

The Witness

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

PUBLISHED IN THE INTERESTS OF THE EPISCOPAL CHURCH

VOL. I NO. 16

HOBART, INDIANA, APRIL 21, 1917.

3 CENTS PER COPY \$1.00 A YEAR

HURRAH FOR CHRIST CHURCH SPRINGFIELD, MASSACHUSETTS

A MAGNIFICENT DEMONSTRATION BY AN ENTIRE CONGREGATION

A Pledge to Banish Liquor As a Beverage Until the War Ends

LET EVERY CONGREGATION FOLLOW THIS LEAD

A local paper gives the following account of this remarkable event:

Practically the entire congregation of 1,385 people at Christ Church at the Easter service yesterday morning established a precedent for other Churches to follow by voluntarily rising to their feet to signify that they would abstain during the period of the war from the beverage use of all intoxicants. Rev. John Moore McGann, the Rector, was preaching his sermon on what Christ Church people could do as a congregation in the world war in which the United States is involved. He said he wished he had the courage to ask the dignified assemblage to do this one thing toward making the nation stronger to go into the fight, to have each man and woman affirm their loyal consent to this policy which England is trying.

While Rev. Mr. McGann was still speaking one big man stood alone well up near the pulpit and there was no mistaking his meaning. Soon another prominent member of the congregation stood, followed by another and then several others. The Rector paused in his sermon, surprised but gratified when, only a few seconds later, every man, woman and child in the congregation seemed swayed by his invitation and arose to take the pledge. The people were surely ready for the question and they were just waiting for one of their number to stand and they all followed. It was a remarkable demonstration and one which will go down in the history of the Church as a voluntary stand for righteousness and patriotism.

After the full significance of the occasion had been noted the preacher pronounced an amen in these words: "If ye then be risen with Christ, seek those things which are above." By an actual count 1,385 people were in the Church at this service, seated in chairs, standing, sitting in the Parish House with the doors open and listening through open windows. It was the largest Easter congregation in the history of the Parish. When the Rector was asked what in his opinion accounted for the crowd, he replied: "All Churches have banner congregations on Easter, but the unusual crowd which attended Christ Church today was probably due to two causes, our free-pew system and war."

"In times of national emergency," said Rev. Mr. McGann in his sermon which led up to the demonstration, "the Church is intended to be a leader. The light must shine from a candle-stick, not under a bushel. Leadership, however, confronts the initial obstacle of disagreement. Individuality

emerges full bloom. Divergent opinion ranges freely. Her temptation is to walk warily, consult parochial opinion and preference and tactfully attempt to predispose it in her direction. Real leadership contemplates, in a word, to substitute for leadership interpretation.

"I crave for Christ Church at this moment an influence which shall be positive and uncompromising. What definite forward step can we as a congregation take to mitigate the perils of war time? What can we do to make of the soldiers of our beloved nation soldiers and servants of Christ Jesus? "This much certainly we can adopt as the policy of this Parish, abstinence during the period of the war from the beverage use of all intoxicants; a voluntary renunciation of what many of us regard as permissible. This need not commit you to any judgment in the wisdom or unwisdom of other propaganda which has attained nation-wide dimensions and is sweeping alcohol from state after state. I do not wish to raise that general question at this time, but I offer two reasons along which this Parish of honored and conservative tradition can stand in the community for such specific self-denial: (1) The use of alcohol is a luxury which can be surrendered without physical hard-

ship. Its abandonment will serve to encourage sober thinking, to keep the sharpened edges of reality more clearly in view. One drink blurs the contract which conscience makes with duty. Perhaps it may be blurred safely at times in the interest of relaxation, but surely not in a time like this. Just now we require the austerity and control that is a part of our New England inheritance. Here is a type of universal service which can prevail without conscription. (2) Springfield is likely to be the large center to a military training camp of 100,000 men

REVOLUTION WILL NOT AFFECT RUSSIAN CHURCH

Officials in New York Welcome the New Regime —Separation of the Church from the State Not Expected

THE MOST DEMOCRATIC CHURCH IN THE WORLD

(New York Times.)
Several Russian Church officials deny that the rise of the free Government will destroy the power,

tumble from power as soon as the new Government had established itself upon a permanent basis. They pointed to the immense wealth accumulated by the Church during the Romanoff dynasty, reaching, according to one estimate, into billions of dollars, and speculated upon whether it would be confiscated by the Government. These radicals regard the Russian Church as reactionary.

Contrary to this view, one Russian Church official declared that the Church had been as democratic as it could be within the restrictions imposed by the "dark forces" of the Government. He said the orthodox Church long ago would have pledged itself to a campaign of education for the peasants, if it had not been prevented by the German influence, which preferred to keep the Russian masses in darkness.

"The Russian Church has always been the real friend of the people," said this official. "It is the most democratic Church in the world. It tolerates no pews in which a man may separate himself from his neighbors. It makes Czar and peasant stand next to each other before the same Altar, and receive the blessing from the lips of the same humble Priest."

"If the new Government decides upon a separation of Church and State, the Church can and will go on without the State. It need not depend upon the State for support, because the Church has far more wealth than the State, and has not a cent of debt."

"But we look for no such change, because the State and the people, no matter what changes may take place, cannot do without the Church. In the absence of a definite and permanent form of Government, the Church will be more necessary than ever to keep the masses under control and prevent them from leaping into all kinds of brutal excesses to which revolutions give rise. If the sale of vodka is allowed again, it will be up to the Church to hold the peasantry in check."

It was said that the abdication of the Czar, the nominal head of the Church, will not affect the Church administration, which is under the direction of the Holy Synod, which is composed of Metropolitans and Archbishops.

Official statistics show that the Russian Church has a dominating religious, social and political influence over more than 110,000,000 people, more than 75 per cent of whom are peasants. The annual revenue of the Church amounts to more than \$50,000,000. Of this sum, about \$15,000,000 is derived from the sale of candles, which the worshiper places before a holy image when he kneels and prays. The rest of the money is given by contributions.

wealth and influence of the Greek Catholic Church in Russia. They do not even expect a separation of the Church from the State, no matter how great the revolution, because, in their opinion, the illiterate Russian peasantry, which forms the bulk of the population, could not undertake the unfamiliar functions of suffrage and government without the aid and guidance of the Church.

They said the Church supported and welcomed the present change of Government, because it meant an end of the German influence which had affected the Holy Synod, and had been responsible for much of the slander and calumny heaped upon the Russian Priesthood.

Russians of very radical views insisted that the Church was bound to

—young men released from the restraints which customary occupation and home life impose. Whenever I look through the windows of a saloon and see enlisted men standing before a bar, I shudder, because I foresee, what every man knows, that a dash of individuality added to the wartime spirit opens a way for excesses in other directions which makes a soldier less constant, less responsive to the discipline of his commander, less responsive to the voice of God."

It was at this point that Rev. Mr. McGann made his appeal which was responded to with such enthusiasm. It is probable that further action will be taken by the Churches, and it is believed legislative steps will be appealed to in order to prevent the use of alcoholic beverages in the state.

The Rev. E. W. Couper, Rector of Christ Church, Alameda, California, will take a six months' vacation, beginning May 1st. He states in his Parish paper that it is his first vacation, except one, during the past eight years without the responsibility of the services and pastoral administration. It is his purpose to spend his vacation looking after some business interests, and taking a much needed rest. He will spend most of his time in Spokane, while Mrs. Couper and the children will take a cottage in Quincy, Cal. During his absence, the Rev. William A. MacClean, Rector of St. Paul's Church, Salinas, Cal., will be in charge of the Parish.

A Patriotic Service

St. John's Keokuk, Iowa (Rev. John C. Sage Rector) held a patriotic service on Sunday evening, April 15. Thirteen patriotic societies, together with the Mayor, City Commissioners, Superintendent of Schools, members of the Board of Education, members of the Library Board, officials of the Industrial Association and the Retailers' League attended the services in a body, the church being filled to its capacity. The Bishop of the Diocese authorized the use of the excellent Patriotic Service prepared by Dean Rousmaniere, and used in St. Paul's Cathedral, Boston. The President's address to Congress was read, and the Rector delivered a patriotic address. A beautiful silk flag has been presented to this Church, to be carried in procession, in addition to the national colors that already hang in the Chancel.

Ordination At Basin

On Thursday, April 12th, 1917, in St. Andrew's Church, Basin, Wyoming, the Rev. Alan Reed Chalmers was ordained to the Priesthood by Bishop Thomas, who also preached the sermon. The candidate was presented by Dean Nash of Basin. Dean Watkins of Riverton, Wyoming, Dean Nash and the Rev. W. H. Haupt of Powell, Wyoming, joined in the laying on of hands. Mr. Chalmers has been in charge of Christ Church, Cody, Wyoming, and several outlying points, and will continue for the present in the same field.

A flag presented to St. Paul's Church, Lansing, Mich., by the Guild of St. Barnabas' was dedicated by the Rector, the Rev. James Collins, and carried in the procession on Palm Sunday morning.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE COLLECT

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

This is a wonderfully helpful prayer for Priest and servers to say together in the Vestry before proceeding to a celebration of the Holy Communion. In fact it is a wonderful prayer for family and individual use throughout the year. How much sweeter and happier life would be if we would "thankfully receive," and "daily endeavor to follow." Dr. Liddon says, "We cannot imitate Him until He has redeemed us from the power and guilt of sin; the first need of a sinner is pardon and moral freedom; the second, the ideal of a new life." It seems to me that to be of permanent use to our brethren we must first "offer ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto God," and then each of us will have the power to be "another Christ" to our neighbors in a very real sense. In the Holy Communion we are taken up into the Saviour's law of Self Sacrifice; and only as we are thus taken up can we hope to appreciate the enormity of the task that lies ahead of every Christian, of properly following in the blessed steps of Christ's holy life.

To catch and hold this "Law of the Eucharist," is to make the necessity of its weekly reception a self evident proposition. Properly prepared for, and approached with a very definite "intention," the Communion of the Body and Blood of Christ can and does do all that is claimed for it in the Catechism, the Prayer Book and the Scriptures. It does seem as if many of us were attempting the imitation of Christ without realizing that a pre-requisite for success is a thankful "showing forth of His Death" until He come. "Like begets like," so if we are to dwell in Him, we must have Him dwell in us. Collect, Epistle and Gospel all combine to show that the Eucharist has a Sacrificial aspect. It is a representation before heaven of the sacrifice of the sinless Christ, the Lamb of God without spot and without blemish, but how useless is that one sacrifice for us unless we identify ourselves with It and plead It regularly and frequently as our Lord expected us to do. A weekly meeting with Jesus in the Sacrament of His Own making; a weekly identifying of ourselves with this memorial of His perfect love, His perfect sacrifice, His obedience unto death must help us in our daily endeavors to follow the blessed steps of His most holy life; and it would seem that this is the Church's ideal for us, else why a new Collect, Epistle and Gospel for every Sunday and Holy Day in the year?

THE EPISTLE

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.—I St. Peter ii:19.

Here we see the patience of the Palm Sunday prayer again brought to our attention. Do you realize how sadly you need that patience? Why are you so "cross" with your dear ones? Because you are saddened or maddened or discouraged by your own failures to "make good;" and in this mood you "take it out" on your own dear ones, or your subordinates, or someone who chances to cross your

path. Is this the way to prove that you are "daily endeavoring" to imitate the example of His patience?

"For even hereunto were ye called." This is your vocation, to know how to suffer for others, not to make others suffer for you. If you are not sinless, if your mouth has voiced guile, if reviled you have reviled, if pushed into a corner you have threatened, what does this mean but that you need to get right with God first and then with man. But how many of us are contented to get in wrong with man because we have gotten in wrong with God? I think lots of people are in that predicament. Does not this Epistle show us how to get out of that predicament by calling on you to line up our troubles and failures to "make good," before the One Who judgeth righteously, and learn from Him how to meet those troubles and right those failures and not be a "grouch." It is only by doing this that we can hope to stand "stripes and crucifixion." Only in the hope that by our example we may lead some wanderer back to his Overseer and his Shepherd, are we going to carry out the ideas that Jesus died for.

THE GOSPEL

Jesus said, I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—St. John x:11.

The spirit of the Good Shepherd and the spirit of the hireling! For what are you in this business of religion? Are you a hireling or a good shepherd? A hireling is one whose motive for service is merely gainful. Are you in the Church life for what you can get out of it? Then you have the spirit of the hireling, and when trouble comes you will show the white feather or the yellow streak, or to use a present day phrase, you will be a "slacker." When danger threatens and you know what is the judgment of one who judgeth righteously and you do not do it, are you not a slacker, a hireling? The Good Shepherd spirit is the spirit that gives, and gives life. When you give life you feel it. Do not call anything you do for God or His Church "giving" until you feel it!

How does one grow to know the sheep by name? By associating with them as they feed in the green pastures besides the still waters. At the Lord's Table come the sheep to the Shepherd and Bishop of their souls. When they forsake that table you can be sure they are scattering; some sort of wolf has gotten after them. If you are content to see them scattered you are a hireling, and your Church is that much weaker not only because of the scattered sheep, but because of your self-satisfied spirit. Dear reader, all the "slackers" are not in priestly garb. Sometimes you will find many of the pews occupied by hirelings. Verily, they have their reward! But that reward will not land them on the Right Hand of Him that judgeth righteously. F. S. W.

BLIGHTED

Hearts become hard in the same way that footpaths do—by constant tramping upon them. Vain and silly thoughts trip swiftly and tirelessly back and forward. Every indulgence of the flesh stamps with feet of iron. Rejected reproofs, omitted duties, broken promises, march ponderously upon its sensitive surfaces. As a cattle path across a meadow is lower and harder and blacker than the green sward it divides, so is the path of a bad habit upon the human heart. No grass or grain can grow upon the cattle path, nor can the good seed of the Kingdom sprout in the track of an evil habit.—Unidentified.

RESURRECTION "ALLS"

On Good Friday Jesus had been put to death openly, in the sight of all men. Jerusalem was thronged with pilgrims from the world over who had come to keep the Passover Feast. All these had been stirred by the tumult, had watched on the slopes of Calvary, and had returned beating their breasts, from some vague forebodings that they had witnessed some terrible thing.

But in the dead of night, silently, secretly, while all the city slept—save a few women, who in some humble house were preparing a winding sheet for the dead and scattering in its folds sweet spices, and a few Roman soldiers, who were watching before a tomb—secretly, hidden from the eyes of all men, was accomplished the fact of the glorious Resurrection.

