

The Witness

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

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THE NEW BISHOP OF SPRINGFIELD

CONSECRATION OF REV. DR. GRANVILLE H. SHERWOOD IN TRINITY CHURCH ROCK ISLAND, ILLINOIS

With a beauty, devoutness and simplicity not always found in services of consecration to the Episcopate, the Rev. Granville Hudson Sherwood, D. D., was elevated to be a Bishop in the Church of God, in the Parish Church of which he has been Rector for some twelve years past, Trinity Church, Rock Island, Illinois, on St. Mark's Day, Wednesday of last week.

Amidst a people that loved him as pastor and friend, and with a congregation in which there were many visiting Priests and Laity of the Diocese of Quincy, in which he has been such an honored and active Priest, and of the Diocese of Springfield, to which he goes as its new Bishop, Dr. Sherwood became the successor of Bishop Edward W. Osborne, D. D., who for reasons of health resigned that See in December last. The Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, D. D., acted as consecrator, the co-consecrators being the Rt. Rev. Charles P. Anderson, D. D., Bishop of Chicago, and the Rt. Rev. Edward Fawcett, D. D., Bishop of Quincy. The Epistle was read by Bishop Fawcett and the Gospel by Bishop Anderson.

The service of consecration of a Bishop is always one of deep solemnity and dignity, and this is especially true when the Presiding Bishop acts as the consecrator. Though he has performed this function more often than any Bishop in the American Episcopate from its beginning, "Age cannot wither nor custom stale" the impressiveness and the power with which Bishop Tuttle performs the duties of this office.

The sermon, preached by the Rt. Rev. Theodore Irving Reese, D. D., Bishop Coadjutor of Southern Ohio, was notable and unusual among the many fine consecration sermons that have been delivered in the past. That the readers may have the benefit of this remarkable discourse, we print the same in full, and make no apologies for so doing.

The presenting Bishops were the Rt. Rev. Theodore N. Morrison, D. D., Bishop of Iowa; the Rt. Rev. Arthur L. Williams, D. D., Bishop of Nebraska, the latter also acting as precentor for the Litany, and singing it as he among all our Bishops only can do. The attending Presbyters were the Rev. Charles E. Deuel, D. D., Rector of Trinity Church, Santa Barbara, California, an old and valued friend of Dr. Sherwood's, and the Ven. Edward J. Haughton, Rector of St. Paul's Church, Springfield, Ill., thus linking the old and the new. Dean Marmaduke Hare of Trinity Cathedral, Davenport, situated across the river from Rock Island, a neighboring Priest for many years, acted as Registrar. The service, despite the fact of its many details, which might have detracted from the worship of the people, was reverently and faultlessly rendered, largely because of the excellent supervision of the Master of Ceremonies, the Rev. George Long, D. D., Rector of St. Paul's Church, Warsaw, Ill.

The order of procession included the Wardens of Trinity Church, Rock Island, the Crucifer (a son of the new Bishop), the Choir, the Flag Bearer, lay members of the standing committees of the Dioceses of Quincy and Springfield, the Chancellors of the Dioceses of Quincy and Springfield, the visiting Clergy, the Clergy of the Diocese of Quincy, the Clergy of the Diocese of Springfield, the clerical members of the standing committees of these two Dioceses, another Crucifer, the Master of Ceremonies, the Bishops not officiating,

the attending Presbyters, the Bishop-elect, the Presenting Bishops, the preacher, the co-consecrators, the Chaplain of the Presiding Bishop (Rev. Harry L. Bowen, Rector of St. Paul's Church, Peoria, Ill.), the Presiding Bishop.

The excellent Choir of the Parish Church rendered the music with simplicity and expression.

On the Monday evening previous to the consecration, the Men's Club of Trinity Parish, Rock Island, tendered a dinner to their retiring Rector, Dr. Sherwood, and the visiting Bishops and many invited laymen. On this occasion an Episcopal ring was presented to Dr. Sherwood by the Rev. Dr. Long, in behalf of the Clergy of the Diocese of Quincy. The new Bishop was also the recipient of a pectoral cross from the Guild of his Parish, and his Episcopal vestments from the parishioners. Bishop Tuttle and Bishop Morrison were among others present at the dinner who delivered a number of bright and witty speeches.

Bishop Sherwood will be followed by his new work with the love and affection of his people and the respect of his fellow townsmen and fellow citizens, who through a leading editorial in the Rock Island Argus voiced their sense of loss in his removal, because of his service to the community.

The parishioners of Trinity Parish were most hospitable in their entertainment of visiting guests, and tendered a luncheon at the Rock Island Club to them at the conclusion of the service.

A Parish Celebrates its 50th Anniversary

St. Paul's Church, Malden, Mass., celebrated its fiftieth anniversary last week. The Church has had five Rectors, the Rev. Messrs. George Putnam Huntington, John Milton Peck, George Alexander Strong, Samuel Richard Fuller and Frederick Edwards. The present Rector is the Rev. William E. Dowty. State Auditor William D. Hawley, the Senior Warden, was the toastmaster at a banquet given on the Tuesday evening of the celebration. The speakers included Professor H. B. Huntington of Brown University, a son of the first Rector, and Mr. William B. de las Casas, who gave an historical address. The ministers of Malden attended in a body, and four of the members were called upon to speak.

Ordination of Mr. E. H. Carhart

The ordination of Mr. Edmund H. Carhart to the Diaconate by the Rt. Rev. Dr. Talbot, Bishop of Bethlehem, took place in Trinity Church, Easton, Pa., on Saturday, April the 14th. The Rev. A. H. Bradshaw, Rector, presented the candidate, and the Rev. Francis B. Blodgett of the General Theological Seminary preached the sermon. The Rev. George H. Young of Washington, N. J., read the Epistle, and the Rev. Samuel N. Kent of Lehigh University read the Litany. Mr. Carhart is a graduate of Lafayette College and a member of the Zeta Psi Fraternity. He has been appointed Curate in Grace Church, New York. He is the son of former Mayor and Mrs. E. H. Carhart of Belvidere, N. J.

What Constitutes a Successful Parish?

There are two words very popular today, which some religious persons view with questioning suspicion, namely, "Success" and "Efficiency". They are generally overworked, and it may be interesting to note and perhaps suggestive, that neither word is found in our English Bible. Therefore, one feels some hesitation in trying to formulate an answer to the above question, for we are not all likely to agree as to what constitutes a "successful" Parish.

To be successful, I presume, is to succeed in that for which we aim. A successful Parish, I take it, is one that very fully, at least, brings all within its reach and influence into the knowledge and service of God through Jesus Christ our Lord—at least it aims so to do. But the methods so vary with communities, circumstances and clerical characteristics, that it would be impossible, in a brief article, and perhaps uninteresting and of little practical value, to enumerate them.

