced to give battle at once if he would save Froste. Once more his battlecry rang out over Norway—"Pro Christo et Norvege." And Norway understood and followed it—followed it to victory as his invincible battleaxe clove through the opposing ranks of the foe. All day the battle raged, all day the little host drove slowly

through the immensely superior army of the Danes—wedge shaped with Hakon at its apex, cheering and leading, scattering their foes in front who then charged upon the flanks—but the spirit of Hakon inspired every man and made each as invincible as himself. At last the foe were in flight and the red sunset shone on a red and deserted battlefield—for the victorious Norsemen were in hot pursuit after the fleeing Danes—with the lust of vengeance added to their fire of victory, for in the last charge Hakon had fallen with the words "Pro Christo" on his lips.

Gundra was out under the stars on that fearful field of death seeking her beloved. She passed many a heap of death—many a pitiful moan for water and succour from the wounded. Unheeding, in feverish haste she sought one only and could not stop for any other. Would she never find him in all those thousands slain? Ah! but she must, she would. Death should not steal him from her. She was Norway looking for her King. She would not be balked. Far ahead, where the dead lay thickest, she saw a white figure bending over the slain. She pressed forward with renewed haste, she came close—then she saw the vision that she never forgot to her dying day. It was the White Christ. Ah! she knew him by the crown of thorns upon his head, by the blood stains on His white robe, by His eyes like Hakon's, so tender, so stern, so full of fire. It was over Hakon He was bending and He had a golden cup in His hand and He was filling it with Hakon's blood from the gaping wound in his side. He raised the cup aloft and was looking straight at her flow. She spoke—Gundra had courage for anything that night.

"What are you going to do with Hakon's blood, O Christ, whom Hakon loved?" she said.

"I am going to baptize Norway with it," replied the Vision.

And then Gundra knew no more. When they found her in the morning Hakon's body was clasped in her arms and she was so sprinkled with his blood it seemed as if she must have died of his wounds. But she was not dead. She followed Hakon's bier to the great funeral pyre—when all Norway mourned its best and greatest sovereign—and in her bosom was a lock of her own hair dyed red in Hakon's blood—her baptism she swore to herself. In the long sad years that followed when almost a prisoner under the stern and cruel regency of Myrath, when fearing constantly to be separated from her child, who was to be brought up, Myrath said, strictly in the Norse religion, she forced herself to attend the heathen sacrifices, the heathen feasts, with a loathing that made her understand how a Christian could bear any torture rather than apostasy; she saw the Norse gods as Hakon saw them, and Norway looked through her eyes and from its love to Hakon learned to hate the idolatry he had found so hateful. When Hakon died it seemed as though the only Christian in Norway was dead—hardly a generation after his death all Norway belonged to Christ under a Christian King—with that fervor and generous devotion that for long ages marked their faith, and their first Christian King was ever enshrined in their memories, and his name has passed even into the cold pages of history as Hakon the Good. (The End.)

TRUE FAULT FINDING

Fault-finding should be regarded as a fine art; for it is the necessary aid of every other art. All wise workmen have a keen eye for flaws. The reason why fault-finding is in such bad repute is because it is usually destructive rather than constructive. Paul told the Galatians that if a man was caught in a fault they should restore him,—that is, put him back where he was before he fell into the fault. A "fault" is the geological name for the fissure made by the slipping of a mass of rock upward or downward past neighboring rock. A rock fault cannot be restored, but a human fault can be. Geologists are fault-finders in the common sense; they find the fault, point it out, measure it and record it. Christians are to be fault-finders in the Pauline sense; their fault-finding is to restore. Thus they will become skilled in the very work of God Himself.—Sunday School Times.

The man who has within
No guiding light,
Walks, in the blazing noon,
As in the night.

Whom God illumines dwells
In undimmed day;
Through storm and night he treads
A clear, sure way.

—T. C. Clark.

The Christian Attitude

By the Rev. Walter C. Whitaker, D. D.

To be at war with the world is the first and last duty of a Christian. To overcome the world is the one thing for which we were sent into the world. Our life loses significance—that is, it becomes insignificant—the moment we declare a truce or surrender.