But while the event itself was wrought secretly, the glad tidings of it—like some swift runner bearing news of victory to a beleagured city—overtook the tidings of the Crucifixion and together, the news of death and the news of victory over death, were proclaimed to the world.

So that St. Paul, telling of it years afterwards to a king, cries: "This thing was not done in a corner."

The final Resurrection appearance of Jesus was as open, as striking as the Crucifixion.

Jesus Himself had spoken of it before His death: "After I am risen again, I will go before you into Galilee."

When the women came to the tomb in the dawn of Easter Day the bright angel sitting there said: "Go quickly and tell His disciples that He is risen from the dead, and behold He goeth before you into Galilee. There shall ye see Him."

As the women hurried from the garden Jesus met them and, after the first glad salutation was over, He said: "Tell my brethren that they shall go into Galilee, and there shall they see me."

In the meantime He appeared to individuals, but this meeting in Galilee was to be the great, important public meeting with all who had loved and followed Him—as St. Paul afterwards says: "To above five hundred brethren at once."

So the news spread abroad and little groups went joyfully and full of wonder along the roads leading into Galilee. He was to meet them in the place where He had first come into their lives, the place where His happy ministry was, the place where they would be safest from their enemies, the place which they loved best. And they met at the mountain which He had appointed.

On the slopes of the mountain Jesus appeared. It was the same form which they had known and loved on earth, but how changed, how glorified, how spiritualized. And as they saw they fell down and worshiped, and the cry went up—not now "My Master"—but "My Lord and my God." But some doubted. Could it be indeed He? He whom they had seen with bent head and bruised body clinging lifelessly to the cross? So Jesus came up to them, for He would dispel all doubt. And there were the wounds in His hands and feet.

With quiet, serene, assured authority He gave the great Charter to His Church.

Four times in this last utterance He uses the word ALL. We think for a moment of these Resurrection "ALLS."

"ALL power is given unto Me in heaven and in earth." By right of His triumph over wrong and weakness and death. The pre-eminent power of Jesus. So that He can come into a human life and raise it from sin to purity, from weakness to strength, from strife to peace.

The power of His influence is the mightiest force in the world. Even men who do not acknowledge any allegiance to Him, or do Him any conscious service owe to Him everything that makes their life worth living, every uplifting influence—the security of their homes, the civilization of their country, the preservation of their liberties. If anyone thinks that this is too sweeping a claim let him imagine what the city he lives in would be like if there were suddenly swept from it everything which represents Christ and His power—every Church, every Christian association, every home for afflicted and sick and aged and poor, every man and woman who is trying to live a Christian life, everything that speaks of the spiritual side of human life. It is the power of Christ that keeps any city a fit place to live in.

"Go ye therefore and teach ALL nations." The second ALL. This was said to eleven Jewish peasants who had never been out of Palestine. And not long had elapsed before they had done what He commanded and had

COMMENTS ON THE NEW LECTIONARY

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

THIRD SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. after E'ster	Ex. 34:1-14 Is. 26:1-19	II. Cor. 2:14 3-end	Jer. 23:1-8	John 21
M.	Ex. 35:1; 36:1	Acts 2:22-40	Deut. 6:1-15	Phil. 2:1-16
Tu.	40	3	6:16-end	3:7-end
W.	Num. 9:1-5; 15-end	4:1-12	7:1-11	Rom. 5
Th.	10:1-13	4:23-33	7:12-end	6:1-13
F.	11:1-30	5:12-32	8	8:1-11
S.	11:31; 12-end	9:32-end	9:1-10	10:1-11
3 S. after E'ster	Num. 13:1; 13:11 14:10	Heb. 3:1; 4:13	Job 14	Mark 10:9-18

The Clergy are asked to keep constantly in mind, in reading the lessons for the Easter season and until Pentecost, that the aim of the New Lectionary is, in the Old Testament course, to apply the story of Redemption from Egypt, Entrance upon the Promised Land and the Wanderings of the Wilderness, so as to enforce the teaching that Redemption is not salvation; and in the Life of our Lord, to do justice to the Great Forty Days and lead up to the Gift of the Spirit on Pentecost.

SUNDAY LESSONS. The first Old Testament lesson is the account of the renewal of the covenant after the first great act of disobedience that followed the coming out of Egypt, in the worship of the golden calf. It is a warning against the same sin which the Collect is designed to prevent, viz., receiving the benefit of redemption without accepting the ethical requirements thereof.

The Old Testament alternate lesson from Isaiah is an appropriate selection for this season, singing of salvation and of resurrection and incidentally supporting the truth that Redemption alone does not save and that grace may be abused, with the declaration that the wicked will not learn righteousness though favor be shown to him and his environment be all that could be asked.

The New Testament lesson was selected to give the teaching of St. Paul based upon the Old Testament inci-

dent of the shining of Moses' face and the veil with which he covered it. True religion is the religion of the Spirit and not of the letter; and this chapter should help us to look forward to the glorification of our Lord in the Ascension and also to the coming of the Spirit. The New Testament Sunday evening lesson is the story of our Lord's appearance at the Sea of Tiberias, including that wonderful conversation with the penitent Apostle and restoration to his office, with the three-fold mission to sheep and lambs of the flock. The first lesson is Jeremiah's indictment of false shepherds and the promise of true shepherds, with prophecy of the coming of the true King who should not only reign in justice and righteousness but also be the principle of righteousness within us.

The week-day lessons in the morning continue the Old Testament history and parallel it with selected passages from Acts bearing on the Resurrection. The evening lessons from the New Testament are from the Epistles and bear on the topic of the season, the relation of the Resurrection to our lives. The Old Testament lessons are continuation of Deuteronomy and especially to be noted are the prophetic-ethical appeals to make use of their redemption by pressing forward into the Promised Land and obeying the God who had redeemed them. (See e. g. 7:8-11.)

Let us take our Bibles in hand and consider seriously several simple statements.

(1) Christ established a kingdom. St. Mark i:15.

(2) This kingdom He called His Church. Matthew xvi:18.

(3) The entrance into that kingdom is Baptism. St. John iii:3-5.

Conclusion: Every person properly baptized is a member of Christ's Church.

Then Confirmation is not joining the Church. What is it?

Confirmation is the ratifying of the vows of Baptism by the baptized person, when he comes to years of discretion.

The first account of Confirmation is in the Acts of the Apostles, in the 8th chapter, verses 14-20. It has been the practice of the Church since Apostolic days. In Confirmation are promised certain gifts of the Spirit, bestowed today as in the Apostolic days by the laying on of the hands of the Bishop.

Is Confirmation the profession of holiness attained? No, it is the admission on the part of the person of a sincere desire to receive all the grace and benefits of religion. It is by far a greater assertion of one's own sufficiency to refuse Confirmation than to receive it.

What mental preparation is required?

A knowledge of the Creed, the Lord's Prayer, the Ten Commandments, and the other parts of the brief Church Catechism.

What spiritual preparation is required?

A sincere desire for God's help in every agency by which the Church offers it.

Does one become an Episcopalian by Confirmation?

He becomes more than that. He attains in Confirmation to full privilege in the Holy Catholic and Apostolic Church which Christ founded. Inasmuch as the historic Church in this land is further called the Episcopal Church, he becomes in that sense an Episcopalian. But the fundamental fact is his Baptism into the Holy Catholic and Apostolic Church, the vows of which he assumes in Confirmation.

Is not the decision to be confirmed a weighty one?

It is far more serious to come to the determination to live in this world without Confirmation and God's Sacraments. God offers a great gift to you, to help you to live. Is it not a very weighty matter to reject it?

CONFIRMATION

This statement is addressed to every unconfirmed person.

Have you been baptized?

If you have, and if you acknowledge the obligations of your Baptism, you are ready to be confirmed.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XVII The Creed and the Christian Year

In the great fasts and feasts of the Christian year, the Church emphasizes each season some one clause of the Creed, and so the Christian year sets forth the Creed.

At Christmas we are reminded of "Jesus Christ, His Only Son, our Lord, Who was conceived by the Holy Ghost and born of the Virgin Mary." On Good Friday that He "suffered under Pontius Pilate, was crucified, dead and buried." On Easter, that "on the third day He rose again from the dead." On Ascension, "He ascended into heaven and sitteth at the right hand of God the Father Almighty." In Advent, that "He shall come again to judge the quick and the dead." At Whitsuntide our thought is directed to "God the Holy Ghost," and to the "Holy Catholic Church," which is the chief instrument by which God the Holy Ghost operates upon the hearts of men, to bring "the forgiveness of sins, the resurrection of the body and the life everlasting." On Trinity Sunday, through the lessons we are reminded of the opening clause of the Creed. Thus the whole cycle of fasts and feasts resites the Creed.

A CREED OF FACTS

This Creed, which is put into our mouths at each service, and embodied in the Church year, is a Creed of facts rather than of either ideals or duties. We are not made to recite "my duty toward God, and my duty toward my neighbor," nor the Sermon on the Mount. And the Church's year is not a cycle of "Mothers' Day," "Fathers' Day," "Children's Day," "Temperance Day," "Rally Day," etc., important as are the ideas set forth by these days. It was a true instinct, no doubt the prompting of the Holy

Spirit which made the Church adopt for her Christian year, and her Creed to recite, these statements of fact rather than a summary of duties or of ideals, because facts are the inspiration and motive power to duty.

THE CREED THE MOTIVE POWER TO LIFE

It is the truths contained in the Creed which furnishes the motive power to the duties set forth by "Mothers' Day," and the rest. The knowledge of "God the Father Who hath made me and all the world," "God the Son Who hath redeemed me and all mankind * * * God the Holy Ghost Who sanctifieth," which stimulates to all the complex "duty to my neighbor." So in the Christian year the Church has chosen wisely to set forth, each in its own season, the various clauses of the great Creed which summarizes the Gospel message.

THE CREED FOR BAPTISM

The Creed originated within Apostolic times as a statement of faith to be learned in preparation for Baptism, and to be recited at Baptism. It developed from the formula used in that Sacrament by the command of our Lord, "In the name of the Father and of the Son and of the Holy Ghost." The Creed is to explain what the Church means by that formula. In the days of persecution the Creed was never written, but transmitted orally, and used as a password, by which one Christian could identify himself. That we have two forms of the Creed, the Apostles' and the Nicene, comes from the fact that in Palestine and Asia Minor the Creed developed in a slightly different form (the Nicene) from that which it gained in the West (the Apostles'). The Council of Niceae took the ancient Creed of Caesarea and added a few definitions to it, whereby it became known as the Nicene Creed. J. H. Y.

Why Have a Parochial Mission?

BY DR. FLOYD W. TOMKINS

Evangelism is having a large place in the religious world today, and there must be a reason for it. We hoped for a great revival of Christian living at the beginning of the twentieth century. May it not be that these evangelistic services are a part, at least, of such a new power of religion? At any rate, while they are being held, and indeed at all times, do not Parochial Missions have a place in our Church, and do we not need the help they give when properly conducted?

All our Churches need new life. We fall into a routine even when the Church is active and healthy, and this routine tends to deaden spiritual force and earnest, practical belief. God knows that we must have a shock now and then, to arouse us to a sense of our need and our opportunity. And while a Mission cannot be called a "shock," nevertheless it is an unusual thing in our orderly Parish life and so makes for religious awakening.

In the first place a Church needs a new voice from time to time, however earnest and faithful the Rector may be. And this new voice should come with an especial appeal. Old truths declared in a new way create new interest. Truth is unchangeable, but the manner of presenting truth and its application to special times and needs must vary. Hence a Missioner coming to a Parish startles people a little from their apathy. He need not be—he should not be—in any sense a freak or an alarmist. He should, in my opinion, be himself the Rector of a Parish, for so he has a standing and an influence which an evangelist or even a permanent Missioner cannot have. But he comes to a brother's Church, a brother trusted, and his words make old things new.

It is good, too, for a Church to have a week or ten days of special services. Occasionally the Rector himself can hold these services, but generally it is wiser to have another to conduct them. And the regular order of such special services—the quiet Communion daily in the early morning, the instruction in the Christian life at a

later hour, services for children, and a hearty night service with after-meeting, soon create a spiritual atmosphere and attract strangers. Then the Intercessions, and the questions answered by the Mission preacher, the personal interviews and the quiet hours of prayer, bring back to the communicants the early love, so easily left behind in life's wild rush. A Church is always ready to do more effective work after a Mission.

Then we should consider our responsibility to the world outside. It is a grave question whether the average Church is doing much to bring in the masses, or to make the unchurched feel that they are really needed. We believe rightly in the "Ecclesia Docens," and we try to educate our children. But the Church is not a Club, to care only for her own. She is a light on a hill, leaven in the world's meal, a mustard seed to grow into that wherein the birds of the air may find a resting place. What are we doing to bring in men and women, boys and girls, and make them welcome? What are we doing to bring in the men and women who are sinners? Of course the regular work of the ministry lies here. But the Mission helps and gives an impetus which the members of the Church feel. We must do something to bring Christianity to the world other than holding regular services. We must go out and compel men to come in.

And in the world's life often, when divorces and impurity and intemperance and dishonesty are destroying men, a voice—a new voice—must be lifted in warning and appeal. A good Mission has an attack for these evils. Righteousness is declared with a loving but a mighty cry like that of Jeremiah. Woe be to the Church which suffers Lazarus, full of sores, to lie unheeded at the very gates. Evangelism is to make people know what sin is, and where the only, the Divine remedy, lies.

"We have Lent," you say. Yes, thank God! It is a "dear feast" indeed. But Lent appeals chiefly to Church people. And few Churches make Lent an opportunity for work amongst the people without. A Mission is not like Lent. It is not for worship only, or for fasting, or for penitence. It is a call. "Repent ye!" A St. John in the wilderness of life's confusion crying warning, and giving the Christ's appeal: "Come unto Me."

PRAYER BOOK REVISION PAPERS

By Dr. Edward L. Parsons, of the
Joint Commission on Prayer
Book Revision

II THE SOCIAL AND RELIGIOUS CHANGES WHICH GUIDE THE REVISION

If the elderly man of 1917 were asked what he considers the greatest change in people's way of looking at things since he was young, forty years ago, he would, I think, undoubtedly say that it is in their social consciousness. When he was young people thought that the chief business of democratic governments was to be a kind of magnified police force. Order must be kept to the end that every man might be free to pursue his business and build up his fortune unmolested. Democratic freedom meant freedom to do as you please in business. Competition was the life of trade. Society was a kind of big prize fight and government existed to see that the rules of the ring were kept. It was every man for himself.