Generally speaking, the "successful" Parish lays the chief emphasis on worship. It has daily services, often Communion, careful and constant pastoral visitation to the sick, the "whole" and the unchurched; earnest preaching—for people still like a good sermon—positive, not negative, instructions in the faith, as well as exhortations, explanations of the customs, symbols and distinctive principles of the Church—with the largest charity for those who see not with our eyes. Of course, pastoral visitation includes the gathering in of children for Baptism, arranging for the "Cradle Roll", the "Little Helpers", etc., the oversight of the Sunday School in general, including plans for "home study" for the shut-in; and this last in itself (the Sunday School) would afford matter for a full article. Closely related to these will be the organization of Altar Guild, Woman's Auxiliary, Junior Auxiliary, Brotherhood of St. Andrew, and perhaps the "Boy Scouts", Sunday School teachers' meetings, provision for "children's services", reception to the Confirmation Class, Mothers' Meetings, etc.

Leaving, then, the more distinctly religious part of the work, a successful Parish will endeavor to find work in some one or more of the Parish organizations for every member of the Parish. It is unnecessary to give a list of these, for their number and character vary according to conditions and circumstances. Two only may be mentioned, namely, the Governing Board of the Parish and the Men's Club. The former, whether, as in this Parish, a Board of Trustees, or that of Wardens and Vestrymen, should be composed only of communicants of earnestness and intelligence, who meet with the Rector for business and counsel at least once every month, and who are responsible to him for the temporalities, including, of course, all finances, the Rector reserving to himself the absolute direction of everything which may be included in the term "worship". The Men's Club and Men's Bible Class should also have an important part in the life of the successful Parish, for men are as ready to serve as women, if given the opportunity, and a place found for them where they can do their "bit". They, too, largely can serve as Ushers, perhaps teach in the Sunday School, and take charge of the social and athletic features among the men and boys. These necessarily imply a modern Parish House.

And, lastly, a successful Parish keeps its books and records as neatly, correctly and carefully as does a good business firm, with a card list of families, communicants, etc.

JAMES J. BURD, Rector. Memorial Church of the Holy Cross, Utica, N. Y., Feb. 15, 1917.

DIocese OF ATLANTA ELECTS A BISHOP

DR. COUPLAND OF NEW ORLEANS IS ELECTED SUCCESSOR TO BISHOP NELSON ON 17TH BALLOT

The annual council of the Diocese of Atlanta convened in St. Paul's Church, Macon, Ga., on Wednesday, April the 18th. A memorial service for the late Bishop of the Diocese, the Rt. Rev. Dr. Nelson, was held at 10:00 a. m. The Bishop of Mississippi, the Rt. Rev. Dr. Bratton, delivered the memorial address. The principal work of the council was the election of a successor to Bishop Nelson. The Council convened at 12:30 p. m. and proceeded immediately to the election of a President. The Rev. C. H. Lee, Rector of St. Paul's Church, and a member of the Standing Committee, received thirty-four votes, and the Rev. H. F. Saumenig, Rector of St. Peter's Church, Rome, received thirty-two votes. Mr. Lee was declared elected by the temporary Chairman, the Rev. George E. Benedict, of Cedar-town. The afternoon session was taken up with the consideration of matters pertaining to the discussion of methods of procedure in the election of a Bishop, and as to the right of Clergymen engaged in educational or missionary work in other Dioceses but holding canonical residence in the Diocese of Atlanta to have the right to vote. On Thursday there were placed in nomination for Bishop, the Rev. Dr. Robert Sanders Coupland; the Rev. Dr. C. B. Wilmer, Rector of St. Luke's Church, Atlanta; the Rev. Dr. H. J. Mikell, Rector of Christ Church, Nashville, Tenn., and member of the Board of Editors of THE WITNESS; the Rev. Troy Beatty, Rector of Grace Church, Memphis, Tenn.; the Rev. Henry D. Phillips, of the University of the South; the Rev. Samuel A. Wragg, Rector of Trinity Church, Columbus, Ga.; the Rev. Earl Wheat and the Rev. Charles H. Lee. At a conference held Thursday, the Rev. Dr. Wilmer withdrew his name and urged the members of the Convention to give Dr. Coupland a unanimous vote. Dr. Coupland was elected Wednesday morning on the

seventeenth ballot and the election was made unanimous. On the last ballot Dr. Coupland received twenty-six clerical votes and Dr. Wilmer, three. Dr. Coupland received the eighteen votes of the Laity. Dr. Coupland is a native of Williamsburg, Va., and is forty-six years of age. He was brought up in the old Broutin Parish near Jamestown, Va. He is a graduate of William and Mary College and of the Virginia Theological Seminary. He was ordained Deacon in 1894 by Bishop Whittle, and Priest in 1895 by Bishop Randolph. He had been assistant in St. Luke's Church, Norfolk, Va.; Rector of St. John's Church, Covington, Ky.; of the Church at Charleston, Va., and of the Church of the Ascension, Baltimore, Md. He has been Rector of Trinity Church, New Orleans, for about five years. He was elected Bishop Coadjutor of the Diocese of Southern Virginia, but declined. The election came to him as a surprise and he has taken it under consideration, but there is some doubt expressed as to his acceptance. He is at present confined to his home recovering from a recent operation for appendicitis.

Votes were cast for the following Clergymen: The Rev. Messrs. Wilmer, Coupland, Mikell, Phillips, Wragg, Beatty, Lee, Wheat, L. L. Weller, L. B. Richards, Whitaker and Bunting. On the 7th, 10th, 11th, 12th, 13th, 14th and 16th ballots Rev. Dr. Wilmer received a majority of the clerical votes cast, and throughout the balloting received the largest clerical and lay vote until the 17th ballot. Dr. Coupland received his first votes on the 7th ballot and from the 10th to the 16th ballot he received each time 12 clerical and 14 lay votes. Through the gracious action of Dr. Wilmer the election of Dr. Coupland occurred on the 17th ballot and was made unanimous.

Death of the Rev. Mr. Trimble

The Rev. David L. Trimble, a non-parochial Priest of the Diocese of Arkansas, died at his plantation home, about six miles from Pine Bluff, on the afternoon of Easter. Mr. Trimble was a highly educated man, a classmate of Bishop McKim at Nashotah, and also a fine specimen of physical manhood. But he was so seriously handicapped by deafness and the loss of an eye that active work in the ministry was too great a tax on him. So he had done little ministerial work during the past thirty years. He had extensive plantation interests near Pine Bluff, and was successful as a planter. His father, the Rev. Robert Trimble, was founder of the Church's work in Pine Bluff, and remained in charge of it for over twenty years, or until within a few months of his death.

Good Example Set By Arkansas Parish

St. John's Parish, Helena, has the record in the Diocese of Arkansas this year for Easter offerings. The amount given by the congregations fell just fifteen dollars short of seven thousand. When the parishioners learned this, one hundred of them contributed fifteen cents each additional, so as to make the seven thousand. The Sunday School contributed \$212, in addition to this. St. John's

Parish also led the Diocese in the number of Communion. The women of this Parish have pledged themselves not to place on their tables, during the war period, other than the simplest of food. At their social functions they will eschew elaborate refreshments, and as individuals will deny themselves such indulgences as ice cream and confections. They are going among the women of the Negro race—that country is overwhelmingly Negro in population—and teaching them what to plant in their gardens, how to preserve the fruits of the earth, and the economics of living. The work is being carried on very earnestly and methodically. The men of the Parish have pledged themselves to support by their attendance the Wednesday night services.