The question of Christ is the standard of our service: "If ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" Christ does not permit us to live on the world's plane. "Set up a new and higher standard of living than the world's," is His command. "Do not as others do. Do as others ought to do. Be not imitators but leaders. Be not camp-followers but pioneers."

And Christ gave us an example of just what He meant by this. He had courage and moral heroism, but they were not of the conventional sort. His courage was the courage which comes from faith in men. His business was the heroism which comes from a true vision of God. His heroism and courage showed themselves not in the exercise of force but in the use of persuasion, and in His refusal to use force and shorten the time of his travail. The supremely attractive power of Christ has always consisted in the fact that He was kind, tender hearted and forgiving. Men are unkind, unsympathetic, unforgiving, only when they lack faith in men and vision of God.

It was with this conception of Christ's character that St. Paul writing to the Ephesians, laid down these three qualities as the necessities of a right Christian attitude toward the world: "Be ye kind, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you."

What must this counsel mean to us? 1. "Be ye kind one to another."

We ourselves have felt the meaning of an act or word of kindness, and have been forever grateful for the kindness, and for the spirit that prompted it. What we feel is what others feel in like conditions. Often one word, one act, declaring the presence of a friend, cheers and brightens, or casts out the devils of discord and despair when every other exorcism had failed. The record of Jesus Christ is that "He went about doing good, and healing all that were oppressed of the devil; for God was with Him." This is the necessity when God is with us. This is the evidence that God is with us. Kindness and consideration do more to solve personal and social problems than all learned treatises and eloquent exhortations.

2. "Be ye tender hearted." Kindness often takes the shape of patronage, and all of us resent being patronized. Thoreau was very human when he said that if he saw his best friend coming in a self-pleased frame of mind to do him an act of kindness he would incontinently take to the woods. Kindness is robbed of offensiveness when it proceeds from a tender heart. When we are tender hearted we do not pity as from a height, we sympathize as on the same level. It is because our High Priest Himself suffered and was tempted in all points as we are, and so can sympathize with us, that we can draw near to Him without reserve. We have the hopes and the fears, the doubts and struggles, the weakness and infirmity of others, and when we are perfectly honest with ourselves, loyal to God, and sympathetic with our brother, we can say to him, "I will tell you what the Lord hath done for my soul." If we are in earnest there will be no unreality, no cant, no stock exhortation, no implied rebuke of superior holiness or of suppressed detachment; but a plain, honest, hearty, loving evidence that we know all about it and can commend to others God's medicine that has helped others. This frankness and trust will not be misunderstood or resented by one man in ten thousand.

3. "Forgiving one another." So soon as we feel compassion, forgiveness is inevitable. "We cease to hoard up slights. We do not recount the ancient wrongs. We no longer charge interest on the affronts of ancient days. We do recall the distrust of God, the presumption, the disobedience of which we have been guilty. Christ's parable becomes vivid to us of the debtor to whom his lord forgave ten thousand talents, and our sense of right forbids us to take our fellow-servant by the throat and demand full reparation for the insignificant harm he did or tried to do to us.

As faithful disciples of Jesus Christ these must be the elements of our attitude towards men. If we are Christians our ideal must be not im-

perfect man but the perfect Christ. We must not be ashamed or afraid to say that we are trying to show His spirit in our spirit, and to do His work in our own work. We see other standards set forward. If Christ's is to be set forward it must be set forward in the life of each of His disciples. We know what the hosts of sin are attempting, and we ought not to yield nor to seek a truce. We are in a spiritual warfare and without double-dealing, we ought to go boldly against the evils in us and about us with the battle-cry: "The law of Christ for a lawless world."

CONDITIONS IN THEOLOGICAL EDUCATION

Over against the complaint of the inefficiency of the Ministry and the charge that the teaching in the Theological Seminaries is out of harmony with the practical needs of community life, we should put the work of the Council on Theological Education which held its second meeting at the General Seminary, March 14th.