It is no longer every man for himself. Society has come to self-consciousness. It realizes that it has an interest in, and responsibility for, all that goes on. Individuals belong to a city, a state, a nation, a world, and the interests of the larger group must always be paramount. The business of a good citizen is not to win a fortune in the prize ring and then to show his goodness by giving charity to those who got knocked out; but to convert the prize ring into a co-operative company in which no one gets knocked out. That is what we call the social view. A lot of perfectly respectable Christians still live in the prize ring epoch of human history. They constitute a danger in national life and especially a danger in international life; but nevertheless, they are really survivals, leftovers. The future is not with them.

Now the Prayer Book being Christian has no sympathy with the prize ring attitude. It is full of the exaltation of Christian love; but it tends to get at the matter in the individualistic way and ignore the social way. Its vision is social in regard to the Church, the Body of Christ, the blessed company of all faithful people; but it is individualistic when it comes to the state. It prays that the President and those in authority may have heavenly gifts but not that as citizens we may. It asks that Congress may order things right among us, but not that we may vote right. It prays that we may be delivered from "sedition, privy conspiracy and rebellion," but not that we may be stirred as citizens by a passion for justice. It prays that malefactors may repent of their sins; but never that we may repent for leaving in existence the social conditions which help to make malefactors. Of course by implication all these things are contained in the emphasis upon Christian love and the nature of the Christian life. But there is no explicit emphasis nor is there an atmosphere which suggests them.

This lack of the social point of view is nowhere more apparent than in those familiar answers in the Catechism concerning one's duty to one's neighbor and concerning the Lord's Prayer. Every word of the "Duty to one's neighbor" is quite manifestly correct. Interpreted as each phrase must be to fit modern conditions the virtue it describes is most desirable for modern American youth. But it needs a great deal of interpreting because the picture of society which it suggests (that is the social atmosphere in which it envelops one), is not that of modern America; it is that of England as Jane Austen's novels describe it.

One feature of this growing social consciousness is the increasing importance of national days and of duties like that of voting. The Prayer Book is practically innocent of any allusion to either; and it possesses no prayers which can be used to express our real aspirations in regard to the various institutions which enshrine our national ideals.

The change in the social outlook has been accompanied by vast changes in the Church outlook. In the first paper of this series allusion was made to the missionary, educational and social enterprises of the modern Church. They were unknown in any such form as we have them

Every Church needs a Mission: And the Parochial Missions Commission appointed at the last General Convention is trying to make it possible for every Church.

today, even a generation ago. Consider the missionary activity of the Church. Twenty years ago the Missionary Bishop at General Convention was heard on sufferance in an empty house. A missionary mass meeting had to be "boomed" in order to get a crowd. Today the missionary enterprise has taken first place and the missionary bishop is the hero of the Church. To support the mission of the Church, to count work not only in home fields but also in foreign fields as an integral part of every Christian's responsibility is the principle upon which the entire Church moves today. But the Prayer Book knows nothing of this. There is one prayer for missions and that one puts the burden upon God but never suggests for a moment that we have any responsibility.

We can pray in the Litany for laborers in the vineyard, but there is really nothing which utters a searching appeal to God to help us find men and women to do the Church's work. The Catechism again affords us an apt illustration. In missionary literature we are told a thousand times that "Thy kingdom come" is a missionary petition but the Catechism expounds that great prayer in terms which are perfectly true as far as they go; but which, although they mention "all people" leave one without a particle of feeling that we have any responsibility towards them. On Good Friday there is a missionary Collect. It prays for "Jews, Turks, infidels and heretics." Again we have a most desirable end expressed; but it is hopelessly inadequate to give voice to the bigness of the modern vision.

Upon social service I have already touched. In regard to the educational work of the Church it is enough to note that there is nothing which directly recognizes our responsibility as Christians towards the schools and colleges of the land or touches upon the children and their life apart from the Baptismal and Confirmation offices and the Catechism. It is well to remember also that in all the Prayer Book there is nothing which in any way suggests the immense place which women have in Church life today.

When we turn from these more general aspects of the Church's work to its worship we find two very distinct changes. There is a far greater richness and variety and there is a growing recognition of the need of greater flexibility. The richness and variety is apparent. The Church has passed the point at which it is afraid to incorporate into its worship good customs and uses which happen to have been discarded in the heat of past theological controversies. There is an openness of mind concerning the consideration of them which did not exist a generation ago. Prayers for the dead, for example, have no terrors for us since we learned to count the present need of faith and affection of more weight than the past need of clearing away paganizing exaggerations. There is also springing up a desire to make larger use liturgically of many opportunities, hitherto neglected as in the various and rich additions to the observance of Holy Week.

On the other hand the changed conditions of life have joined with the pressing needs of the mission field to make the Church realize that the Prayer Book has not only been formed with the use of the normal, stable, well equipped Parish as the guiding principle (which it ought to be) but that practically no other use has been considered. The Church thought of the Parish whose choir could sing the Te Deum well; but forgot the Mission which had no choir to sing it at all.

And then back of all these expressions of religion in worship this generation has seen a distinct change in religious feeling and ideas. A generation ago almost everyone who heard the Decalogue read in Church believed that the fourth commandment was sanctioned by events which were fairly accurately described in the first chapter of Genesis. Today men look to the Bible for inspiration and religious guidance, not for science nor for theological proof-texts. Newer ideas of the Bible have been accompanied by more wholesome ideas as to many other things. Religion is more optimistic, more social, more active. It emphasizes individual responsibility more. It has had a new vision of its own power over health and happiness. It lays hold again upon man's whole life and puts before him less of his soul's salvation and more of the abundance and richness of the life in Christ. One could go on indefinitely touching upon these new attitudes in religion; but enough has been said to suggest the lines along which revision must move. They are all intimately bound to-

gether; for it is the new social consciousness which has emphasized the variety and richness of life and brought to the Church a new vision of what its catholicity means. In the next paper we will begin consideration of the way in which the proposed revision meets these needs.

A Call for Red Blood

Experiences Full of Human Interest,
Related by the Rev. Benj. Bean

Up in the northwest corner of Colorado a work of unusual interest is being done by the Rev. Benj. Bean, who is the missionary located at Steamboat Springs. The following story of recent experiences, told by Mr. Bean, is a challenge to the young men to seek Holy Orders:

I received a hurry-up call to go to Oak Creek to baptize a man who was dying. The passenger train, of which we have only three a week this winter, had left half an hour before I received the call. It became necessary, therefore, for me to either drive or try and get a freight train. To drive meant fifty-four miles of mountain driving, and in the middle of winter; it meant an extremely cold drive. I was informed that a freight train was expected to leave Steamboat Springs about two o'clock in the afternoon. Have you ever waited for a freight train? I waited from two o'clock in the afternoon until one-thirty Sunday morning. I arrived in Oak Creek about three-thirty, which is fairly fast time for the "Moffat" Railroad to make in going twenty miles. It consumed exactly thirteen hours and a half of my time. By the mercies of the Almighty, rather than the speed of the train, the man was still alive. On arriving at the house, I found that the relatives of the man were all Roman Catholics, but in the emergency they had called upon the Priest of the Church, because they have been taught since I have been among them that the Priest of the Church will always respond, regardless of the conditions. Three days afterwards they called upon me to conduct the funeral service.

While on the above trip, I took occasion to be present at the session of the Sunday School, which privilege I seldom have. Just before the Sunday School began its session, I heard a man's voice asking for a Priest. I went to the door, and a Slav asked for the services of a Priest to baptize his baby. He spoke broken English, and I naturally thought he had made a mistake, and thought I was a Roman Catholic Priest. I informed him that the father would not be in Oak Creek for a week or two, but he insisted that he wanted the baby baptized at once, and that he wanted "You the Priest" to baptize it. It afterwards developed that I had the privilege of marrying the couple a year previous. The name is Sobesky.

I tell you of the above to let you see that the Church is fulfilling her duty and privilege in administering to "all sorts and conditions of men".

Altogether, I have spent five days out of seven on freight trains, trying to fulfill the ministry unto which I have been called.

We hear much today about young men not entering the ministry because they have the impression that the ministry does not call for the best there is in manhood. If I could only tell what seventeen years on the mission field has called for, it would be seen that the Church calls for every ounce of the red blood in the reddest-blooded American to do its work. Adventure, romance, and just the hard grind that tells what a man is made of, are all to be found there. Yes, the disappointment and apparently failure and misunderstanding. Everything that either makes or will break a man is to be found on the mission field. But, and this is the great thing,—we are builders. We are carving out of the West men and women for the Church. We are going among a people who do not want us, and are making them feel their need of a Church. And what is greater still, we are going to win, no matter what the obstacle may be. It is the Church of Christ we are working for.

The Rev. Warren Van H. Filkins, Rector of Trinity Church, Arlington, N. J., has received a call to St. Paul's Church, Winston-Salem, N. C. Winston-Salem has a population of 40,000, including the suburbs, and is the center of the tobacco industry of the State. The church building is of stone, and cost \$50,000. The Rectory adjoining cost \$7,000.

Man is not a candle that goes out, but a lamp that God refills.

NEWS STORIES FROM MANY QUARTERS

A sundial made in 1619 has been placed by Bishop Sumner of Portland, Oregon, in the garden of his Episcopal residence.

A call has been extended by the Church of the Covenant, Junction City, Kansas, to the Rev. Thomas A. Schöffel, Rector of All Saints' Church, Denver, Colo.

Flags were carried in the processions for the first time in a large number of Churches throughout the country on Palm Sunday and Easter Day.

Bishop McElwain confirmed a class of fifty-three persons in St. Mark's Church, Minneapolis, the Rev. Dr. Freeman Rector, on Passion Sunday.

The Bishop of Quincy, Dr. Fawcett, Chaplain of the Fifth Illinois National Guard, has been called to active service, and is now serving with his regiment.

A dispatch in the daily papers announces that the Clergy of the nine Churches of Trinity Parish, New York, met and issued a call to the 10,000 members of the congregations to organize for united war work.

Mrs. Esther Hardy, the oldest communicant of Trinity Church, Rock Island, Ill., died on Monday, April 2nd. She was born May 15, 1837, in Genesee County, N. Y. She had resided in Rock Island for over 63 years, and had been a devout and active worker in the Parish, and was deeply interested in civic work.

A plan for the introduction of Bible study in the Public Schools has been worked out by a special committee of the State Board of Education of Virginia, which is attracting wide attention and favorable comment. The plan contemplates the teaching of the Bible by local ministers or appointees.

The Rev. Dr. Edward M. Cross, Rector of St. John the Evangelist Church, St. Paul, Minn., presented a class of fifty-four persons to Bishop McElwain for Confirmation on Palm Sunday. Two supplementary Confirmations on the following Tuesday brought the total up to fifty-six. The class consisted of sixteen girls, fifteen boys, seventeen women and eight men, including one who was received from the Armenian Church.

A silver chalice, paten and bread box, and glass cruets, presented to St. Michael's Church, Mount Pleasant, Ia., by Mr. and Mrs. Albert T. Timmerman of Seattle, Wash., and Mr. Henry L. and Miss Sophia H. Timmerman of Mount Pleasant, as a memorial to their sainted mother, Margaret D. Timmerman, were consecrated and used for the first time on Easter Day.

A patriotic service of Intercession was held in St. Paul's Church, Rochester, N. Y., in connection with the opening of the special session of Congress on April 2nd. An invitation was extended to the ministers, public officials and business men of the city to attend the service. An offering was taken for the work of the American Red Cross.

The Oregon Summer School for Clergy will be held in Portland, June 26-29. Among the members of the faculty will be the Rt. Rev. Dr. William Walter Webb, Bishop of Milwaukee; the Rt. Rev. William H. Moreland, Bishop of Sacramento, and the Rev. Dr. H. H. Gowen of Seattle.

Daughters of the American Revolution presented a to St. Stephen's Church, Olean, N. Y., a grosgrain silk flag, the stars of which were hand embroidered, which was used at a special service held on Palm Sunday afternoon. Patriotic hymns were sung and members of the local G. A. R. Post and of the D. A. R. Chapter attended the service.

Bishop Sumner, on Passion Sunday morning, confirmed a class of fourteen in St. David's Church, Portland, Ore. In the evening, a short mystery play was given by twenty boys of the Parish, in place of the sermon. A book table and news stand have been placed in the church, in charge of one of the older boys. THE WITNESS and such books as will help towards a healthy and intelligent Churchmanship will be handled.

The Convocation of the Woman's Auxiliary to the Board of Missions of the Diocese of Sacramento was held in St. John's Church, Marysville, Cal., on Friday, March 30th. There was a celebration of the Holy Communion at 10:30 a. m., and the Rt. Rev. Dr. Moreland, Bishop of the Diocese, preached the sermon. Addresses were delivered during the Convocation by Mrs. Baxter, the Diocesan President, and Mrs. P. G. Snow.

The Church of the Ascension, Hayward, Wis., after having been closed for the past three years, has been reopened. "The Sunday of the first service," says the Church Times, marks the date of the most severe blizzard

this north country has known for years. Although the snow was knee deep, and no broken pathway, and the mercury was far below zero, all but two of the communicants attended the celebration of the Holy Eucharist."

The Attorney General of Minnesota has sanctioned the petition presented to the Regents of the State University by the Rev. C. E. Haupt, Rector of St. Matthew's Church, St. Paul, asking that credit for religious courses in various Church Schools of the State be given students entering the University. The petition was signed by Archbishop John Ireland, the late Bishop Edsall, Rabbi Deindard and other Churchmen. The petition was tabled until the next regular meeting of the Regents.

In announcing the removal of Mr. Josiah Hedden from Tenafly, N. J., to Ohio, the Diocesan paper says that he has been a very useful man, and who will be greatly missed. He was Warden of the Tenafly Church, deeply interested in the Sunday School, and as Warden of the Mission Church at Burgenfield for many years, he held a peculiar place in the Church work of the northern part of the Diocese. He went away with the assurance of the good will of his associates and friends, expressed in a large meeting.