Only Two Rectors in Sixty-nine Years

The Rev. William A. Beardsley celebrated his twenty-fifth anniversary as Rector of St. Thomas' Church, New Haven, Conn., on the first Sunday after Easter. In the course of his anniversary sermon he referred to the remarkable fact that although St. Thomas' Church had been established since 1848, the Parish had only had two Rectors, his uncle, who had served as Rector of the Parish for forty-four years, and he himself, who had just completed his twenty-five years of service.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

FOURTH SUNDAY AFTER EASTER THE COLLECT

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

How well we know what "unruly wills and affections" mean! Wills and affections that cannot abide the disciplines of life; that shirk and dodge the immediate call of duty. How much we have suffered from these unruly wills and affections! And how much suffering we have caused others by these same unruly factors in our own lives! God is the only one Who can "order" them, says the Collect. How is God going to ORDER our wills, our affections? "Not by might, but by My Spirit, saith the Lord." A fixed heart does the business. "Therefore, my beloved brethren," says St. Paul, "be ye steadfast, immovable, always abounding in the work of the Lord." A heart that is "fixed where true joys are to be found" is not immovable through inertia; it is "fixed" in the same way that the needle of the compass is fixed by the North Star. Sensitive to the influence of that mysterious pull, the needle is always swinging in the direction of that star, and so men are able to decide in what direction they themselves are heading. Somewhat in the same way does God "order our wills and affections." "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is everyone that is born of the Spirit." We cannot tell the comings and goings of that mysterious Influence, but we know that when we are born of the Spirit our hearts are fixed with the joy of the Holy Ghost, a joy which no man can take from us and then it is that we respond with joy to His pull.

Already you see Mother Church in this prayer is turning our hearts and minds to the next step in the development of the Christian life. It cannot be "all Christmas," nor "all Good Friday," nor "all Easter." The way is still further onward and upward. There are too many changes and chances in this mortal life to make it intelligible or worth living if your heart is not in the right place. "If ye then be risen with Christ seek those things which are above." We begin to see the necessity for the Ascension; we begin to feel the need of "uplift." "Oh for the wings of a dove!" Even the great truth of the Resurrection does not complete the cycle of revealed religion; there are still higher heights to climb.

God's commands are intended to draw out our love; God's promises are to kindle our desires. If they do not do this, dear reader, you had best look after your heart's moorings. You most likely are drifting.

THE EPISTLE

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.—St. James 1:17.

"Every good gift and every perfect gift is from ABOVE." See how we are reminded to examine the comparative values and the sources of gifts on which we might be tempted to set our hearts. God is the only giver of gifts that are "worth while;" the gift of the ability to be on the lookout for His voice,—that rare ability to be a good listener; the gift of patience which enables us to be "slow to speak," and "slow to wrath,"—the gift of such a spiritual attitude to-

ward life that we are able to calmly set to one side filthiness and all other very human acts which, when uncontrolled, are naughty to a superlative degree: these virtues are gifts from Him Who changeth not, which is the reason why we poor frail mortals are not destroyed by our own unruly wills and affections. They are gifts which make a man or a woman a "fit" person to live with. Why not make a special resolution this very day to be swift to hear the Voice of God in Conscience, in the Church and in the Bible? And let us also resolve to set a watch at the door of our lips so that we may be "slow to speak all words that may do hurt." And furthermore let us look up to God for help to avoid the sins of irritability, impatience and other forms of anger which oftentimes we fail to recognize and confess as deadly sins.

"The wrath of man worketh not the righteousness of God." Let us beware of climbing up into the judgment seat of Christ, especially when we are angry. Never strike in anger. If we are "first fruits of His creatures," it scarce becomes any of us who are under authority ever to "take the law into our own hands." In view of the lessons written for our learning in this Epistle how very important is it for us to remember that it is God who must "order our affections" if we are to be His handiwork.

THE GOSPEL

Jesus said unto his disciples, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.—St. John xvi:5.

"Nevertheless I tell you the truth." In these words and their context we see that our Lord would have us love the truth even when it brings sorrow. The reason truth brings sorrow is because it unveils the insincerity, the deceitfulness, the unreality of persons and things whose existence is bound up in terms of the temporal. Pray that you may be real. Pray never to be a temporizer. Pray to know the truth as it is in Jesus. In order to know the truth you must will to do His commandments; and you must love those commandments; and it must be your ambition and heart's desire to attain the promises which He has made in His Word and through His Church.

"When He is come He will reprove the world" is better translated, "He will convict the world;" that is, the Holy Spirit's business will be, by residing in the Church and acting upon the members of the Church, and through them reaching the world, to bring home to the worldly minded the issues that lie in rejecting Christ. The members of the Church are very slowly yielding to the Holy Ghost, that is the reason the worldly are not convicted. This Gospel should give you much food for thought about your relation to God the Holy Ghost. Let me recommend three books on the Holy Ghost; one, by the Rev. Dr. Barry, called "Meditations on the Work and Office of the Holy Spirit;" another, by the Rev. G. F. Holden, called "The Holy Ghost, the Comforter," and a third, by Dr. Davison, entitled "The Indwelling Spirit."

Perhaps you have stopped in your religious thinking with the Resurrection of Jesus, and your thought of His coming again at the Last Day. If so,

then this fifteenth chapter of St. John must be a meaningless and hopeless chapter to you, and God the Holy Ghost must be very vague; and you cannot have realized that when you let your will and affections go unrulied that you are grieving the Holy Ghost Who is God!

Dean Abbott says in his "Help From the Hills" that there is a scarcity of Saints in the Church because men so largely neglect the Holy Ghost; and that the truth about the Church is obscured, Christendom is divided, and men have lost God as the Comfort of their lives, because they do not know God the Holy Ghost. Are you conscious of any of these losses in your personal life? If you are, then let this Sunday mark a new effort on your spirit to know and to come under the influence of God in action. F. S. W.

THE IDEAL LAYMAN

By REV. WILLIAM GALPIN

Has the ideal Clergyman ever been found? If you think so, just listen in any congregation to the criticism of the most faithful pastor, the best preacher, the wisest organizer, and the most capable, all-round Rector they have ever had.

Very apt was the reply made by an American Bishop to a Vestry Committee who had told him the qualifications needed for their Parish. The man they wanted must be tactful, eloquent, a builder-up of the Sunday School, conciliatory to the various factions, winning the community respect, a bringer-in of increased income, a good visitor among the people, etc., etc. "Gentlemen," was his quiet answer, "you had better visit Paradise; for such perfection, as you seek has never been known this side of the grave."

Not sure are we that the ideal Layman is on this earth, but it may do us all a little good to picture such a person before our hearts.