At the General Convention in St. Louis, direction was given to the General Board of Religious Education to study conditions in Theological Education and prepare a Canon to be submitted to the General Convention of 1919.

"The Council on the Education of Postulants and Candidates for the Ministry" is the means by which the General Board carries out the direction. The Council is made up of a number of men appointed at large by the General Board. To these are added representatives appointed by the faculties of seminaries and the Presidents of Provincial Boards of Religious Education.

The Chairman of the Council is Rev. Dr. Harry P. Nichols of Holy Trinity Church, New York City. Dr. Nichols has been an Examining Chaplain for many years in the Diocese of New York. He was the Chairman of a Conference of Examining Chaplains at the time of the General Convention. The Secretary is Rev. William H. Owen, Jr., Trinity Church, Mount Vernon, N. Y.

The Council endeavors to approach the subject without any bias because of the present Canons. It asks: "What are the essentials for an effective Ministry today and tomorrow?" A good illustration of the desire to economize the student's time and direct his attention toward modern studies, was seen in the debate on "Shall Greek be required?" During the discussion each member was asked to express his opinion. Of the fourteen present, thirteen said that Greek should no longer be a required study but an elective. With most of the members this conclusion did not come easily. One member voiced the general attitude when he said: "While I shall vote for elective Greek, I feel like one burying an old friend."

The Council is proceeding with caution. No conclusions or votes at this stage are final. Two meetings have been held in New York. The next meeting will be in Chicago in May, when a number of representatives from the western Dioceses will be called in for suggestions and judgments. Ultimately by the Spring of 1918, some declaration of principles, a suggested curriculum and possibly a proposed canon may be published for the consideration of the Church. It is hoped that this publication will create discussion in Provincial and Diocesan groups and bring about a Church-wide expression of opinion, that in the end any canon presented to the General Convention in 1919 will in some measure reflect the opinion of the Church.

The following members of the Council were present: Rt. Rev. Edwin S. Lines, D. D.; Rev. Harry P. Nichols, D. D.; Rev. William H. Owen, Jr.; Rev. G. G. Bartlett, D. D.; Rev. William L. DeVries, Ph. D.; Rev. Lawrence T. Cole, D. D.; Rev. William E. Gardner, D. D.; Rev. Edward S. Drown, D. D.; Rev. William P. Ladd; Rev. L. M. Robinson, D. D.; Rev. Dickinson S. Miller, D. Sc.; Rev. Charles H. Boynton, Ph. D.; Rev. Lester Bradner, Ph. D.; Mr. George Zabriskie.

AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT

"Mr. Joseph R. Wilson of Philadelphia is patiently and persistently promoting a propaganda for the erection, or setting off, of a room or portion of a room, in every dwelling house to be used as a Chapel or Sanctuary. Why should not Christian householders and Christian architects consider this when the house is to be built? And even in old houses a little rearrangement would make such a provision reasonably practical. The House of Bishops endorsed the movement in an appropriate resolution."—Idem.

WOMAN'S WORK FOR THE KINGDOM

BEST THING THE W. A. HAS DONE

MRS. J. D. MORRISON

The Woman's Auxiliary has done so many wonderful things, both for the women of the Church, who are its members, and for the mission work of the Church, that to select the best—the very best thing is difficult. But, when, in looking back upon some of the efforts of our Auxiliary, we see in our mind's eye "United Offering," it is written large, and is worthy of a long pause.

It is a "United Offering" in a double sense; for it has brought into united fellowship, as nothing else could have done, every element in the Auxiliary. This fellowship is shown especially at the triennial meetings. In the United Offering Service the whole body is a unit,—in worship, in devoted allegiance, in quiet self-effacement.

In all the triennial gatherings one sees with delight how single a purpose animates representatives from many widely separated Dioceses, as they plan, discuss, and adopt measures which may forward the spread of Christ's Kingdom.

"Many men have many minds," so our copy books used to tell us, and surely many women have a wide diversity of opinions; but as one decision after another is reached in regard to the disposal of that precious offering the many opinions seem to resolve themselves into one great definite purpose, to reach on and upward together.