The Rev. Dr. Wyatt Brown, Rector of the Church of the Ascension, Pittsburgh, Pa., preached a patriotic sermon on Palm Sunday, in which he counseled against the Pharisee, who speaks loudest of patriotism, but who does not enlist; against the Sadducee, who makes the Nation suffer contumely, and decries the arbitrament of war, for fear of personal loss; and against the modern counterpart of the Roman soldier, who kills or crowns by another's wish, and who is ever but a tool. Dr. Brown called his sermon "A Modern Tale of Two Cities—Jerusalem and Pittsburgh"—and based it, on the Palm Sunday lesson.

All the Episcopal Churches in the Diocese of Southern Ohio held patriotic services on the evening of Wednesday, April 11th, in response to the call of Governor Cox, seconded by the Bishops of the Diocese. Elaborate programs for the occasion were printed by authority of Bishop Reese and distributed among the various Parishes for use that evening. Wherever a Church possessed or could obtain a flag, it was carried in the Choir procession along with the processional Cross. Most of the Churches were decorated with flags throughout. The patriotic organizations of town and city were in every case invited to take part in the services. Everywhere the report comes that these services were heavily attended.

One of our Board of Editors asks us to find a place for the following letter in our columns:

To the Editor of THE WITNESS:
The large rubber factories of Akron, Ohio, are attracting many people to this city. Many young men are coming here. The Church of Our Saviour is making an especial effort to assist people in finding homes. Our Parish House, with its staff of workers, offers exceptional advantages to the new-comers. I wish to invite Church people coming to Akron to make themselves known to me. Our Church extends to them a welcome.
(Rev.) GEORGE P. ATWATER.
Rector Church of Our Saviour.

At a meeting of the Men's Club of St. Luke's Church, Evanston, Ill., the Rev. Dr. Stewart Rector, presented the following resolution: "Resolved, That we in the Men's Club of St. Luke's Church, in Evanston, do respectfully submit an appeal to the War Department of the United States Government that the general plans for military preparedness and the moral environment of the soldiers be accorded full and careful attention. That with official foresight all saloons and resorts be eradicated from the vicinity of all points of mobilization or encampment, that our sons, brothers and fathers be not called to jeopardize their souls as well as their bodies in the service of their country." The resolution was unanimously adopted, and copies of the same were forwarded to the President of the United States and to the Secretary of War. The President transmitted his copy to the Adjutant General, who courteously acknowledged its receipt.

St. Andrew's Church, Washington Court House, Ohio, for the past two months under the leadership of the Rev. David Barre, a Deacon in the Church, lately received from the Disciples' communion, is now negotiating the purchase of a large corner lot in the heart of Washington Court House for the erection of a new church building thereon. St. Andrew's, which is a Mission Church of only five years' existence, was the first Church in the Diocese of Southern Ohio to experiment with a portable church building. For two years the congregation has been worshipping in the portable structure, which was erected on leased property in the heart of the business district in Washington. During that time the organi-

zation has more than doubled in size, and the present venture of the purchase of a church site is in keeping with their phenomenal growth.

A SENIOR WARDEN WORTH HAVING

Mr. A. G. Merrill, the Senior Warden of St. Ann's Church, Richford, Vermont, made a personal canvass of his Parish and secured a pledge from practically all the communicants to attend Church at least once on each of the succeeding Sundays. The result was inspiring to the Rector, the Rev. E. B. Holmes, and to the congregation. It has put new life into the Parish.

THE HORSES HAD TO BE CUSS'D

Mr. Walker Wells of Libbey, Mont., tells this delightful story of the late Bishop Brewer, of beloved memory: One day he was riding in a stage coach to one of his appointments, and the stage became mired in the clay. No amount of urging, even with the assistance at the wheels on the part of the passengers, could induce the horses to pull the stage out. Finally the driver said to the Bishop, who had been helping to push: "Parson, them hosses will never get that stage out unless you let me cuss 'em a little." The Bishop replied: "The emergency is great; do as you think best." The result was the horses took the stage out of the rut with apparent ease and with great celerity. But on arriving at the hotel, the good Bishop took occasion to say to the driver: "My friend, it was not the horses' fault that you had to use profanity to get them to do their best. You had trained them that way. You must bear the blame." The driver said, thoughtfully: "Bishop, I guess you are right."

A SUCCESSFUL BOYS' CLUB

A Club, called the "Light Bearers", was organized about a year ago in Trinity Church, Parkersburg, W. Va., composed of boys from eight to fifteen years of age. The meetings are held every Thursday evening in the chapel, and after the opening exercises and "business", they read, play games, pull taffy, or, as the boys say, "Have some fun". The members of the Club are doing some real missionary work in the Diocese, and have proved themselves to be worthy of their name. The following is an excerpt from a report of the work the boys have done the past year, given in the last number of the Diocesan paper, "The Church News": Two Mission points were supplied with pulpit Bibles. A box of pictures, made by the boys themselves, was sent to the Sheltering Arms Hospital. They trimmed a small tree, each boy contributing some article, candy or fruit, and on Christmas Eve two of the boys took it to a little boy playmate of theirs, who had never had a Christmas tree. It is their intention to send a Bible to the Mission at Logan as soon as the new church is completed.

SONS OF BISHOPS IN THE WAR

Twenty-one sons of Bishops have now fallen in the war, and the number may be reckoned as twenty-two, if we include Lieutenant Rupert Cecil, son of the Bishop-designate of Exeter, who was killed in July, 1915. Bishops' sons have distinguished themselves by both bravery and self-sacrifice, the Bishop of Liverpool's son receiving the Victoria Cross. Mr. Legge, son of the late Bishop of Lichfield, abandoned a lucrative motor garage at Shrewsbury, in order to enlist as a private. Lieutenant Hugh Robertson, youngest son of the retired Bishop of Exeter, also enlisted as a private in the early war. These are a few instances showing that the English Episcopate has a record of which it need not be ashamed, and the self-sacrifice of the parsonage house and the palace gives a message to the nation which would not be possible from a Church of celibate Clergy.—Canadian Churchman.

IMPRESSIONS OF THE NUECES CANYON

Bishop Capers of the Diocese of West Texas gives the following account, in his diary, of his first visit to the Church of the Ascension, Montell, the little Church of the Nueces Canyon:

"How like the Bible land is this beautiful plateau, shut in by a sentry of most ancient looking hills. The sacred and ennobling sentiments and traditions that cluster about the little Church inspire a feeling of reverence to all who worship within its walls. The venerable figure of the first shepherd of the flock, the late Rev. Dr. Galbraith, still lives and moves and has his being in the thoughts of the 'first settlers' of the neighborhood. He was a solitary being among his people, like Abraham of old. And the flocks of goats and sheep, and the cattle upon a thousand hills, that were the possessions of himself and his people, even now give a color and an atmosphere to Montell that transports you back to the hill country of Judea, when the pastoral life was the near life to God."

HOW ONE CHURCH SECURED A NEW ALTAR

St. Andrew's Church, Waterville, Minnesota, has been presented with

a handsome new Altar of quartered oak, the work of Geheart Kritzer, a fifteen-year-old boy of the Parish.

St. Andrew's is a typical village Parish. At times it has had a resident Priest, but for the most part has been served by Lay Readers from Seabury Divinity School. Recently, the people set to work to restore and beautify their church. They secured a Priest, and the assurance of his regular ministrations. When the Lord's own service was restored as the central service of His day, the people realized that their Altar wouldn't do. It was just such an Altar as was provided for the average little Church of the Middle West forty years ago—just a pine box—too short, too narrow, too low. But Altars cost money, and the Parish had expended all that it felt it could afford. Then Geheart came to the rescue. It took lots of study and work, but now it is done, and on Easter was used for the first time. So it has come about that St. Andrew's Church has as beautiful and correct an Altar as will be found in the Diocese. It is needless to say that the people provided handsomely for the appointments—but it is Geheart's work after all. Best of all, he served the Blessed Sacrament on Easter at the throne which he had provided for the Lord.

The late Rev. Dr. Nash, who held the chair of New Testament of Exegesis of the Episcopal Theological School, Cambridge, gave a Meditation some twenty years ago on patriotism for private and public use at the present time: "Our Father in heaven, make us true lovers of our country; make us true Americans. Help us to keep the promise which our country hath made to the world, to be the home of freedom and brotherhood and justice for all. Enable us in our lives to keep this promise. In our happiness and in our strength, put us in mind of the pleasures and the rights of others. Make us brave and truthful and fair. In our play and in our work, keep our successes free from boasting and conceit. And when we fail and are defeated, give us a higher courage and a stancher strength. Help us to become noble and great-hearted citizens, an honor to our nation and a spring of hope to our neighbors."

FEAR SPIRITS OF THE DEAD AND GHOSTS IN CHINA

The Rev. Mr. Deis, the representative of St. Luke's Church, Evanston, Ill., in China, gives an interesting account in a recent letter of the destruction of the Shasi ash-heaps used as burial grounds:

"You know our famous ash-heaps? Well, they are no more. Some one else bought the property and the lake, and at last it has been levelled off. The work is practically complete. But it was so odd while the work lasted. I told you that these people used the ash-heaps as burial grounds. Well, the coolies who dug up the ground and carried it off showed their veneration for the dead in a peculiar way. It was not veneration, but real fear that the spirits of those buried here would haunt them. So with each motion of the spade they said, 'O spirits who rest here, do not haunt or bother me. This digging is not my doing, but that of others; I am only paid to work. Haunt me not!'"

"The climax came in exorcising the newly made ground. Last Friday, I was just going to Church for our night Bible class, when I heard gongs and drums and intoning. I looked out of the upstairs window, and over the wall of our compound I saw hundreds of colored lanterns, placed at very short distances. It was a wonderful sight. All along the edge of the newly made property these lanterns were hung. The colored lights made it really festive. In the center of the plot was built an Altar. Around it were ten or twelve Taoist monks. They prayed and prayed. They beat gongs and drums and burned punk and incense and fire-crackers, and kept on praying. It lasted for some hours. They were laying at rest the spirits. * * * For fear that the spirits of these departed ones would make trouble and appear on earth—because of their disturbed slumbers—this great service was held. Of course, the only thing one can't tell is whether the spirits are propitiated or not. The heathen people on the street say they hope so—but that foreign house bothers them. When we came to Shasi we did not know we were to live in a haunted house. And since coming here we haven't seen any signs of its being haunted. But the people on the street say it's haunted, or else, why did the Rev. Mr. Goddard (my predecessor) leave so soon after building the house? And on certain nights a ghost may be seen on the roof and then disappearing into the house."

"Of course we say frankly there are no ghosts, and we fear nothing from them. But their minds are so superstitious that they do not believe us. Our Christians, however, are not troubled with thoughts of this kind; devils and ghosts seem to allow them freedom—except, alas! our one evil. Satan is as busy here as elsewhere."

AN INSPIRING WEEK FOR DENTON, TEXAS

The Rev. E. H. Eckel, Provincial Secretary of the Southwest, following his annual custom of turning aside from the distinctive duties of his office to serve some vacant Parish or

Mission, Holy Week and Easter, gave this time to Denton at the request of the Lay Reader-in-Charge, Mr. J. L. Lockett of Fort Worth. Denton is the seat of two important state institutions—the North Texas State Normal School, with 1,600 students of both sexes, and the College of Industrial Arts, with 1,200 girl students. Some 35 of the latter are communicants of the Episcopal Church. They have recently given a brass Altar Cross to the Mission. The Daughters of the King of the State of Texas have contributed a sterling silver chalice and paten. Both these gifts were blessed by Mr. Eckel and given their first use during Holy Week. Daily and nightly services were held in the Mission with a most gratifying and appreciative response on the part of the people of Denton as well as the students. An afternoon Lenten service was held in the C. I. A. and a Maundy Thursday early Eucharist, and Mr. Eckel addressed the entire student body and faculty of each institution on two other occasions. The Three Hours' Service and an Easter Communion preparation service were held in the Mission. On Easter morning the congregation numbered close to 200, including about 20 members of Denton Commandery No. 45, K. T., and large numbers of the students and professors of the schools, and of the townspeople at large. The communicants numbered 44. A Vested Choir of C. I. A. girls sang the music. Denton appears to be an important strategic point for the Church and it is hoped a Church building and settled Priest may be in store for St. Barnabas' in the near future.

Her Work

A mother once said to a popular teacher, who had been adored by her pupils for a score of years: "What a wide and beneficial influence you have exerted, while I have been cooped up at home, managing servants, dosing the mumps and measles, and patching and darning! How narrow my life looks beside yours!"

"Narrow!" cried her friend. "Think how you have sent forth into the world every morning your husband and your flock of boys and girls, full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow life rather than you. What is the slight touch that I may have given to a thousand or more lives compared with the deep, determining influence which you have wielded over the half dozen in your home?"

"Is it possible that you can think so?" inquired the tired mother incredulously.

"I know so. I have watched your children in school. They radiate everywhere an atmosphere of love and light, and it was you who gave it to them."—Herald and Presbyterian.

Our Heritage

Our destiny is more glorious than it could have been without the intrusion of evil. We not only become sons of God by birth, but we are linked to all the glory, now and evermore, connected with the Son of God Himself. Being "born of God", very naturally we are heirs to our Heavenly Father's estate. But more than this, we are "joint heirs with Jesus Christ", "Whom He appointed heir of all things". Accordingly, there is not a sphere of glory belonging to the Son of God to which we shall not be admitted on equal footing with Himself. Without sin and evil, our sphere of existence in eternity would have been confined to this little earth on which we live, but now we can gaze upon suns, stars and planets, and say, "These are my vast estates purchased by redemption, and made sure to me by the covenant of God".—Dr. R. Cameron.

The Godlike Soul

The eternal destiny is in you, and you cannot break loose from it. With your farthing bribes you try to hush your stupendous wants; with your single drops to fill the ocean of your immortal aspirations. O this great and mighty soul! Were it something less, you might find what to do with it; house it in a safe with ledgers and stocks; take it about on a journey to see and be seen. But it is the Godlike soul, capable of rest in nothing but God; able to be filled and satisfied with nothing but His fullness and the confidence of His friendship. What man that lives in sin can know it or conceive it? O Thou Prince of Life! Come in Thy great salvation to blinded and lost men and lay Thy piercing question to their ear: "What shall I profit a man to gain the whole world and lose his own soul?"—Horace Bushnell.

The man who knows the power of Christ's Resurrection is heaven-taught where Moses and John the Baptist were ignorant.

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.