Sunday by Sunday this faithful Layman acted as usher at Church services. Morning and evening he had in his pocket a copy of the list of Parish members. A whole lot of dots and other marks indicated who were at worship each service. That is how the Rector knew who were getting careless in Churchly attendance. And another list which helped the Rector so much in his work was the names and addresses of new people that were coming to worship.

At the funeral of Sir John Norton, in 1687, his Rector spoke these words: "His grave and exemplary behaviour in this place always showed what an entire affection he bore to the whole service of the Church; for by his humble gestures, his devout and audible responses, and his exact conformity to all the outward decency prescribed, he was in a manner a living rubric to the whole congregation; and by his hearty amen to every prayer he animated the devotions of all that were present."

She was much embarrassed by Sunday afternoon callers, when she wanted to attend the 5:00 p. m. service at Church. The way she met her difficulty was to put on her hat and take in hand her gloves an hour before service time. Then when she answered the door bell and visitors asked if she were going out, she replied: "Yes, after a little while I am going to Church; and I want you to go with me." Many a person did she bring with her to the evening worship in this way.

What an ideal Laywoman she was!

When the new Rector came, a Parish home made this resolution: "We are not going to undermine this man's influence with petty picking of flaws in him or in his sermons; the last man we had was really a good, faithful clergyman; but we, with other families, got into a mean sort of a habit; we talked him to ruin in our homes and magnified his shortcomings in this conversation of ours; our children heard it and passed it on to other children, and we passed it on to other parishioners, until that worthy Rector lost his influence and had to go elsewhere. Now this time let us uphold our Rector and talk him up at home and wherever we can, and make his work as successful as possible."

At his Confirmation he came to his Rector and said, "I have by this service renewed my Baptismal vow wherein I promised to be a faithful soldier of the Faith. I want something to do in the Parish,—in the Sunday School, or wherever I am most needed, to show my soldiership."

When he asked for a class of boys in the Sunday School, he learned that

COMMENTS ON THE NEW LECTIONARY

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

FIFTH SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. after E's't'r	Num. 21:1-18 Ezek. 11:14-end	John 3:1-21	Job 19	I Cor. 15:1-22
M.	Num. 21:21-end	Matt. 4:23; 5:12	Deut. 12:17-end	15:20-34
Tu.	22:1-20	13:1-23	14:22-end	15:35-49
W.	22:21-end	13:24-43	16:1-15	15:50-end
Th.	23	13:44-52	17:8-end	II Cor. 1
F.	24	Mark 4:21-34	18:9-end	4
S.	26:1-4 51-end	Luke 12:22-40	24:14-end	5
5 S. after E's't'r	Num. 27:12-end Isa. 33:5-22	Heb. 1 and 2	Dan. 10:1-14	Rev. 1:1-18

The great desire of mankind is for happiness, and we cannot make much of a success on any plane unless we are happy in our task. The Christ offers us blessedness rather than happiness—a well-spring of joy within, not dependent on conditions or on what happens. Nay, even adverse circumstances are made to minister to that joy through our using them to suffer with Christ, and so rise with Him. Does the world need anything more than it does guidance into true joy amid the sundry and manifold changes of the world? That means that we must go through the same experience that the disciples went through, dying to carnal notions of life and rising to the spiritual plane. It means that the Pentecostal gift must take the things of Christ and show them unto us; nay, that the whole experience of the Christ, birth, life, death, resurrection, ascension, must be reproduced in us. Thus only is sorrow turned into joy. But if we do not love the things God commands, and desire that He promises, how shall we succeed or be happy? While we are on life's journey toward heaven, if we complain of the length of the way, or for any other reason, then are we bitten of serpents (Num. 21); and the only cure is faith in the Crucified One, who was "lifted up", even as Moses lifted up the serpent in

the wilderness. The source of all our complaints against the ways of God is found in the carnal nature within us, which must die; and that comes to pass not through pursuit of ethical ideals or good resolutions, or culture, but through the fixed gaze of faith on Him who took our nature upon Him and nailed it to the Cross, "in whose death our sins are dead". This is the gist of the meaning of the morning lessons, as they supplement the teaching of Collect, Epistle and Gospel.

The second lesson in the evening is St. Paul's exposition of the Gospel of the Resurrection, the grace of God expressed in the facts of the Gospel record, and all answering the vision of Job: "I know that my Redeemer liveth, and that He shall stand upon the earth", etc. The week day lessons continue the course readings of Numbers in the morning and Deuteronomy in the evening, each being paralleled with New Testament selections bearing on the great themes of the Christian life as taught by our Lord, the words of truth referred to in the Epistle for the week, the present gift of the Spirit, our resurrection, as growing out of His, and the resurrection body, "the house not made with hands, eternal in the heavens".

no teachers were then needed. By his genial manner he at once got in touch with the news boys, etc., he met, and soon built up a new class,—the largest in the whole school, from among those who formerly ignored all religious influences.

Not for a moment did the workers in that Parish have any doubt that he was an ideal Layman.

Everyone, almost, was asking that day where Mr. J. was. He had not been in Church for two Sundays. Had some other parishioners been at worship that day, it would have been noticeable, because so unusual. But that man was so regularly in the House of God on Sundays that his absence caused wonderment and inquiry. In that respect Mr. J. was an ideal Layman.

This family were well informed on Churchly matters. No one ever gave a thrust at the Prayer Book worship and the Church's customs without knowing there was a reason and a spiritual beauty in all our ritualistic acts and ecclesiastical polity. And these critics came to respect the Church for this reason. They did not form the idea that no explanation for our Churchly practices could be given, as they would have done had there been silence when they attacked the Church.

There was need for an increased Parish income. Extra expenses were coming on the congregation from repairs, Missions, pavements, etc., etc. His own salary was small. But cheerfully did he sign the subscription paper that was handed him. And not only did he sign it, he went to some of his fellow Church members whose names were not on the paper and quietly asked them how they could reconcile their expenses for automobile upkeep, this and that luxury, etc., with their refusal to help the Church now in the extra demands. Gently and smilingly did he put the matter before them, until they realized that they could give and ought to give.

In fact, this man often said that while his own giving and time for Parish work could not be very much in itself, yet he could perhaps be sort of a kindling wood to get up a fire of zeal and interest in others.

Blessed be this type of Laymanship! Be a kindling-wood Church member and you will fill a need in any Parish where you belong.

It was an exceedingly warm Sunday and when she went to service that morning some of her friends said, "Why, I wouldn't go to St. Paul's today to hear any man preach." "Nor would I go just to hear a sermon,"

was her gentle and apt reply, "but suppose you thought of God and the Church, and not of yourself; would not this higher motive have an appeal to your heart? I am sure it would. Come and go with me."

And they went, while she proved herself an ideal Church member.

"That family did not leave their Christianity down in Cleveland, when they came up here."

What a strange remark! But their was occasion for it. Their temporary abode was a summer resort. At a neighboring recreation place for July and August the people found plenty of time for boating and golfing, etc., on Sundays, but no time for Church.