It is a "Long pull, a strong pull, and a long pull together" feeling that seems to animate the whole gathering.

Then,—we remember what that "United Offering" has accomplished. The question was once asked of Mr. George C. Thomas,—"What would happen if our United Offering were to be used, even in part, for other purposes than that to which it, at present, is devoted?"

His reply was: "Why, that would be most disastrous; it would mean that the Board of Missions would be obliged to call home a large number of our best workers from foreign lands, and from our domestic field. It would mean that we closed schools, hospitals, Bible work among women, where men cannot work; and in many cases we would have to vacate fields that are most promising. I hope that you will never consider such a thing."

One is amazed at the growth of the offering, as well as of the spirit which animates the givers. From \$2,000 in the year 1889, to \$352,147.04 in 1916, is a long step; and the contrast between the quiet, almost reticent manner of that first offering, and the enthusiasm shown at the Announcement Meeting in the Odeon, in St. Louis, is still more marked. What has caused such a change,—such a rapid growth in gifts and sentiment? The answer, it seems, must be,—The Ideal set before—no—above us, viz., every woman in the Church upon her knees, every woman in the Church giving as she is able.

If that were a fact accomplished, we would have no need for missionary meetings, except as an occasion for thanksgiving. We have not reached the goal as yet, but we have the advantage of the ideal. The Auxiliary has "Hitched its wagon to a star" of great magnitude.

This, in itself,— "consecration"—if that word suits better, is in its growing influence, the very best thing that the Woman's Auxiliary is accomplishing.

WHAT NEXT?

A recent G. F. S. questionnaire has brought out many interesting and valuable suggestions from East and West regarding Branch problems. Of these, probably no problem is more nerve-racking to older workers than the infinite variety of feminine moods—the eternal cry for change! Who has not heard the impassioned desire for a millinery class in October which is warranted to modulate into a murmur, a grunt and an open growl within a month—the enthusiastic interest in singing which, upon the engagement of a teacher for a term of weeks, is almost sure to leap toward dress-making, dancing or gymnastics before the echoes of the third lesson have died away! What is to be done? Shall one yield to the frailty of human nature, thereby establishing dangerous precedents, or stand firm to

that which has been definitely planned and bore the girls to vanishing point! The worker of the last generation stood pat; she planned the work, sometimes consulting the girls, sometimes using her better judgment as to their needs; when plans failed to please, she bewailed the inconsistency of growing girls, allowed the indifference to depart and settled down with a sigh of comfort to a handful of steady girls who enjoyed what was prepared for them with a visible appreciation that repaid her for all her efforts. In those days "a small thing that the righteous hath" was held to be much better than numbers and instability.

Contrast with this attitude the growth in wisdom evidenced by the answers to the late questionnaire. A large proportion of workers advocate radical change in program to meet change of mood. Many advise great flexibility of program—a very general scheme with much room for development as the year progresses. It is common to plan for but one month at a time and thus avoid the danger entirely. All unite in consulting the girls and the self-governing Branches place the entire responsibility upon the members. It often follows in classwork that when girls choose a class, help to select the teacher and collect the dues, many small problems vanish completely. A popular program confines the class work within the limits of the Epiphany season, believing in a short sustained effort rather than a long strain.

But flagging interest may attend the best laid plans and many are the remedies recommended. Some advise a membership campaign with competing teams in which the propagandist revives her own spirit by trying to interest others. Other wise associates single out the indifferent ones for special duties; often lack of interest is due to lack of responsibility. "Give those who are bored some real work; show them you trust them particularly;" this is wise counsel! Others recommend that a neighboring Branch be invited to supper; this draws on the larger body for the inspiration which the home Branch needs. And lastly some appealing work for others—some visible need near at hand; this is the last and the best way of all!