BOARD OF EDITORS

IRVING P. JOHNSON Editor-in-Chief
JOHN C. SAGE Managing Editor
L. W. APPLGATE GEORGE P. ATWATER HENRY J. MIKELL
RALPH B. POMEROY CHARLES J. SNIFFEN CHARLES J. SHUTT
FRANCIS S. WHITE JAMES WISE

Published every Saturday by The Witness Publishing Company, Hobart, Ind., to whom should be addressed all business communications
SUBSCRIPTION PRICE ONE DOLLAR A YEAR

Entered as second-class matter in the post-office at Hobart, Ind., for transmission through the mails.

Editorial

WAR

In the controversy over the war, there are many sincere people who feel that war in any form is a repudiation of the teachings of Jesus Christ.

These people apply the principle of turning the other cheek to matters of international diplomacy, and insist that a nation shall be governed by the same code of morals that Christ applies to the individual. What is the difference? It lies in this: Christ was preaching a gospel to human souls which would fit them for eternal life, that is, the conduct which they practiced here would fit them for the life hereafter. He intimated that such conduct would incur persecution and tribulation in this world, but bade His followers to be of good cheer, because He had overcome the world.

Now a nation is not an individual, has no soul nor eternal life, but is an organization of men which has for its purpose the administration of justice and the conserving of liberty in this world. Its officials, even those of the corrupt Roman Empire under Nero, are ministers of God and are designed to be a terror to evil-doers, and are to be revered in the aims and purposes which they represent, and are to be obeyed.

But these aims and purposes are essentially temporal. The government must depend upon laws, and prisons and physical force to subserve its ends. That is, government comes under the law, and the law, brings no man to righteousness. There is no spiritual inspiration in the law. It is a terror to evil-doers, but not an incentive to righteousness. No man becomes a better man by reading the law, or serving a term in jail, or conversing with a policeman.

It is here that many excellent people get sadly mixed. There are many ministers who conceive it to be their duty to become moral policemen. They invoke the law confidently to make people better, notwithstanding the fact that St. Paul shows us that the law has no such function.

Its function is to prevent bad men from doing worse; it is impotent to inspire good men to become better.

The principle of the law is an eye for an eye and a tooth for a tooth. It has to be, from the nature of its functions. God ordered the Jews to fight those armies who were corrupting Hebrew morals and destroying Jewish liberty. Otherwise there would have been no society in which the purposes of God's revelation could be carried out.

The natural world is a tragedy of conflict. If one goes into the woods one finds the evidence of this law—progress through conflict, battle and death. If one looks into history one finds that every movement of progress has been through blood and war, in which truth and justice has to fight for its existence.

The failure to fight produces the lethargy of China and the despotism of Russia. The willingness to do battle has produced the liberty of France and Switzerland.

Physical courage and the passionate battle for liberty has had its reward in the constitutions of every free government in the world.

Now this in no way interferes with the development of the individual character. Rather the reverse. The finest, as well as the worst characters in history, have been forged in bloody conflict. Long periods of peace have been attended with commercial despotism and social injustice. Too bad it is so, perhaps, but nevertheless it is true, that human liberty has been developed through much tribulation.

Now there is a code of morals for nations. Moses gives it in the Ten Commandments and the best nations enforce this code, by physical force. The uncompromising pacifist must deary the imprisonment of a murderer, which may be accompanied by the death of policemen, as being the use of brute force to enforce righteousness. It isn't. It is the use of physical force to administer social justice.

The same reasons which send a squad of policemen into the jaws of death to enforce social order, must send a battalion of soldiers into the field to enforce international justice. It is the same principle.

The question to be solved by the nation is not whether it shall fight (that is inevitable); but whether the cause for which it fights is one of human liberty and human justice; and if it be such a cause, a nation has the same duty to fight oppressors, as it has to arrest and imprison a maniac or a murderer.

To do otherwise would disrupt human society and allow brutal instincts to ride riot over peace and order.

It is this failure to discriminate between the gospel as applied to individuals, and the law as applied to governments, that causes men to rave against war as anti-Christian. War, like our state education, is non-Christian rather than anti-Christian; because Christ's gospel is an appeal to individual souls to rise to the highest acts of human self-sacrifice for the reward is worthy of the sacrifice; but Christ never preached a gospel which would disrupt social order and leave the world prostrate under the brutal caprice of a tyrant like Nero, or an oppressive rule like that of the Turks.

The individual has a duty to the state which compels him as a loyal citizen to fight; but this need not interfere with his duty to God that he shall fight without personal malice. True, it is a trial of his faith but not the destruction of it.

It is the recognition of this principle which underlies the imprecatory psalms. Not personal malice, but corporate wrath. Not the hatred of an individual because he hates men personally, but, as the Psalmist puts it, "Do not I hate them that hate thee."

It is the soldier fighting the enemies of truth because they are

the enemies of truth, and calling upon the wrath of heaven because they slay the innocent.

Personal malice is one thing, social wrath is another. The one makes a man mean and bitter, the other may make him great and courageous. Some of the gentlest, most courteous souls that have ever lived, have been the most terrible foes in battle.

It is one thing to preach the gospel of peace to the individual; another thing to advocate national cowardice. The one makes a weak man strong, the other renders a strong nation weak and contemptible.

It is no argument against war that it has been abused. So have marriage and money and meats. They are all necessities that may be used and should not be abused. So war has been terribly abused, but nevertheless it remains true that through wars, waged in a righteous cause, have come human liberty and social justice.

We believe that the United States has no mercenary motive in this war, but merely the belief that it is necessary for the preservation of social justice, and human liberty.

In the face of the enormous mobilization of troops, the Church has a sacred duty. It is the function of the Church to conserve morals, and the laxity of morals in army life, during war, is a proverb. The one thing that the Church should watch is the character of men who are selected as Chaplains. We should set our face as a flint against any Chaplain being appointed merely to give him a job. An unsympathetic or stupid Chaplain in the time of war is a tragedy.

In every way, the Devil is the most formidable enemy, for he can destroy soul as well as body, and an active, understanding Chaplain (not a politician) is the most formidable enemy that the Devil can have. See to it that the Chaplaincies are kept free from politics. See to it that our very finest Clergy are detailed for this duty.

And secondly, the Church must furnish our young men with those influences which will keep them humanized amid the brutalities of war. Certainly, the Church must spend some money in equipping and maintaining these conveniences to keep our young men from the excesses due to the reactions of camp life.

THE STORY OF THE CHRISTIAN CHURCH

THE COUNCIL OF NICAEEA

When Constantine discovered that the peace and unity of the Church was in danger, he summoned the Council of Nicaea.

He might, as readily, have referred the controversy for settlement to the Roman Pontiff, if that had been the method of settling controversies in the Christian Church; but it had not been the method employed during the first three centuries. Controversies had been settled by synods, a general council being impossible so long as Christianity was an illegal religion.

The genius of the primitive Church was not the same as that of the Roman Empire. It would have been more in line with Constantine's own imperial ideas to have recognized a supreme head in affairs ecclesiastical, and by joining himself to the head of the Christian Church, to have operated in ecclesiastical affairs as he did in the civil world.

But Constantine's advisers, who were in all probability Hosius, Bishop of Cordova, Eusebius of Nicomedia and Eusebius of Caesarea, evidently suggested to him that the model of Christian practice was that of the Council of Jerusalem (Acts xv), and he accordingly proceeded along this line.

So he summoned the Bishops from all of Christendom. Strange, too, that there should have been no Church in the year 325 that was Presbyterian or Congregational in form. Every part of the Church was organized, not on Papal, nor on Congregational, but on Episcopal lines.

But that was because the Church had become corrupted from its Apostolic simplicity, replies the objector.

How marvellous! That a revolution in Church government should have taken place so quietly that not a vestige of the revolution was recorded; so complete that not a single branch of the Church was exempted; so successful that no one protested that Episcopal representation was an innovation. "Let the ancient customs prevail," was one of the canons of the Council, yet the only question of ecclesiastical organization that was raised was the order of precedence in the Episcopate, not the fact of the whole Episcopate being an innovation.

THE ASSEMBLY

The Council assembled in Nicaea and was composed of 318 Bishops, or thereabouts; in some cases, as in that of the Bishop of Rome, the Bishop being old was represented by Priests, and in the case of the Bishop of Alexandria, being accompanied by the young Deacon, Athanasius.

The function of the assembly was not to inaugurate new customs or a new faith, but to record old customs and to determine what was the faith once for all delivered to the Saints.

It was not always an orderly assembly, but it was at no time under the dominance of any one man. Those who think that Constantine tried to dominate the decisions are not close readers of the records. Constantine was little more than a pagan and could not have had the faintest idea as to the merits of the controversy.

His only motive was to make peace and the majority was so great—more than 95 per cent—in favor of the Creed put forth, that it required no interference on his part to bring the Council to a unanimous decision.

THE CREED

They put forth the Nicene Creed, or rather the major part of it (the last few clauses being added at a later Council and some minor changes also were made at Constantinople in 381). They anathematized Arius and his creed and sent him and his adherents into exile.

THE CHANGE OF FRONT

Why, then, later on, did Constantine and his son Constans persecute those who had subscribed the Nicene faith? Manifestly because of the influences brought to bear upon the Emperor through that Bishop who had most frequent access to the imperial household, Eusebius of Nicomedia, an open friend and sympathizer with Arius, who first influenced the women of Constantine's family and then succeeded in poisoning Constantine's mind against the chief champions of the Nicene faith, viz., Athanasius, the Deacon who had succeeded Alexander as Bishop of Alexandria, and Eustathius, Bishop of Antioch, whom the court party succeeded in deposing from his See on charges that were grossly false.

In short, under the subtle influence of this court of Bishops, the whole imperial power was directed against the Nicene party and the

aged Bishop of Constantinople was ordered to receive Arius back into the communion of the Church, an imperial order that was defeated by the sudden and unexpected death of the arch-heretic on his way to the Church.

But Constantine hardened his heart, and his influence caused all the large Bishops in the East to fall into the hands of the Arian party, excepting only the Patriarchate of Alexandria, where Athanasius held his seat in defiance of the imperial orders.

The story of the battle between the slight but able Athanasius and the huge, but vindictive Constantine, is the story of a second David and a second Goliath, which must form a separate chapter.

Western Theological Seminary, Chicago

On Maundy Thursday, Bishop Griswold gave the students of Western Theological Seminary an all day's retreat. The order of services was as follows: Holy Communion, 7:00; Breakfast, 7:35; Meditation and Matins, 9:00; Address, 11:00; Intercessions, 12:00; Address, 2:00; Meditation, 4:00; Evening Prayer, 5:00; Supper, 6:00. The students were under rule of silence all day long and apparently enjoyed the rest from classes.

Bishop Griswold's meditations were based upon the Priesthood, his remarks being particularly directed to the members of the Senior Class, who expect to be ordained in June. The subjects of the meditations were: (1) Vacation, (2) The Sense of Vacation, (3) The Duties of the Priest Godward and (4) The Duties of the Priest Manward. The Bishop dwelt at length upon the need for conversion, going on to emphasize the call to the Ministry, recognition of the call, directing one's life according to the call, and re-presenting God to man. "The Altar must be the center of our life and devotion. Our other devotions are gathered around this." The spiritual discourses of the Bishop were closely seconded by wise pastoral counsels drawn from his own experience. His presence at the Seminary on Maundy Thursday was very welcome. The students were singularly blessed by his person and his wise, spiritual words.

Father Harvey Officer, O. H. C., preached a remarkably keen sermon on "The Christian Anarchist," in the Seminary Chapel, on Thursday evening, March 29. He paid only a fleeting visit, being on his way from Oak Park to New York City.

The Easter offering at the Seminary was something over \$97.00.
H. R. FLOWER.

April 11, 1917.

A boy in one of our Sunday Schools wrote the following paper on Elisha: "There was once a good man whose name was Elisha. He lived in a cave, and some bears lived with him in a cave. Some bad boys came along and called Elisha names, and Elisha said to them, 'If you call me names any more, I will set my bears on you, and they will eat you up.' And then the boys did, and Elisha did, and the bears did."

Spiritual indifference is often only mental indolence.

The Christian life must be either expressed or repressed.

No man is so weak that you can afford to oppress him.

ALTAR BREAD
Holy Name Convent, Mt. Kisco, N. Y.
Priests' Hosts, 1c
People's: Plain, per 100, 15c
Stamped, 25c Postage Extra

ST. STEPHEN'S COLLEGE
Annandale-on-Hudson, N. Y.
One of the Church's Colleges which gives a thoroughly sound preliminary training for the Seminaries.
Moderate Fees. Send for Catalogue.
REV. W. C. RODGERS, D. D., President.

Church Tracts Safe to Use
By the Rev. T. Tracy Walsh, Endorsed by Churchmen of all schools. Episcopal Church Merits, Facts and Principles. 5 cents each, and 3c for the following:
Why Be a Professing Christian?
Baptize Infants?
Use Forms of Worship?
CHURCH LITERATURE PRESS.
2 Bible House, New York

MAGAZINES
A. Storytellers', \$1.50 a year; trial copy for 5 2-cent stamps.
B. Every Child's, \$1 a year; trial copy for 2 2-cent stamps.
C. Send me 25c. stamps, and I'll send you STAR NEEDLEWORK JOURNAL, quarterly, for 12 months.
D. Plain and fancy NEEDLEWORK: 12 months for 35 cents, stamps.
Address:
JAMES SENIOR, Lamar, Mo.

TWO GOOD BOOKS FOR LENT
THE LIFE OF A CHRISTIAN
With an introduction by the Bishop of Milwaukee (75 cents)
THE LITTLE VALLEYS
With an introduction by the Bishop of Dallas (80 cents)
Doctrinal and Devotional
By the Rev. Charles Mercer Hall, M. A.
Rector of St. Mary's, Asheville, N. C.
LONGMANS, GREEN & CO., 4th Av., New York

THE PARISH

Edited by JAMES WISE

A Christian Making Institution
RECTOR VESTRY

How a Parish Makes Christians Through Its Organized Activities

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School
University

WORSHIP

The Choir
The Altar Guild
The Server's Guild

SOCIAL SERVICE

CHURCH EXTENSION

WORSHIP

(Continued)

A distinctive part of Church furniture, that distinguishes an Episcopal Church from what are commonly called denominational religious bodies, is the Altar. Its relation to Church worship will be discussed in another connection. Our business now is to deal with the organization whose duties center around the Altar, and so we ask again our old familiar question, what is an Altar Guild and what is its share in the work of preparation for and leadership in worship?