But the family from Cleveland kept Sunday; their prominence influenced others. The mission church was filled every Lord's Day morning.

No one ever came to the Church services without a welcome from her. Some how she seemed to see every stranger and visitor present; and at the service's close she was in the vestibule to welcome them and ask them to come again. No wonder her example became contagious and that a homelike feeling evinced itself constantly in that parish and helped so much to grow.

The story is told of a disciple of olden time that he said to the priest whom he was visiting, "Stop, please, father, right at this point. I have heard enough for this time. Let me go and practice this for a while; and then when I have well learned what you have advised me to do, I will come again for further instruction in a good Christian life."

And if the above hints for ideal Laymanship be practiced in our congregations, this endeavor may fully engage their energies for quite a while. And further suggestions may well wait until later on.

The Rev. Gustav A. Carstensen, Rector of Christ Church, Riverdale, N. Y., has gone to Porto Rico to be present at the transferring of the work of the Church in the Virgin Islands from the English to the American Church. Dr. Carstensen will be accompanied from Porto Rico to Christiansburg by Bishop Colmore of Porto Rico. He officially represents the American Church under a commission from the General Board of Missions.

I regard "Christian" as the permanent adjective by which we must define the growing ideal of humanity.—Caird.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XIX THE ASCENSION

That Jesus "Ascended into heaven and sitteth on the right hand of God" is one of the great elements in Christian doctrine. It is stated both by the Creed, and by the fact that one of the chief feasts of the Christian year is set to commemorate it.

The Ascension is vastly more than our Lord's "good-bye" to the world. It introduces an entirely new element altogether distinct from Easter. At Easter He passed from the life of the intermediate state to the life of heaven. On Ascension He "sat at God's right hand"—upon God's throne. We shall enter the heaven life at our Resurrection, but we shall never share Christ's Ascension.

WHAT ASCENSION MEANS

The going up until a cloud received Him out of their sight was an accommodation to human ideas—without it the Apostles could hardly have understood the real meaning of the Ascension. Today, with our knowledge of the earth as a sphere, "up" has lost any meaning. But we are so only helped to understand the Church's teaching that Christ was enthroned, that He entered upon the exercise of God's government of the Universe. "All power is given unto me in heaven and in earth" expresses the full truth of Ascension Day.

CAN GOD GAIN IN POWER?

But is it possible to think of the Son of God, "by whom all things were made," as gaining an increase of power? How can Omnipotence be increased without having been less than Omnipotence before? Yet something like this we are forced to believe. Jesus said, "I if I be lifted up will draw all men unto me." He reigns from the Cross. Ascension Day comes after Good Friday, and through Good Friday. The Son of God left the throne of heaven and became In-

carate, that through the Incarnation and death for man's redemption He might ascend a higher throne, over the hearts of men.

JESUS ON GOD'S THRONE

There is another field for meditation in the fact that it is the Incarnate Son of God Who sits on God's throne. He Who spoke the Beatitudes now rules heaven and earth. He that said "whoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it" is at God's right hand. That philosophy which scoffs at the Beatitudes and said "Blessed are the war makers, for they shall conquer the earth," is a false philosophy, and the present events of the world demonstrate its falsity. After all it is right which rules instead of might. The nation which takes the sword for conquest shall perish by the sword. Lowell was a truer philosopher than the German, for he says, "But dig down, the past unbury, When empires towered which were not just, Lo the skulking wild for scratches in a little heap of dust."

Jesus rules, and not militarism and frightfulness.

OUR CONFIDENCE

The Christian who has the vision of Jesus on God's throne, ruling the world, will never worry lest Christianity may prove a failure, or the Church perish, or religion or civilization decay. Such fears reveal unbelief. Christ rules from the Throne of God. Clouds and darkness may be round about Him, His throne may be obscured at times to our mortal eyes, but He rules, none the less. St. Paul's application of the Easter message applies still more to the Ascension Day truth: "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

J. H. Y.

A SERVICE AT ST. PAUL'S

Service of Significance Held on the Occasion of Entrance of United States into Great War

[The following appeared in a recent editorial in the New York Times:]

A SERVICE AT ST. PAUL'S

In its more than two hundred years of stately life, St. Paul's has seen no other service of so deep a spiritual and moral significance as that of Friday, on the occasion of the entrance of the United States of America into the great war for freedom. It symbolized and proclaimed to the mind, as did the Stars and Stripes and Union Jack side by side at the Choir entrance and at the peak of the Victoria Tower in Westminster, the reunion of brethren, the common hopes and purposes of two great democratic nations, joined with other democracies to establish the rule of the people, to safeguard ordered liberty, to break down the last citadels of absolutism.

In all that congregation, brilliant with the decorative and amiable royalty which the British democracy maintains as a sort of historical flag and emblem of the unity of a widely scattered people, amid princes and princesses, and famous names, ambassadors and statesmen, officials, military and naval officers, the representatives of the British commonwealth, the Archbishop of Canterbury, the mind's eye dwells on those Americans in Australian, Canadian, New Zealand uniforms who had anticipated the choice their country would make; on that little band of veterans of the civil war; on Bishop Brent of the Philippines, added to the United States in a war which brought us invaluable proof of British friendship when we had no other friends. It is the American Bishop whose words we carry away from that great symbolic ceremony, and their spirit is that of "The Battle Hymn of the Republic" and "The Star Spangled Banner," strange and noble, surging over that mighty rotunda:

This, I venture to say, is not

merely the beginning of a new era, but of a new epoch. At this moment a great nation, well skilled in self-sacrifice, is standing by with deep sympathy and bidding godspeed to another great nation that is making its act of self-dedication to God. * * * This act of America has enabled her to find her soul. America, which stands for democracy, the cause of the plain people, must fight, must champion this cause at all costs.

A new era and a new epoch! New for most of the civilized world, for Great Britain and the United States, new in an especial sense. Standing together in the sharpest peril of government by the people, the people of the two countries discard old jealousies, remembered feuds, legendary causes of bitterness, kept fresh here by calculating politicians. Peacefully, gradually, in the last fifty years with irresistible gathering power, the American Revolution has conquered Great Britain. Only with the aristocratic oligarchy was our quarrel. With a democracy even more democratic than our own, we must be friends. Our law and political precedents and institutions, our great traditions of liberty, derive from English sources. We bettered the instruction. We maintained our liberties against the bungling autocracy of poor old George III. In the supreme conflict for liberty, Americans and British are together. It is a memorable moment in the history of both.

Whatever our share or fortune in that conflict, after it the relations of the two nations will be closer. With all parts of that vast democracy the United States will be bound by the ties of a common cause, manfully upheld in war. For American interests everywhere, for the durable peace of the world, this Anglo-American Entente, resting on the deep basis of democracy, cannot but be potent.

How far away and ludicrous now seems that ancient thunder in the index of "Fifty-four, Forty, or Fight." Mischievous men may try to nurse the old hostility. They cannot. The spirit of American nationalism and democracy and the spirit of British nationalism and democracy are one in the last fight for freedom. No social consideration enters into the union. It is moral. It will endure.