WOMAN'S AUXILIARY IN ARIZONA

One of the things which it seems to me is the most spiritually helpful of the attempts made along Woman's Auxiliary lines in our Missionary District, is an attempt that has been made in the President's home town, Tucson. Based upon typical Mission Study Classes held in St. Louis during the Auxiliary's Triennial, last October, a few members of Grace Church's Woman's Auxiliary banded themselves together last November, determining to meet once each month during the working year—perhaps a less helpful way than meeting oftener for a more limited space of time—to study and discuss the subject of "Prayer" in its various aspects, with its multiform problems. The outline course of study followed, embraced such topics as:

"What is prayer and how can we learn to use it?" "Our relation to God," "Unanswered prayer," "Hindrances to prayer and how to overcome them."

It has not been a large gathering, ever, but by perhaps the very fewness of its members has it been the more helpful. The intimate exchange of thought, the sharing each with the other some of the deepest experiences of life—for what aspect of the soul's life is deeper than the prayer life—has, I feel, been a means of stimulating and deepening the spiritual in the lives of those gathering together.

I wonder how often the average Church member, the average member of a Church society—though, true, every Church has its rare and beautiful souls—passes beyond the initial stage of the Christian life and experience? Do we easily pass from the prayer of petition to that of thought, or in other words, meditation? If we have, how many of us have passed to the still higher form of the prayer-life, viz., that of vision or contemplation?

To even discuss these higher forms of the spiritual life, as this little group has done, will perhaps suggest the desire for their attainment which may in the end bring the blessing of their practice into some lives.

Our little circle has had a leader it

is true, but the leader has less swayed the class than it has her, or each the other. She has simply guided the discussions. It is this discussion method which is today used in the most successful classes, because it scatters the responsibility of the class and by so doing makes the class the more valuable. It too has been attempted to bring in one element here in particular of today's attempt in things religious. Classes in personal religion are being gradually formed throughout our land, where thoughts of God are suggested and let bear fruit through moments of silent intercourse, where the silences of prayer are fostered. We must in the prayer-life look for God's response ever as friend in conversation with friend not only talks himself, but in turn listens to the speech of his friend.

In this we have attempted a beginning. We have used the Lord's Prayer with intervening silences between the clauses, silences for the development in the inner consciousness of each petition. We have suggested perhaps personal, perhaps universal prayer topics in turn, following each suggestion by a few minutes of silent prayer.

LAURA F. M. DIXON,

Pres. and Ed. Sec. of W. A. for Ariz. Grace Church Rectory, Tucson, Ariz.

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

Isaiah—The Prophet and the Book. A. Nairne, D. D.; Longmans, Green & Company; 36 cents.

This is a scholarly little book written from a conservative, critical, standpoint. The analysis of the book of Isaiah is well done. Especially interesting is the chapter on the Servant of the Lord. We recommend the book to Bible students.

A Churchman's Reading—An Essay for Laymen. Rev. Charles Lewis Slatery, D. D.; Longmans, Green & Company; 50 cents.

This is an address on the importance of reading, with a list of books for the Layman on such subjects as the Bible, the Church, the Spiritual Life, Christian Biography and Poetry. The books suggested are valuable for the Layman, and the list may also prove helpful for the Parish Clergyman as suggestions either for his Parish library, or for the public library.

The Contemporary Christ. By the Rev. Arthur J. Gammack, M. A.; Young Churchman Company; \$1.25.

The man who has a life to live or children to grow, to teach and to guide, will find of advantage this little book of about 150 pages. The clear thought and finely fitting language emit no haze to confuse the understanding or to dim the memory. It is in the main a reproduction of the substance of sermons and addresses used by the author in some of his later Preaching Missions which have been subjected to the test of things as they are in human and spiritual nature. Those contemplating the conduct of a Preaching Mission will find in this book prescriptions and suggestions from which the wood, hay and stubble have been burned by the flames of actual trial.

The introduction briefly outlines the method of preparing for and conducting the Preaching Mission, and this is followed by eight sermons for an eight-day Mission dealing with the fundamental questions and conditions confronting the soul in the fight for God. With each sermon is a form of prayer and instruction appropriate to the stage reached in the development of the Mission endeavor. Following the sermon is a series of special addresses to women, men and boys severally and six addresses to young children, based upon and simply and beautifully setting forth the imagery and teaching of the twenty-third psalm. No man, woman or boy is likely to hear or to read these addresses in vain. The book closes with appendices of orders of services and prayers for the different periods of the Mission day and, finally, forms of resolution—cards affecting the conduct of life. As a force in life these pages should count; as a guide they will surely lead.