One might easily answer the question by saying: Well, the Altar usually has a number of ornaments on it, such as a Cross, Candlesticks, Vases, etc. It is adorned with certain vestments and linens. The vessels used on the Altar need to be looked after by someone so that worship may be conducted decently and in order, so an Altar Guild is formed to do that work.

THE ALTAR GUILD A SPIRITUAL ASSET

We would like to probe a little deeper than the above explanation and see if there is not a possibility of making all the Altar Guilds of our Parishes and Missions, what many of them already are, a real spiritual force in the making of Christians. Remember, we have laid down the rule that an organized activity in the Parish, that is not a factor in the making of Christians, has no real reason for existence in the enterprise. How can an Altar Guild be transformed from a mere organization of utility to a spiritual asset in the Parish?

First, it would seem that the members of the Guild ought to go through a special process of education that would fit them for service in this capacity. If even inanimate things can become hallowed in our minds through associations and contact, surely an Altar Guild member must learn that in her privilege of service she is treading on holy ground, and handling holy things.

If one of the great needs of the age is to impress on our American life the spirit of reverence, and who will deny that this is the case, then an Altar Guild can become as leaven in the Parish, moulding and influencing the congregation by the power of their example, if the members of the Guild themselves have caught the vision of their own spiritual duties and privileges.

The Holy Communion is the heart and center of the Christian religion as a means of bringing the worshiper into contact and union with Jesus Christ. From the service the member of the Guild renders in caring for the material fabric of the Altar and its adornments, there should be growing in her heart and life a deeper love for and devotion to her Lord to Whom she ministers.

AN EDUCATIONAL PROCESS

We are coming to feel more and more strongly that a special course of instruction should be developed for use in our Church schools so that every girl in the school might learn not only what she ought to know about the material things and their usage at the Altar, but also their spiritual value and meaning. Would it not tend greatly to enhance in the mind of the young girl the privilege of such service if there had preceded her taking up the work as a member of an Altar Guild a definite study of the real meaning of this kind of service in the development of her religious education? Here is a field, it seems to the writer, that is full of possibilities in the making of better worshipping Christians.

If it is true that "The Lord is in His Holy Temple" when we come together in His Name, then we are positive He does not delight in unclean brass or untidy linen or dirty Altars. We have been compelled sometimes to celebrate the Holy Communion in Churches where all of these things prevailed. The reason they exist is

because someone's education has been neglected. The Altar holds the central place in the physical Church building because the Service of the Altar is the center of the Church's worship. Let us see to it that our Altar Guilds are trained, not only to regard the Sanctuary reverently, but also to keep it clean.

PROBATIONARY MEMBERS

One of the finest Altar Guilds I have ever come into contact with had an organization they esteemed so highly that every member served as a probationer for six months before they were admitted into full membership. It was considered a high honor and privilege to serve in this capacity. The members were not only trained thoroughly in their duties and rendered faithful service, but they were a splendid spiritual force in the Parish. Needless to say the Altar and all that pertained to its use was as near perfection as human love and labor could make it.

A SERVICE OF ADMISSION

Here again, as in the case of the Choir, is an opportunity for a Parish to dignify and spiritualize the work of an organization. A Service of admission, with the pledge on the part of the candidate to endeavor to be true and faithful in her office and ministry would do much to make her realize the importance and value of her duty.

DEVOTIONAL MEETINGS

Corporate Communions regularly and a devotional address by the Rector from time to time at the meetings of the Guild would help her to live more closely to the ideals she strives to attain, and a special prayer set forth for daily use by the members would tend to band them together in bonds not easily broken. Who can measure the value of a spiritual organization such as an Altar Guild can become, not only to the members who comprise it, but also to the Parish as a whole?

ALTAR FLOWERS

In some Parishes the Altar Guild raises the funds for the keeping the Altar supplied with flowers throughout the year. Members of the congregation are invited to take one Sunday as a yearly memorial to some loved one who has entered the other room of the Father's House. A beautiful custom and one well worth perpetuating. These gifts of nature ever speak to us the joyful message of Resurrection.

Some Altar Guilds hold themselves responsible for the distribution of the flowers, after use on the Altar, to the sick. A dainty card is printed to accompany the flowers bearing the expression of the love and sympathy of the Parish. Unless one has been the recipient of just such a token of loving Christian fellowship at such a time one can hardly realize how much they mean of comfort and joy. It is such a little thing, and most of the time so easily done with some sacrifice, that one wonders why it is not more generally carried out. How often the process of Christian making is materially helped by just such a little touch of kindly thoughtfulness.

A FINAL SUGGESTION

Would it not be of value to the Parish and Mission Altar Guilds to organize themselves into a Diocesan organization? One realizes the tendency and dangers today of too much organization in the Church as well as out of it, but without creating too much machinery, it might be done and prove a real help.

In connection with the annual meetings of the Diocese, why not send a delegate to represent the Altar Guild and let them get together for mutual discussion and devotion. The representative from the isolated little Mission would go back to her little Church filled with new ideas and inspiration. Methods of work in short schools of instruction could be out-

lined. The larger Parishes with their greater opportunities would be brought into contact with the weaker Missions through their respective delegates and often gladly supply the linens and other needful material the poorer Mission could not afford. Uniform standards and methods might gradually be created and the mutual association and contact between those engaged in this common task would bring its own blessings. Co-operation and vision are two essential factors in the upbuilding of the Kingdom of Jesus Christ. Some of us certainly need to learn how to get out of our Parochial shells and co-operate with other Parishes. Most of us need to get a larger vision of our own possibilities and powers as fellow-workers with God. Perhaps a Diocesan Altar Guild may help. Why not try the experiment?

We will be glad to publish in this column any suggestions or ideas Altar Guild members care to send us. Also the little books and publications that would be of value to many who do not know where and how they may be obtained.

A SERVER'S GUILD

One of the real values in this organization lies in its holding power on boys. When you have put a boy into a uniform and made him a lesser minister in the service of worship, as is done when you make him a choir boy, a real difficulty comes when his voice changes and he can no longer, for a time at least, be used in choir work. It is hard for him to give up his vestments and readjust himself to the pews. Here is where a Servers' Guild can be utilized to retain the interest of his expanding life, by retaining him in vestments, and giving him the opportunity for continued service in the Sanctuary. I remember the joy and pride I felt, as a boy, when the Rector of the Parish invited me to become his helper at the services, after my choir days were over as a soprano singer, and I am sure the habits formed in those days were of help and benefit to me in later years.

After getting into the Ministry and Parish life, one of the most helpful organizations in the Parish was the Servers' Guild. It was always interesting to see these young men when they returned home from college and university for vacations come first of all to the Church and for the time being dispossess the members of the Guild who had succeeded them and take their places at the Altar they had learned to love. Through such service many a young man's vocation for the Priesthood has been developed and brought to a definite decision and the Church is made richer by this Parochial activity.

"Only Something From the Church"

Husband (on reaching home at night), "Any mail?"

Wife, "Only something from the Church."

And does that end it? Sometimes the Rector believes that it does.

Have a heart, good people. The Church mail is important.

The Rector cannot reach you all on Sunday by a notice. He wishes he could.

He cannot call you all up by telephone. We have 500 homes to reach. He must depend on the mail.

It is expensive in time and money, but it is the only way.

You do not realize how many people tell me they did not know of this or that gathering. I know that they had a notice of it. But when it came it was "only something from the Church."

When you have a notice from the Church, please read it, and save it for reference.

"Attention! Gather the household!" Something from the Church!

It is quite right for the dead to look dead; but those who are alive in Christ ought to show it in their faces.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

Printed below is a tribute to the Reverend Hudson Stuck, D. D., written by Dempster Murphy for the Church News, the Diocesan paper of West Texas. If Mr. Stuck shall ever see a copy of that issue of that paper, the remembrance of what was said of him may be of circulatory value, as he submits to the bastinado for the restoration of his frozen feet. The practice of praising dead heroes and ignoring live ones stimulates reverence rather than exertion. If the dead retain their sense of humor, a graveyard is a merry place.

Heroism owes more to circumstance for its general appreciation than does, perhaps, any other quality which human nature is or may be endowed. Unleashed in a battlefield it becomes subject to universal applause; exercised in the daily affairs of life, it attracts but limited and languid notice and seldom begets esteem. But for that very reason its continued existence and exercise in that latter sphere testifies that it is possessed of a super-quality, that is the more admirable, partly because the more valuable to the affairs of men in any constructive aspect, but principally because it is of that wonderful sort that is always ready and always endures to the end. Dewey's heroism at Manila Bay was not half so heavily taxed as it was by the subsequent criticisms of his countrymen. The courage of impulse was sufficient to cut the American cable but it took courage of the constitutional sort to cut the string on the American "gift" and—to stand the consequences. The courage of impulse is sufficient to gather the spears of the foremost enemies into one's own heart to breach the line for comrades but it takes the courage of Calvary to daily train in the school of daily self-sacrifice unsung, unseen, unknown, obscure, for the by and by sake of those who now neither know nor care.

Brave indeed are the men who go forward to death on the fields of France and the fields of many another war-cursed country. But let young men—and all men, for that matter—know this, that there is also a list of heroes inscribed on a page in the Book of Heaven who live and die with, not sabre, but cross in hand; who in their day and generation fight their continuing fight in an age-long war whose conclusion in "peace without victory" would mean the defeat of God and the utter ruin of man. Some of these men wear cassock vests and some wear none at all. But it is not that which covers but that which is covered that gauges a man at the last. **Died a Hero** is a stirring inscription recording a noble act. **Lived a Hero** may escape inscription but such is the life that gives hope to the prayer that we pray in Thy Kingdom Come.

HUDSON STUCK

By Dempster Murphy

Somewhere in France tonight a charge is being made. Somewhere in the line a struggle is taking place between two Christians; one murders the other, perhaps seizes a standard. In the morning the victor will step from the ranks; an officer will pin upon his breast a cross; and France or Germany or England or Russia will have another hero.

Somewhere in the North tonight another struggle is taking place. In this battle there is but one Christian, his foe the ignorance and degradation of an untamed Arctic wilderness. The wilderness is Alaska, the Christian, Hudson Stuck.

Before this man began his work, the wall of ice and snow that shut the dwellers of the North from civilization was easily pierced, but the barrier of moral filth they hid behind defied penetration. There were men in that land who knew no God; and there were men who had known a God, but who had forgotten him. Then, like the full sun at high noon, when it bursts through the heavy clouds of a desolate winter morning, Hudson Stuck came among them. Here single-handed he would build a Mission, bring men to it and teach them how to worship. Then he would move on; the earth would seemingly swallow him; but months later, perhaps hundreds of miles away, a man and his dog-team would

appear from out of the snow; another Mission would rise, and new men would learn of the things of God. Thus he worked, swinging over his circle once each year; and Eskimaux from the Arctic coast, Indians from the interior, and white men who had forsaken the white man's God in their first mad rush for gold began to look for him, to expect him, to be glad when he came. They sat with him; broke bread with him; talked with him; and he made them believe.

In the darkness a light began to shine—but the wilderness was wide, and men crouched among the shadows. But Stuck searched them out; he made them listen; he made them see. And there were other men—men who stood up boldly and mocked profanely; but in turn they, too, saw the vision.

So he lived, moving among men and men's weaknesses with a magnificence that smothered the cry of the few who damned. And with a stern persistence, a persistence that did not underestimate the value of its undertaking, Stuck kept at his task. Like the mystic white knight of the round table, he fought boldly for the cause for which he stood, carrying Calvary's message into the hearts of unknowing and unbelieving men.

But long before these men of the North knew the message, they knew Stuck. And they liked him, for he had in his make-up a decided dash of that something which primitive men admire. For instance: as Stuck worked on in his field, he was ever conscious of the great unclimbed mass of Mount McKinley, which frowned down on him with a seeming challenge. Once, during a period of comparative freedom from his labors, the challenge was answered and Stuck won. But as he stood at the very top of the Americas, the true man revealed himself; for over the buried records of his achievement he raised the emblem of his faith.

Such a man appeals to all men, and in the North they watched him wonderingly. They knew that it took a strong man to daily walk the road of death; that it took a brave man to smilingly give and receive blows; that it took a fine man to journey through life as a gentleman should—and they knew Stuck as strong and brave and fine. And when he carved his way through the drifts of the long winters and brought food to their hungry, teaching to their ignorant, comfort to their sorrowful, they loved him.

To one who labors for a principle, love and respect are the greatest reward he can receive for his efforts here on earth. These are reward sufficient for this soldier of God—this conqueror who has caught the larger vision of conquest. He asks no fame, and will receive no fame, for no doubt Fate will decree that posterity shall remember only the soldiers who, in our decidedly materialistic day, have managed to tear down a goodly portion of the walls of civilization. These are the men whom the distant generations will hail as determining the destinies of nations. They will know nothing of Hudson Stuck—a man who will have left a good sized corner of the earth a considerably better place than it used to be.

And so up in an Arctic wilderness, with only a life of toil and after that—oblivion, Stuck fights on. There is a soldier well worth while. To be sure, they don't give crosses for his kind of battles or to his kind of men—but Stuck needs no cross; he walks in the shadow of one.

Somewhere in France tonight a charge is being made. Somewhere in the line a struggle is taking place between two Christians; one murders the other, perhaps seizes a standard. In the morning the victor will step from the ranks; an officer will pin upon his breast a cross; and France or Germany or England or Russia will have another hero.

The Gospel of the Sonship and Atonement of our Lord will continue to be, as it has been in the past, the most powerful means that exists of exciting men to claim for themselves the privilege of Divine sonship.—Clement C. Webb.

WHAT CONSTITUTES A SUCCESSFUL PARISH?

In the first place it is well to remember that success has ruined as many men as it has benefited, and very likely the same may be said for Parishes.

Broadly speaking success means the achievement of the thing sought after, and the ultimate benefit of success will be determined not by the fact of the success itself, but by the purpose which lies behind it. So the question with which we started leads us back to the earlier question—what should be the aim of a Parish for which success is desired?

Let us promptly clear the ground of some possible misconceptions. The aim of a Parish is not numbers. Once let a Parish become obsessed with statistical ambitions and ecclesiastical pride will soon ruin its usefulness for the Kingdom of God. One of the worst of all modern heresies is the "heresy of numbers." Neither is machinery a Parish's proper aim. It is possible for it to be alive with activity, and to be dead in spiritual power. It may be organized to extinction, and then nothing remains but to say requiem over its spiritual ashes. Nor again is sensational prominence its true aim. Many a Parish has been widely heralded among men, but one wonders if its savour could be very welcome in the courts of the Great King. For what shall it profit a Parish if it shall gain the whole world and lose its own soul?