ROCK ISLAND'S BISHOP

City of Rock Island Contributes Member to the House of Bishops

[Under the above caption, the Rock Island Argus speaks as follows in a leading editorial of the new Bishop of Springfield.]

The city of Rock Island today attained the distinction of contributing a member to the House of Bishops of the Protestant Episcopal Church of America, the individual honor falling to the lot of one who will be the youngest man identified with that august religious body. He is Rt. Rev. Granville Hudson Sherwood, D. D., who came to Rock Island just a dozen years ago to assume the Rectorship of Trinity Episcopal Church at a critical time in its career. His remarkable record in that charge was directly responsible for the high call that recently came to him, and in which he was consecrated today.

The ceremony attending the consecration of Dr. Sherwood in the new service that he is to render to his Church was marked by all the pomp, splendor, beauty and impressiveness provided by the rituals of that denomination for an occasion of this character. To those who had not been witnesses of a previous ceremony of its similarity, the picture was one that will long remain in memory for its gorgeousness, solemnity and dignifiedness. To those outside the denominational affiliation especially it was significant in the seriousness and weightiness the Church attaches to the office to which Dr. Sherwood has been elevated, the highest in the gift of the denomination. It was expressive of the high expectations of the Church of one summoned to such exalted service; of the complex and exacting demands made upon the recipient of the sacred mission; of the hope and confidence of those summoning him to greater fields of usefulness, and of the appreciativeness and humility of the bearer of the added burdens accompanying his further journey into the vineyards of the Lord's labors.

Bishop Sherwood is leaving to take charge of the Diocese of Springfield, followed by the well wishes of the people of Rock Island, irrespective of their religious leanings, for he has been one of the community, an industrious Churchman as well as a valuable citizen, always ready to do his share in any movement that had for the well being of the community. Bishop Sherwood won a warm place in the affections of the people of Rock Island, admired for his conscientious labors as the head of his Parish, esteemed for his love of his fellow men inside and outside his Church, and appreciated for his ideals of citizenship and his readiness to shoulder his portion of the demands of community service. He proved himself, early in his residence here a minister who possessed the happy faculty of knowing how to be thoroughly democratic, without sacrifice of his Churchly dignity—a virtue that strengthened instead of lessened with the prolongation of his stay in Rock Island.

Dr. Sherwood has been effective as an organizer among both young and old, as the growth of Trinity Church so handsomely testifies. He is a Priest of convictions and with the courage to proclaim them. It is this attitude toward worldly things that soon won him the respect and confidence not only of his own congregation, but of the people at large. He is a man who knows how to get close to men, gain their confidence and sympathy and hold it.

It was not to be expected that a Priest of Dr. Sherwood's ability would remain permanently in Rock Island. Had it not been for his youth, doubtless he would have been called higher before now. It is conceded throughout the jurisdiction of the Episcopal Church, and especially in the Diocese of Quincy, where he is best and most intimately known, that the Springfield Diocese has secured the services of one of the coming big men of the Church.

The people of Rock Island, of all creeds, join with the parishioners of Trinity Church in congratulating the Diocese of Springfield and in wishing Bishop Sherwood success, and the prayer for God's richest blessing upon his labors.

Bless those who minister in hospital and camp, and grant them skill and patience. Be merciful to the wounded and sick and dying, and put underneath them Thy everlasting arms. Give peace in our time, O Lord, and guide Thou our land, that we may evermore walk after Thy commandments and do Thy will; through Jesus Christ our Lord. Amen.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

The Sacraments

(Continued.)

It is not the purpose of this work to discuss theories, for their name is legion, and we believe that these discussions are as unprofitable as they are unconvincing. We present the fact and leave the reader to hold his own theory; but here we would say that we believe the fact that the Eucharist is, as Christ said, His Body and Blood. We believe it but cannot explain it. It demands an act of faith on our part and we cheerfully yield that faith to the fullest import of our Lord's words, as the only statement which will adequately satisfy the demands of the institution and of the discourse which we cannot separate from the act.

It does require an act of faith, but "we walk by faith and not by sight"; and we do not expect that we can understand all, but we trust Him and accept what we believe to be the legitimate conclusion from the facts. And we note further that in doing so we justify the assertion that the fundamentals of Christianity consist in the logical sequence of facts that have succeeded one another under the providence of God,—that the sin offering of the Hebrews finds its fullest completion in the Incarnation, in which Christ identifies Himself with our humanity; that the Day of Atonement finds its realization in the Sacrifice and Death of Christ or His Atonement when He entered the Holy of Holies with His Blood, there to make intercession for us; that the Paschal Feast finds its reality in the Holy Eucharist, in which we are permitted to eat the Flesh of the Son of Man and to drink His Blood "that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us;" for we believe that the facts of our redemption are the greatest and most profound realities in the world.

This principle of accepting the fact of our Lord's institution and teaching as against someone's theory about that fact, is borne out by the Church's testimony in the names given to this sacrament. "The Eucharist," or "Thanksgiving" (as the word means) bears out the fundamental principle of the Passover Feast. First of all it was a Thanksgiving for deliverance. "The Communion" carries with it the other Paschal idea of union with God in eating at His Board and also of our fraternal bond therein. "The Lord's Supper" contains the principle which our Lord attached—"My Flesh is meat indeed, and my Blood is drink indeed."

The Lord's Supper is all of these, as well as a Memorial, and not one of these ideas necessarily excludes the others. We can give thanks, we can experience fellowship with God, we can feed on Christ, we can remember His Passion, all in one service; all of these ideas are contained in the liturgies, or Communion Offices, that come down to us from the earliest days. It is not essential that we attempt to give an explanation of the mystery, for Christ asked His disciples to accept facts and not theories.

RECEPTION OF SACRAMENTS

The receiving of the Eucharist is therefore an act of faith in the Sacrament which Christ instituted and which He adequately described—an act which can be performed by the simplest peasant as effectively as by the most learned theologian.

This Sacrament is, moreover, the great bond of unity in the Christian Church. Since the day of Pentecost, it is probable that every day, somewhere on the earth, some faithful people have celebrated this service; and history knows no greater miracle than this, that the simple command of a dying Man, having no greater weight than that which faith in His Person could give, has been observed continuously for nineteen centuries. And not only has it been observed continuously, but it is now, after a lapse of nineteen centuries, being observed universally; so that I doubt if you could go today into a single country in all the world where, at least on each Lord's Day, the Lord's Supper is not celebrated.

Moreover, the Holy Communion is, as a matter of fact, the most real bond of union among Christians: for wherever you find an historic ministry, there you will find the Priest consecrating bread and wine in almost identically the same words, whether he be Greek, Roman, or Anglican; and whatever difference in ritual there may be, and whatever difference in administration there may be, this one fact is true, that each Priest is repeating over the Bread and Wine the words of our Lord Himself.