The Rev. H. C. Stone, founder of the Stonemen's Fellowship, in a Lenten address at old Christ Church, Philadelphia, called attention to the dangers of factionalism and food riots. "We are confronted with the spectacle of people crying for food, while thousands of tons of food are rotting in our warehouses, because some individuals plan to hold it for gain," said Mr. Stone. "We have boasted of our national greatness, but we have forgotten to use the powers of our nation for God."

A SUFFRAGAN BISHOP HONORED

LUNCHEON TENDERED BISHOP BABCOCK OF MASSACHUSETTS

There Should Be No Distinctions in the Office of Bishop

The luncheon tendered the Suffragan Bishop of Massachusetts, the Rt. Rev. Dr. Babcock, by the Clergy at Boston early in March, in recognition of his faithful service during the time that Bishop Lawrence was occupied with the Pension Fund, was an event of more than local interest. "The Church Militant" gives an extended account of the warm welcome given the Bishop and of the enthusiastic reception they gave him when he arose to speak. A large number of Clergy were present from far and near in spite of a great storm. Bishop Lawrence was unable to be present, but a letter was read from him expressing his appreciation of the loyalty and efficiency with which Bishop Babcock had administered the Episcopal work in the Diocese during the past fifteen months. The Rev. Drs. Van Allen, Addison, Alexander Mann and Frederick B. Allen made addresses. The Rev. James Sheerin, President of the Clerical Association, was Toastmaster. Bishop Babcock stated that it had been a very great joy and privilege to help in a very humble way Bishop Lawrence in his great work—one of the greatest achievements which has ever been accomplished in the Christian Church. He paid a high tribute to the Bishop and to the Clergy of the Diocese. A statement had been made by one of the speakers that the Suffragan Bishop was a Layman for a good many years. The Bishop said he was not a Layman for so many years as his brethren seemed to think. He had been an ordained minister of the Church for more than forty years. "It is true," said the Bishop, "that I was in business for some thirteen years after being ordained a Deacon in 1877. That was not because of any plan of mine to accumulate money or to get certain training in business that I might need in the future. I regarded my business life for those thirteen years as a handicap because I wanted to get into the active ministry. The difficulty was this, that in 1873 my father and I found that we had a very heavy load of financial liability on our shoulders and I said to my father, 'I have expected to go into the Ministry but I shall never go into the Ministry until every dollar of this indebtedness is paid, until we can show a clean record and we will never compromise a single cent.' Some years after that, the liabilities having been cleared, I was able to effect the very successful sale of that same business in order that I might enter the Ministry. Then I went to the Theological School in Cambridge and two or three years after that I was ordained a Priest. But during the fourteen years between my Diaconate and my Priesthood there was seldom a Sunday when I was not a preacher of the Gospel." What the Bishop had to say about his experience as Suffragan Bishop makes good reading: "Frankly, I didn't think over much of the idea of having Suffragan Bishops at the start; because it seemed to me, and it still seems to me, although I occupy the office of Suffragan Bishop of Massachusetts, that on the whole it is not wise to introduce distinctions of any kind into the House of Bishops. I think it is a mistake. A Bishop is a Bishop, and there ought not to be any distinctions between the Bishops in the House of Bishops, in my judgment. If a man hasn't man enough in him, if he hasn't loyalty enough in him, to serve as a second man, as a lieutenant under a captain, why, then he isn't fit to serve in any official capacity. I am a Suffragan Bishop, but I wouldn't know it except when I get into the General Convention. That is the only place, the only place where I know that I am a Suffragan Bishop. I do know that I am one there; and I comfort myself by saying: 'Oh, well, I shall go back to Massachusetts pretty soon and get out of this.' Not that the privileges which we are denied are as wonderful as some might imagine. But still after all it is the idea of distinction which it seems to me is entirely contrary to the principle behind the office of Bishop. Someone said to me one day: 'Well, suppose you should resign, then what would become of you?' 'Why,' I said, 'I should be a Bishop then; now I am a Suffragan Bishop.' The Bishop spoke of the great joy that had been his in making visitations in the Diocese. Out of his experience he told a number of very entertaining and helpful stories. He was the guest in a Rectory and was offered by the Cler-