The true aim of any Parish is communion with Christ and service for Christ. This means a Parish first on its knees and then on its feet, but never sitting idly by.

To be successful in the first of these aims will mean, of course, good congregations and hearty worship. It will mean communicants who regularly and devoutly receive the Sacrament. It will mean children brought to Baptism and Confirmation Classes regularly attended. And then it will also mean that every organized activity in the Parish is definitely marked with a spiritual touch. Meetings will open with prayer, and every guild, society, or organization will be so constituted that it will never forget its Church affiliation. But in addition to all this, and most important of all, every Parish needs an inner group of spiritually minded persons, one of whose chief functions shall be systematic prayer for the Parish life. This may fall to an Altar Guild, to a chapter of the Daughters of the King, to a United Offering Committee, to a chapter of the Brotherhood of St. Andrew. But every Rector needs an organized few who are prepared to stand back of him spiritually just as the Vestry stands back of him financially. He will meet with them and pray with them informally over the needs and plans of the Parish. He will ask them to pray in their own homes between meetings, and he will know that they are doing it. An annual Day of Prayer, to which the whole congregation is invited, has marvellous spiritual possibilities. It is astonishing how ready people are to pray when we give them something specific to pray for. And a praying Parish has its problems already half solved.

The second half of our parochial aim (practical service) will naturally vary in its expression according to local conditions. One thing to be avoided is the over-multiplying of agencies. Two are of fundamental importance, viz., the Sunday School and the Missionary organization. There is no higher call to service anywhere than in the faculty of the Sunday School. Any school is just as good as its teachers, and Sunday School teachers should be kept as free as possible of other Parish duties in order that they may devote themselves to the big opportunity which is theirs. Every teacher should magnify his office until the congregation is thoroughly convinced that the Sunday School is without question the most important department in the organized life of the Parish.

When we say "Missionary Organization," it is meant to cover social service activities as well. If people are interested in carrying the Gospel to the other side of the world, they will also be interested in giving the benefits of the faith to the needy of their own community. I scarcely think it is equally true the other way about. It simply means an expansive Christianity, without which no Parish can really make progress. And this must be not only initiated but also constantly stimulated by organized effort and persistent education. A men's Mission Board and a branch of the Woman's Auxiliary are indispensable for this purpose, and both of them

must be urged with unflagging zeal. One persistent man or a single enthusiastic woman can frequently revolutionize a Parish on its Missionary side and set it forward with an impetus which nothing else can supply. An artist was once asked to paint a picture of a "Decaying Church." He depicted a magnificent, cathedral-like structure, well cared for and fully appointed, with throngs of intelligent, prosperous people devoutly entering its portals. And on the side wall of the outer vestibule he painted a box bearing the inscription: "For Foreign Missions;" and across the opening through which coins were to be dropped there extended a thick, heavy cobweb.

Let the right seed be planted in the Parish soil and let it be diligently watered, and God will give the increase.

Only the increase must be of God.
FRANK E. WILSON.
Wilmette, Ill.

LITTLE SERMONS FROM THE PEWS

A COMPLETE CHURCH

Slowly but surely the Christian world is working back to the real and vital recognition of the Church as the Body of Christ, the fullness of Him that filleth all in all. The Incarnation made real democracy possible and inevitable, because God Incarnate in Jesus Christ took upon Him no mere abstract human nature, but, in His infinite power, the nature of each individual human being, so that each such being could strive, to complete the Incarnation by seeking to become what Christ in him has shown to be possible for his nature. Therefore it was seen that each human being counts for one, and the slave became free and woman began her long and slow ascent toward recognition as a person. The Holy Communion is seen more and more clearly to be the common sharing in the one Life of Christ mediated through the Church which is His Body, and the first upward step for woman was in the recognition of her right to share in that Life so mediated.

The increasing interest in social and industrial questions is teaching the world that the Brotherhood of Man is no mere empty phrase, but a vital fact, and that it is the duty of the visible Church to proclaim the message that humanity, one in the old Adam, is still to be one in the new, and that salvation consists, not merely in an individual relation to God, but in membership in the Body which is the storehouse of His saving grace. Hence we are learning that every member of that Body is vitally interested in the condition of every other member and that the Body can not completely fulfill its appointed function of establishing the kingdom of peace and righteousness and love until every member is set free to contribute of his or her best to the accomplishment of God's purpose for the world.

Is it not time that the Church should recognize officially that woman is a person, sharing to the full in the Life of God Incarnate and therefore to be set free to do her utmost to strengthen the Church in its divinely appointed task?

For in most, if not all, of the real questions before the Church, woman is at least as much interested as man, and is, perhaps, as much responsible as he for conditions which are contrary to the mind of Christ. But she will never feel her responsibility to the full until she is given the duty and the power of helping to remove or improve those conditions. Women are at least as much affected by social and industrial injustice as men and, as consumers, are as responsible for it. Perhaps it is true that efforts to remove that injustice receive more support from women than from men. It was from a band of faithful Church women that came the resolution which was the only official utterance of the last General Convention on the social responsibility of Church men and women. It is said that a large proportion of the able and earnest women who are devoting their lives to the uplifting of the submerged classes in settlement work and otherwise in the great cities are Churchwomen. But it is sadly true that there are many equally devoted women throwing themselves into the efforts for social righteousness who have turned away from the Church or never have come to it, because there is in the Church no door open to them through which they can enter

to help to strengthen and make practical its influence. As affected by social injustice, as responsible for it, as devotedly seeking to remove it, women have as great a contribution to make as men to the corporate, official action of the Church.

And so with marriage and divorce, the revision and enrichment of the Prayer Book, religious education, the missionary activities of the Church, in every really vital question in General Convention, women are as deeply concerned as men. In fact, in many, if not most, of its practical activities, the Church leaves the actual work, for the larger part, to be done by women. Everywhere except in the authoritative councils of the Church, general or Diocesan, women are allowed and urged to help in the consideration of the questions in which they are deeply concerned. In home and school and college, in newspapers and magazines, in public hall and parlor meeting, women are encouraged to make their contribution to the corporate mind of the Church. But when that mind is to decide on what shall be its utterance, it deliberately cuts itself off from the light and power which women could bring to help to make that utterance wise and effective.

The Church of England is fast advancing toward the full admission of women to its Councils. Is it not time that the doors of the General and Diocesan Conventions in the United States should be opened to the earnestness of woman and to her practical experience in the problems before the Church?

Little Religion in Homes of Church Officers

The Rev. Dr. Wm. Gardner, General Secretary of the Board of Religious Education, whose headquarters are in the Church Missions House, New York, gave an address in the South Congregational Church, Boston, Mass., taking for his topic, "The Church and the Home". The Boston Transcript gives the following outline of the address:

"The Church cannot effectively approach the home until religious leaders understand more thoroughly the history of the family, and its important place in the development of society. The effective minister must recognize that back of the whole question of religion in the family are many unsolved social problems, and a vast uncharted area of human desires and activities that must be studied from biological and sociological points of view. He must recognize also that there is a growing effort today to practice the religious life in a variety of ways, and that a large amount of training in vision and patience and trust must enter before religion and the Church can have their complete values rediscovered.

"The most ready approach of the Church to the home is in child life. Another approach of the Church to the home, little realized, might be through the Church officials and representatives of the congregation. Trustees, Committees, Vestries, Deacons and Wardens represent the Church to the mind of the community. In a majority of the homes of these officials there is a little manifestation of religion. They are visible on Sunday, and are faithful and careful in the administration of the Church's affairs, but it is perfectly visible to their children that they do not practice openly and with enthusiasm the life of prayer, Scripture study, and sacrificial expression to which the Children are exhorted in the Sunday School.

"No better approach can be found for the Church to the home than through the responsibility of parenthood. The establishment of a fireside awakens new responsibility. Every young man and woman in his new home is asking deeper questions than he will openly allow.

"With the growing recognition that the family is not an economic tool or an annex to the Church and the State, but that its true function is to maintain the highest ideals in society, we have an opportunity for the Church to discover and give its best to the family."

We see Jesus. And therefore we see the pledge of love in a world where love seems dead.—A. V. Magee.

The proclamation of the finished work of Christ is not good advice, it is good news; good news that means immeasurable joy for those who welcome it, irreparable loss for those who reject it, infinite and urgent responsibility for all. The man who has this to preach has a gospel about which he ought to be in dead earnest.—James Denney, D. D.

WHY SHOULD I GO TO CHURCH?

BY DR. D. C. WHITE

Second Reason

Last week we thought out an answer to this question from the standpoint of our citizenship in the community and our example and influence. Today let us look at another reason, this time one drawn from a consideration of our own nature. I think we are all agreed that man is somehow or other different from the rest of the animal world. We have a part in our nature which has no counter-part in the lower animals. You can take a horse, for example, feed him well, not overwork him, and you can keep him doing one and the same kind of work all the days of his life. As far as you can see he will not, barring accidents, suffer or deteriorate. He will just work and eat and sleep and work again. Why? Because, as we say, that is his nature. But you take a man and put him in a tread-mill, call it a business, a shop, a profession, the name is immaterial; put him to doing the same thing day after day, compel him to think the same thoughts over and over again, and what happens? You have a man running down, deteriorating, or you have an explosion. There is something neglected there. And in nature, neglected things either tend to weakness and decay or else they set up an irritation which causes trouble. So on the one hand you see manhood going backward when life is just a monotonous round and you get a specimen like "The Man With the Hoe," in Edward Markham's famous poem, or, else, tired, worn out with the everlasting grind you see men and women plunging into excess and dissipation, so, as they say, that they may snatch a few hours of seeming pleasure or may forget it all in a drunken stupor. The reason is the same for both results—the higher nature of the man has been ignored too long.

But you say we have days of rest and laws regulating the hours of labor and giving us one day in seven. Yes. And what are you doing with that one day? Is your higher self—the self that demands that day of rest from business and labor—is it really getting what it asks? You're giving your body food, sleep, exercise and rest, you're giving your mind the stimulus of your business, of working out problems in shop and office. The higher nature can't be satisfied with these things. It demands something more. It makes two demands you can't afford to ignore. First of all, it demands that you forget the problems of the business and the work for the time being. You may be absent in the body from your treadmill, but you may have it on your mind and in your thoughts, if so, you're not really resting. You're just going over last week and its worries and planning and worrying about next week and what it's going to bring. Your higher self demands that you put these things out of your mind. Sanatoriums and insane asylums are full of men and women of one idea, of men and women who never really stopped, who worried themselves into these places.

Then that higher nature demands that it too, be fed. It is your ideal part and it wills to realize itself in communion with the Highest Ideal which is God. It demands that you bring yourself into contact with God that your higher self may be strengthened and receive new inspiration. And when this higher nature—man's unique endowment—is strong, when it realizes itself in communion with God, then it dominates and controls for good all the powers of body and mind. When the Apostle St. Paul surveyed a pleasure loving ignoble living people, he said: "For this cause many are sick among you and some sleep." For the neglect of the soul, for the over-emphasis placed on daily duties and the forgetfulness of the things of God and His service in His Church, any specialist in mental disorders will tell you that many today are sick and many are asleep to things present and things eternal.

There is a beautiful story told of a French peasant which has its bearing on our discussion. This man was accustomed to go into the village church every day and remain there a while in silence. His neighbors did not see him praying. So they asked him what he did. He answered: "I look at my Lord and my Lord looks at me." In the silence of God's house his soul was conscious of God and its kinship with Him. And he went back to his every-day work refreshed and strengthened. Don't you need the silence from the things of every day? Don't you need an hour where the atmosphere is different, where you can

Crossing the Bar

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as, moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of Time
and Place

The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar.
—Alfred Tennyson.

Missionary District of Porto Rico

BISHOP COLMORE'S NEW CHARGE

During the Christmas holidays a party of Americans went from San Juan to St. Thomas on the first trip of the steamship "La Marina" after the purchase of the Danish islands. It was then a memorable event to those who went, but a still greater occasion was that of the official transfer of the islands to the United States on March 31. It was sad to old residents of St. Thomas to see the old flag pulled down and the Stars and Stripes floated above their city, but at the same time they welcome the change of government, and look forward hopefully to the development of their resources by American energy and efficiency.

Bishop Colmore was one of those to attend the ceremonies, going in his official capacity as Bishop of the American Episcopal Church in the newly acquired possessions. During the ceremonies the Bishop stood above the crowd on the battlements of the fort, not having received notification that he would have any part in the program. When it came time for the benediction, the officer in charge announced that the Rt. Rev. Charles B. Colmore, Bishop of Porto Rico, would pronounce the benediction. There was no time for the Bishop to descend or hesitate, so from the battlements his powerful voice rang out over the assemblage with the blessed words, and we believe the benediction will be fulfilled in the years to come.

All the Artificiality in Religion Gone

Dean Rousmaniere of Boston quotes the following striking paragraphs from a letter written by an American clergyman at the French front with the British expeditionary force:

"I have come to hate the idea of war more than ever before, yet I'm mighty glad that I am in this one, even as a noncombatant. That sounds like a paradox, but it is true. Our softness is going, under this life, but it is a fearful price to pay for strength. There are just four things that seem to count here: work, sleep, food, and God. There is no time for anything else. It is perfectly wonderful how natural God seems here. The pain of it all seems to have weighted so upon Him that He has come down to be with it, and bear it side by side with His sons, whose sin has caused it. All the artificiality of religion has gone, and the brooding Presence has taken its place.

It rather upsets one's preconceived notions to find that God is even in hell. This is a queer hell, Dante had the idea of a cold one. If he added mud, and noise, and dead-tiredness to the cold, he would have trench life in Winter."

E. S. R.

It is experience that makes commonplaces shine like stars.—Figgis.

forget the things of time and sense, where you can lift up your heart to God, where you can realize that your life is not the life of the beasts that perish, but that you have an immortal part than can never, never die?

Men and women, consider this second reason why you should go to Church and for your peace of mind, for quietness and rest, for the cultivation of your higher life, for the strengthening and perfecting of mind and body here and the growth of your higher self which is eternal, come to the House of God, begin to live in His Presence, here that you may be with him hereafter.