Thus by the Sacraments of Baptism and the Holy Communion our Lord has bound together His Church in a real and vital unity with Himself, no matter what may be the breaks in administration or in external relationship between various branches of His Church. And so the individual who accept these Sacraments and uses them has an assurance of a corporate relationship with Christ, which is vital and real. It is a viewpoint very different from that modern conception of union with Christ, that, if we have the correct opinion about things, Christ will accept us for our ingenuity. He calls us, not to a school of philosophy but to a brotherhood, and invites us, not to argue but to sup with Him. In short, He places our union with Him on our obedience to Him—"If ye love Me, keep My Commandments"—and on our acceptance of His gifts. For if He gave us the Sacraments, what shall we say—that His gifts are meaningless or worthless or powerless? It was not thus that the humblest sinners accepted Christ's gifts when He was on earth.

The mere fact that Christ instituted the Eucharist, emphasized it, commanded it, makes it a sacred and a central duty for us to believe, to obey, to accept. And if the acceptance of His Word demands faith, it is but the price of our allegiance: for "we walk by faith and not by sight," not a faith in someone's opinion about a thing but in the very thing itself.

St. Andrew's One Hundred Years Old

Easter Day Marks One Hundredth Anniversary of St. Andrew's Church, Philadelphia

Four thousand dollars was asked of the members of St. Andrew's Church, Philadelphia, as an Easter offering to liquidate a debt on the Parish amounting to that sum. The Rector, the Rev. William J. Cox, announces that not only the necessary \$4,000 was contributed but that the fund has reached a thousand dollars over. Easter Day was the one hundredth anniversary of the Parish. The Philadelphia Record says:

"St. Andrew's Parish was organized in 1817, in that section of West Philadelphia known as Mantua. In 1853 a Church was built at Thirty-Sixth and Sycamore Streets. This was later sold and the congregation moved to another building at Thirty-Sixth and Baring Streets in 1865. The second building was used as a Chapel when the present Church building was erected in 1883. When the present Rector took charge in 1911 he found the Church in debt to the extent of \$20,000. Since then, through his efforts, it has steadily decreased until yesterday it was entirely wiped out. The Church was beautifully decorated yesterday. A cross of flowers illuminated with electric lights was erected in the chancel, under the direction of Richard H. Watson, one of the oldest members of the Parish. The words, 'Christ Is Risen,' were written in flaming letters by the use of small gas jets above."

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?—W. L. Watkinson.

The Rev. Albert L. Whittaker recently celebrated the tenth anniversary of his Rectorship of Grace Church, Honesdale, Pa.

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

The Choir of Grace Church, Muncie, Ind., gave a sacred concert Monday afternoon for the benefit of Belgian children.

The \$15,000 necessary for completing St. John's Church, Bangor, Me., has been secured, and work will begin at once.

The Rev. C. J. Tinker of Sandusky, Mich., has been extended a call to the Rectorship of St. Peter's Church, Hillsdale, Mich.

The Rev. George T. Gruman of Berlin, Wis., has offered his services to the Adjutant General as Chaplain of a regiment.

The Guild Room of St. Paul's Church, Beloit, Wis., is opened one day each week for the use of the local Red Cross Society.

Archdeacon William F. Hood of the Diocese of Milwaukee, has been commissioned Chaplain of the Third Wisconsin Infantry.

The Rev. C. L. Reese, formerly Rector at Ellensburg, Wash., has taken up his work at Port Townsend, in the Diocese of Olympia.

The Rev. Ernest Inman MacNalty has begun his work as Rector of Christ Church, San Jose, Cal., succeeding the Rev. A. L. Mitchell.

A contract has been let for the erection of a new church building at White Fish, Mont., which is to be completed by July 1st.

The Rev. John H. Davis, M. D., Rector of St. Mark's Church, Crystal Falls, Mich., has offered to serve as physician or Chaplain with the United States army.

The Rev. Herbert Ivan Oberholtzer has entered upon his new work as Rector at Ellensburg, Wash. He was formerly Vicar of St. James' Church, Spokane, for five years.

Plans are under way for an extensive addition and improvements upon the Parish House of St. Barnabas' Church, Trenton, N. J., the estimated cost of which is \$20,000.

The second Sunday after Easter was observed throughout the American Church as "Seaman's Day". Special services appropriate to the day were held in a large number of Parishes.

The Rev. W. D. Maxon, Rector of Christ Church, Detroit, Mich., has accepted the appointment of Chaplain, with the rank of Captain, with the Dr. Burt R. Shurly's hospital unit.

The Rev. Harry M. Babin has resigned as Rector of St. Paul's Church, Marshalltown, Ia., to take effect May 1st. He has accepted a call to the Rectorship of St. Luke's Church, Dixon, Ill.

An offering of \$200 towards the Pension Fund was made by the Missions at Rosslyn and Cle-Elum, Wash. The Lay Reader, Mr. W. A. Sharp, is a most devoted and energetic worker, and is a candidate for Holy Orders.

The Boys' Club of the Church of the Good Shepherd, Ogden, Utah, have rented a tract of land and put in a number of gardens, competing for a prize for the best garden during the Summer.

The Rev. H. H. Hadley, Rector of St. Paul's Church, Syracuse, N. Y., has offered Lockwood Memorial Parish House to the National Committee of Home Defense and to the National League for Women's Service, in which to hold their meetings.

The following appeared in the Church announcements made through the columns of the Daily Palo Alto, Stanford University: "11 a. m., Divine Worship and Sermon. Preacher, the Rev. Dr. Charles Gardner. Anthem, 'Happy and Blest Are They Who Have Endured.'"

St. Luke's Church, Evanston, at the morning service on the Sunday after Easter, by a unanimous rising vote, instructed the Rector, the Rev. Dr. Stuart, to wire President Wilson, informing him that the members of the Parish heartily approved the passage of law prohibiting the liquor traffic during the duration of the war.

The Editor of the funny column, "A Line O' Type or Two", in the Chicago Tribune, was asked by a correspondent for his opinion of the English Rector who, addressing a Confirmation Class, said: "The young ladies will meet in the Vestry and the

young women in the School Room." The Editor gives his opinion in the short sentence, "A Nice Distinction".

A very unusual service took place in St. James' Episcopal Church, Kent, Washington, on the Saturday before Easter, when the Rector, the Rev. Rodney J. Arney, baptized ten Japanese, nine children and one adult, from the Japanese Mission School at Taylor, conducted by Mr. Paul S. Shigaya.

The special Easter offering at St. Andrew's Church, Bridgeton, N. J., including the Sunday School Lenten offering of \$100, totaled \$859. This is a splendid offering for this Parish, which has less than two hundred communicants. When the amount of the offering was announced at the morning service on the Sunday after Easter, the congregation rose and sang, "Praise God, From Whom All Blessings Flow".

A patriotic service was held in St. Paul's Church, Flint, Mich., the first Sunday after Easter. The local civic and social organizations were invited to attend the service by the Rector, the Rev. J. B. Pengelly, and there was a procession of High School Cadets and Boy Scouts to the church. A patriotic souvenir program was presented to those in attendance upon the service.