gyman's wife some very rich plum cake for desert. She said: "Bishop, do you know there are no eggs, there is no butter, and there is no milk in that cake?" Rich plum cake made without eggs or butter or milk. That woman is victorious over even the high cost of living. While some women are assaulting the State House and other places, and complaining, the minister's wife is finding out how to leave out the eggs and the butter and the milk from her plum cake. As an illustration of the splendid work the Clergy of the Diocese are doing, the Bishop told the story of a Clergyman who has in his field three institutions; an insane asylum, a dipsomaniac hospital and a school for the feeble-minded, besides his Parish. "Think of the consecration of that man!" exclaimed the Bishop. "This man spends a whole day in every week at this reformatory for women, where there are three hundred women. He spends a whole day in every week. His Parish is glad to have him to do it. He happens to have a Parish that is glad, or thinks that perhaps it is good for the Parish as well as for the minister and the reformatory for him to engage in such work. He presented a class for Confirmation. The matron told me that his moral and spiritual influence upon those women was wonderful. It is a most pathetic sight to see three hundred women in prison, under prison rules. Twenty-four were confirmed there two years ago, and there was another class confirmed there yesterday. People do not recognize the joyful sacrifices that are being made by the Clergy and their wives and their families in order that the world may be made better. They are not doing it for money. This man does not get any money; last year we gave him \$50 for his expenses. It costs him much more than that. And others are doing things; but they are so modest that we do not always find it out. I tell you that in such a Diocese, with such a body of Clergy, it is impossible for things not to go well. The troubles are few; and we have a little fund to help the trouble-makers to move to other fields. Thank you, my brethren, very much for your kindness. I appreciate it more than I can tell. I am afraid that I express myself very poorly; but it is very difficult for me to speak to you today. If I seem a little—well, moved—in my utterances, just let me remind you of the fact that this is a sacrificial feast, and that I am the pleased and willing victim of that feast."

WHAT TO DO AT A CHURCH SERVICE

"I don't know when to kneel, sit or stand in your Church Services", is an excuse sometimes offered by strangers to liturgical form of worship, when they have been invited to attend the services of the Church.

This excuse is easily met with the information that in the Episcopal Church, those in the congregation are to kneel on their knees in prayer; sit when the Scriptures are being read and the sermon delivered; and stand while the hymns are being sung.

The first and last of the three postures are oftentimes emphasized when strangers to the service are told that the bowed knee is the logical posture when supplication is being voiced. Likewise, praise to Almighty God is best exemplified in the upright position, standing, as in deference to the dignity of the great King.

Rev. Frank Durant has resigned Miles City, Mont., and will go to Glendive, Mont., after Easter.

The Rev. R. D. Baldwin of Salamanca, N. Y., began his work as Rector of St. Paul's Church, Richmond, Ind., on the first of the month.

The Rev. Wm. Y. Edwards, Rector of St. Paul's Church, Doylestown, Pa., in discussing some of the causes of the world war, attributed the great catastrophe, in a large measure, to "moral stagnation in Europe."

Extensive plans* are being considered for the improvement of St. John's Church property, Washington, D. C. New buildings will be erected, and the Parish House will probably be enlarged. The improvements contemplated will cost about \$100,000.

The Virginia Episcopal School for Boys, located near Lynchburg, has received a gift from Mr. C. D. Langhorne, to be used in the erection of a chapel. Another friend of the School, the identity of whom the Rector, the Rev. Dr. Robert H. Jett, is not at liberty to disclose, has contributed \$3,000 for the equipping of an athletic field. Mr. Langhorne was also a generous contributor towards the initial expenses of the new School.