WOMAN'S WORK FOR THE KINGDOM

Kansas Tells What the W. A. Means

When I was asked by the editor of THE WITNESS what was the greatest thing our Auxiliary had done, I immediately thought how true the saying is that the thing in which we are most interested or for which we work the hardest, is to us the greatest or most important thing. As I go over in my mind the different pledges and objects for which the Auxiliary works, each seems great in its place. General Missions, Diocesan Missions, our Medical Missionary of the Province of the Southwest, the institutions in the foreign field for which Bishops and Laymen made such forceful and eloquent appeals at our last Triennial, but the one thing that seems to stand out in a distinctive place of its own is the United Offering. It unites the Parish branch, the Diocesan branch, the Provincial branch and the Church throughout the world. To go back to the Parish branch, I believe it is understood more thoroughly. It is easy to explain, to talk about; its gathering is so simple, its offering so grand. The United Offering service, when the United Offering from all over the world—from our foreign districts, where the Auxiliary is new and weak, to the strong Dioceses of the Eastern states, where the Auxiliary has always been known since its beginning—gives an inspiration that is carried back to our small Parish branch with a new enthusiasm which makes us talk United Offering at every meeting; not to the neglect of our other pledges, but to the more generous giving to them. As it is better known it will grow marvellously, so that it will be no small portion of the means by which the Board of Missions carries on the Church's work. At the Triennial at St. Louis, there was quite a spirited discussion as to whether the word "Thank" should be inserted between the words

"United" and "Offering," but it was voted down. We felt that it was a Thank Offering for mercies and blessings given us by God and it was so understood.

If we could only get every baptized woman to realize her responsibility as a member of that great Missionary body to the Church, and to take her part in the special work of the Woman's Auxiliary, we would be blessed beyond measure and all branches of the work would be equally great.

We would be eager to carry on the Lord's work in every branch, whether to carry the Gospel of our Lord and Saviour, Jesus Christ, to foreign lands, to the humblest work. Until we do arrive at this I believe the United Offering is the one thing in our Parish Branch and in the Church throughout the world that unites the women of the Woman's Auxiliary in the work for our blessed Lord and His Church. MRS. A. M. HARDCASTLE. Emporia, Kans.

"The best thing our Auxiliary has done" during the past five years has been to abolish dues, and to meet our pledges by voluntary offerings. The attendance in consequence has been large, and many women in the Church who were not acquainted have been brought together in a bond of interest. We find that the gatherings in the homes have been better attended than in the Parish House and they are made interesting by some special course of Missionary study. When there is a deficiency in the amount of our pledges we make it up by personal appeals to those who have not been to our meetings and who are glad to give. Another gain in our work has been in the increase of our United Offering, which has been trebled and quadrupled by a systematic canvass. We have sent off a box this spring to the Mountain Mission School at Sherwood, Tenn., which is conducted by Miss Rowe, one of our United Offering Missionaries.

MRS. W. C. SHAW. V. P. Christ Church, Macon, Pa.

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

Martin Luther—The Story of His Life. By Elsie Singmaster. Houghton, Mifflin Co. Price \$1.00 net.

This excellent book of 138 pages carries to the reader a clearer understanding of Martin Luther, his times and doings, than many a book upon the subject of from three to six times its bulk. Its well placed divisions, its short sentences, its clear-cut language and its skillful selection of illustrative events and experiences suggestive of the temper of the times stamp the mind with a definite idea of the man and the movement he focussed and established. Cursed by some and blessed by others, Luther's name will live forever, for Catholic and Protestant alike know it throughout their millions better than the name of any other man that ever lived since Apostolic times. To those who would know in an evening what the name actually stands for in both man and deed, we cordially commend this interesting and instructive book.

American Addresses. By Huyshe, Lord Bishop of Worcester. Longmans, Green & Co. Price 50 cents net.

The point of view of the Church of England, her regard for and her hopes and expectations of American Churchmanship are interestingly set forth in this cloth bound, attractive little book of 70 pages. It consists of six addresses given by the Bishop of Worcester while in this country last autumn. Two of these were delivered before the two houses of General Convention and four others given in various Cathedrals and at Harvard University. There is also an address by Chauncey Depew at a luncheon given the Bishop and the latter's reply. A general thesis which the Bishop carries throughout his addresses is that while the Church of England slept, the English life deteriorated. An intolerable situation thus arose, which God could not permit continuing to the destruction of a people who really hold high principles in high esteem. They are being called back by the way of sacrifice and England is being re-born.

The Universal Guilt

I saw one greeted with a kiss;
A son of night performed the deed;
And they led away my Lord
To be despised, to suffer, bleed;
And I stood by, nor said a word;
Nor was I by His mute grief stirred.

I saw one wear a crown of thorns;
They placed it rudely on His brow,
And pressed it down; and as He bowed,
They cried, "Messiah—see Him now!"

And I stood by, nor moved a limb
To save my Lord, or comfort Him.

I saw one hanging on a cross;
As in each hand they drove the nail,
He groaned and cried, "O God, forgive!"

They laughed, and shouted "King,
all hail!"

And I with them was standing there,
As He breathed out His dying prayer.
—Thomas Curtis Clark, in Sunday School Times.

FORGET

It is Divine to forgive and forget. All great men forgive those who injure them, and forget the injury. Oftentimes, in our willful obstinacy, we refuse to forgive and forget, and we suffer much loss. Many business men sustain great financial losses through their unwillingness to forgive and forget. If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Church Herald.

World Conference On Faith and Order

(By Robert H. Gardiner, Secretary World Conference on Faith and Order.)

At the General Convention of the Episcopal Church, in Cincinnati, in 1910, an afternoon was devoted to reports of the Edinburgh Missionary Conference. No one of the four speakers could keep away from the question of Christian Reunion. Bishop Brent described the anxious care that had been taken in all the preparations for the Conference to prevent the introduction of any divisive questions, and described graphically the tremor that went through that great assembly when some speaker seemed to be approaching one of those questions.

The Bishop then challenged the Convention to call a Conference of Christians throughout the world to consider fearlessly and frankly those questions which Edinburgh was afraid to touch. The suggestion was taken up, and a commission appointed to invite all other communions throughout the world which confess our Lord Jesus Christ as God and Saviour to join with us in arranging for and bringing about such a Conference. The report of the committee recommending the appointment of such a commission was drawn substantially by Bishop Brent, and is an admirable statement of what ought to be the Christian attitude with regard to our unhappy divisions. This, and all the other publications of the commission of the Episcopal Church on the subject of the World Conference, can be had free on application to Robert H. Gardiner, P. O. Box 436 Gardiner, Maine. Among the publications is a Manual of Prayer, which was prepared by the Rev. Dr. St. George of Nashotah, Wisconsin, and which ought to be used very widely.

The commission began at home with the various communions in the United States. There was at first some suspicion that it was an attempt to absorb the other communions, and some doubt as to whether the Episcopal Church was really in earnest in its desire for a true conference; but it was gradually made clear that the General Convention meant literally the public apology which it had made for the aloofness of the Church in the past from other communions, and its faults of pride and self-sufficiency. As soon as some progress had been made in North America, a deputation was sent to England to explain the matter to the Church of England and, while there were technical difficulties in the way of official appointment of a commission by the Church of England, the Archbishop of Canterbury appointed a committee. Commissions were also appointed by the Church of Ireland and the Scottish Episcopal Church. The Episcopal Commission then sent a deputation to explain the matter to the Free Churches of Great Britain and Ireland, which was done with great success. Then, by correspondence, the matter was taken up with the various branches of the Church of England throughout the world, and the various Protestant communions in English-speaking countries. By the Summer of 1914, commissions had been appointed by all the autonomous branches of the Anglican communion throughout the world, and by most of the leading Protestant communions in English-speaking countries. The old Catholic Churches of Europe had also appointed a commission. It had been intended to send a deputation to explain the matter to the Churches of Rome and the Near East and the Protestant communions on the continent of Europe, and arrangements had been made for their itinerary, covering Northern and Central Europe, Russia and Italy. The replies in the letters in regard to the trip of the deputation were most encouraging and sympathetic, and definite appointments had been secured, as far as it was possible to plan out the trip. The war broke out a fortnight before the deputation had intended to sail, and of course that trip had to be abandoned. The correspondence, however, has been continued and increased, and many cordial and sympathetic letters of approval have been received from eminent individuals of the various Churches of Europe. A number of articles about the World Conference have appeared in various Protestant, Russian, Greek and Roman Catholic papers all through Europe and the Near East. The official organ of the Holy Governing Synod of the Church of Russia and other Russian magazines have strongly urged the participation of the Russian Church.

There are now about sixty commissions appointed. There is a mailing list of persons interested, consisting of about twelve thousand names, in every quarter of the globe, and belonging to every communion.

The movement is designed for those communions which accept the fact of the Incarnation as the foundation of Christianity, because it has seemed that only on that foundation can constructive work be done toward restoring the visible unity of the Church which is the Body of Christ.

The great need of the movement is a more general and real recognition of the absolute necessity and importance of prayer, that our eyes may be opened to see how our divisions blur the vision of the one Lord and keep Him from His world; that each may see how he is responsible for the continuance of those divisions; that each may give up any pride of opinion, all self-assertion, sectarian partisanship, and any denominational pride, and see the fundamental value of the things for which his own communion stands, and may be enabled, in the deepest humility, to make them a little clearer to his brethren; that we may see that unity is of God, and in God through Christ, and not something we are free to accept or reject; that we may see that we are powerless to create unity; that God will show us that he who doeth the will of the Father shall learn of the doctrine; that we shall learn about unity, not by thinking about it and planning for it, but by beginning to practice it; that we may have the grace to keep the unity of the Spirit; that God will take our wills and make them wholly His; that, so dwelling at one in Christ and He in us, we may manifest Him who is Love Incarnate, and bring His world to Him.

The following prayer has been suggested:

O GOD the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established, and all men may be drawn to Him, who, with Thee and the Father, liveth and reigneth one God, world without end. Amen.

The whole movement rests on the distinction between controversy and conference. Christians have relied on controversy for generations, with the inevitable result of deepening their divisions. The spirit of conference is that of an earnest effort to understand and appreciate each other, and it cannot be doubted that if we would make that earnest effort, we would find that our differences are neither as numerous nor as insuperable as we have supposed in our isolation. No finite human mind can grasp the whole infinite truth. We need each other to complement our several grasps of the Christian faith.

There is every reason to be, humbly confident that God is guiding this movement, and that the rest of the Christian world will cordially accept the invitation to participate in the World Conference as soon as conditions permit the issuance of the invitation.

As the war which is devastating Europe continues to prevent the issuance of invitations to the European and Eastern communions, it has been decided to go on as far as possible in North America. A North American Preparation Committee has therefore been appointed, consisting of something over one hundred and fifty men from various parts of the United States and Canada, and who are members of the various communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian and Serbian.

This committee had its first meeting at Garden City, January 23-24, and organized by the appointment of a small Executive Committee, of which the Bishop of Chicago has been made Chairman. This committee has full powers, and will endeavor to prosecute the work in North America. It has already asked the various communions for the following data:

- (1) A formulation of questions touching Faith and Order, in accordance with the provisions of Section 3 of the General Plan, which reads as follows:
- (3) Each commission, committee or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be

(b) Held by its own communion as its special trust, and the ground upon which it stands apart from other communions.

The work of this North American Preparation Committee to some extent anticipates the work of the World Conference, but it will be useful in preparing material for the World Conference, and in educating the Christians of North America in the art of conference, as distinguished from that of controversy. If they will enter upon that study with humility and earnestness, they may be able to set a valuable example to the rest of the world.

GIVING TO GOD

(By C. P. Parker.)

When, in the Communion Office, at the point of transition from the didactic to the more strictly Sacramental portion of the service, we unite in laying our common alms before the Cross, we perform a devout act of common worship, the clear symbolism of which can hardly fail to inspire us with an awakening sense of personal duty and consecration. It is given us to discern the largeness of our fellowship and the completeness of our contact (or the degree of it) with the work of God in the world. We have fully used the opportunity only if we have seen beyond the parochial Altar and the parochial horizon. We recite the Creed; we give of our substance; we feed upon the spiritual food. We are accustomed to the idea of a Catholic Faith and a Catholic Sacrament. Are we not, then, fired with the idea of a Catholic work as we, with all other expectant partakers of those Holy Mysteries, send up the earnest-money of our consecrated means to be presented in the solemn offertory?

Giving to God is a thing either paltry or sublime, according as it is or is not accompanied by the vision of the one great Body of Christ moving to its one great end, paying the way with the gifts which symbolize its self-gift. Perhaps when the poor widow was about to pass by the alms chest, being ashamed to be seen dropping in so small a coin as she had, she suddenly saw in and through the chest the whole temple and its nationwide ministry. It was then that she paused to deposit her "mite," forgetting to be ashamed, for the beggarly coin was no longer a coin, but a symbol of her full-hearted devotion, her all; a golden talent could have meant no more.

The color of one's spiritual outlook depends to a great degree upon his sense of this thing. The spiritual optimist is the man who cannot be other, because he is keeping in view the incredible progress of a superhuman work, which, though it could not for one decade be sustained by mere temporally provided human beings, continuously evinces in every time its superhuman source of guidance and strength. It is this which makes obstacles, huge though they may seem, appear not as casting the gloom of uncertainty upon the final outcome, but rather as providing yet further occasion for certain demonstration of the spirit and of power.

Confessing Christ

A brickmason was asked why he did so. "I used to think," he said, "I could be as good out of the Church as in it. I was moral and upright, and my character was clean. One day, walking along the street, past a new building, I happened to see a brick lying in the road with several others. This was a new brick, nearly as smooth as if it had been polished. But it was covered with mud, trampled on, neglected, of little use. I said to myself, 'There you are, Henry Crane, thinking you are as good a brick out of the Church as in it. That is what men care for you. If you were built into the wall, as you ought to be, you would amount to something, and have a place of honor. Then you would be of the greatest use, that for which you were really made. So I made up my mind that I would not be like that brick any longer. And that is why I have come out on the Lord's side and joined the Lord's people—that I may have a place in the Building of God.'—Selected.

Organization of Faith

"In 1908 the Rev. Mr. Christier organized a Sunday School in Malta, Mont., with three members, two little girls, both named 'Josephine,' and Mrs. John Pruden, who brought them. John Pruden was an Indian, and a famous buffalo hunter in his time. This Sunday School has grown to an enrollment of sixty-four and five teachers."—Item.