An Altar of Italian marble has been given to St. Andrew's Church, Caledonia, N. Y., in memory of Mrs. John C. Wilson, by her three children. It is of Gothic design, having three front panels with delicately carved moldings. On the base, at one end, is the inscription: "Her children rise up and call her blessed." The Altar was blessed by the Rev. Walter G. Raines, a former Rector of the Parish.

The daily papers announce the death of the Rev. B. Hitchens, D. D., at Mishawaka, Ind., at the advanced age of eighty-seven years. He was the Rector emeritus of St. John's Cathedral, Denver, Col., and in the early days of his ministry had served as a Curate in Trinity Church, New York. He was a graduate of Trinity College, Hartford, Conn., ordained Deacon in 1857 and Priest in 1858 by the Bishop of Connecticut, the Rt. Rev. Dr. Williams.

At a recent meeting of the Clergy of the Diocese of Massachusetts, Bishop Lawrence, in suggesting to the Clergy the ways in which they could best serve the nation, remarked incidentally that total abstinence is essential to military efficiency. The Rev. Dr. Worcester, the founder of the Immanuel Movement, put this statement into the form of a resolution, and it was unanimously agreed that "Military efficiency demands total abstinence on the part of all the people."

The Spring Convocation of the Archdeaconry of Columbus and Dayton, in the Diocese of Southern Ohio, was held at Columbus on Tuesday, April 17th, in Trinity Church. Bishop Reese presided at the business session and conferences. Officers were elected as follows: President, the Rev. Mr. Lewis P. Franklin; Secretary, the Rev. A. A. J. Gruetter, St. John's Church, Worthington; Treasurer, the Rev. Mr. David Archer, Columbus; Lay Member of the Executive Committee, Mr. W. O. Frohock, Columbus.

The Convocation of the Southeastern Deanery of the Diocese of Kansas assembled in St. Timothy's Church, Iola, on April 24, 25 and 26. Rev. Harry Perry, Deacon-in-Charge. The opening sermon was preached by Rev. A. P. Mack of Independence. Action was taken on certain recommendations to the Diocesan Convention on Deaneries, and on the election of the Archdeacon. A conference was held on the work of the Deanery, and arrangements made to revive the Church work at Baxter Springs and at Cherryvale. Good reports of Lenten and Easter services were given. The most remarkable Easter offering was from St. John's Church, Girard, Rev. R. W. Rhames Rector, of \$537 to pay off a pavement debt and \$2,000 for a pipe organ.

The Rev. Colon C. Walker, D. D., has, owing to continued illness, tendered to the Vestry of St. Ann's Church, Brooklyn, N. Y., his resignation, to take effect June 1st. He has been the Rector of this important Parish over ten years, succeeding Dr. Reese F. Alsop, Rector Emeritus. It is understood that Dr. Walker will rest for some time at his country home at Montauk, on the Delaware River, where he and Mrs. Walker have been for a month. He was first taken with rheumatism, which was followed by neuralgia, and then by a general nervous breakdown. His condition has improved, but in all probability he will not be able, at least for some time, to resume the responsibilities of Parish work.

Tennessee Notes

The Convention sermon will be preached by the Rev. W. B. Capers, President of the Columbia Institute.

The Rev. Geo. O. Watts has resigned the Rectorship of Holy Trinity Church, Memphis.

The Rev. R. M. W. Black has left Columbia with his family and assumed his new duties at Zion City, Long Island.

A union service of all the Sunday Schools of the city of Nashville was held April 22 in the Church of the Advent. An address was made by the Rector, and a program, consisting of numbers by each of the Schools, was rendered.

The W. A. Pilgrimage of Prayer was observed in the Nashville Churches during the week. A Corporate Communion of all the Chapters was held in Christ Church on Wednesday (St. Mark's Day). The Rector of the Advent, the Rev. P. A. Pugh, was the preacher.

Notes from Bishop Page's See City

The Rev. Charles E. Tuke, Rector of St. Paul's Church, Walla Walla, Wash., has accepted a call to succeed the Rev. E. B. Woodruff as Rector of St. Clement's Church, St. Paul, Minn., and purposes to enter upon his new work the latter part of May. The Rev. C. E. Tuke has been Rector of Walla Walla since 1911, and his departure is keenly regretted, for he has rendered excellent service both to his Church and also to the public interests of the city, having taken an active part to promote the best interests of every good and worthy object that came along. He has also acted as Chaplain to the St. Paul's School for Girls, and the Church owes much to his untiring energy and enthusiasm. The new Wells' Hall is nearing completion, and will be ready for occupancy in the Fall. The School has 36 boarding pupils and 45 day pupils, and Miss Nettie M. Galbraith, with an efficient staff, are doing their utmost to keep the School at the highest pitch of excellence. Bishop Page, at his last visitation to St. Paul's, confirmed 17, some of whom were from the School.

Grace Church, Dayton, Wash., has a Vested Choir, and interest in the Church is steadily growing. They contributed \$70 to the Pension Fund.

The Rev. John Leacher, Vicar of St. Peter's Church, Pomeroy, Wash., has also charge of Holy Trinity Church, Starbuck, Wash., at which place a Confirmation service was held recently.

Christ Church, Glenrose, which was opened for service by Bishop Page Sunday afternoon, April 15th, reports that their Sunday School will be commenced early in May. Their apportionment and assessment for the year ending April 30th has already been paid, and delegates to the Convention appointed. There is a Vested Choir of twelve young people, and the outlook is most encouraging.

The Twenty-fifth Annual Convocation will be held at All Saints' Cathedral, Tuesday, May 22nd to the 25th.

Great interest is taken by the District in the work of the Red Cross, and, aided by a staff of energetic women, Mrs. Herman Page reports progress all along the line.

The Colored People of St. Thomas' Church have been worshipping in All Saints' Cathedral for many years. Under the inspiration of the ministrations of their present Vicar, the Rev. James A. Palmer, they are expected shortly to erect a church on their lot in Hillyard Street, Spokane.

The Church Home for Children at Lidgerwood, Spokane, is outgrowing its present quarters, and strenuous efforts are being put forth to secure a new building in the near future.

Mrs. J. S. Whiteford, the Educational Secretary of the District of Spokane, is away in the East attending various Conventions and gathering material for her Fall work. She is to be home in time for the May Convocation.

The Clergy of Spokane are maintaining a monthly service at the Edgecliffe Sanitarium for Consumptives, a service which is much appreciated.

Mrs. Herman Page is doing a splendid work in behalf of the Red Cross organization, and has been giving addresses on the work in various parts of the State and Idaho. It has meant a great sacrifice of time and energy, but she has proved herself more than equal to the occasion, and is setting a splendid example for the rest of the ladies to follow.

During the last few weeks Archdeacon Alfred Lockwood has held Missions at Kennewick, Pasco, Ritzville, Colville, and Palouse. Bishop Page confirmed six at Kennewick as a result, and it was the first Confirmation held in Kennewick since he became Bishop.

The Protestant Episcopal Suffrage Association of New York gave a patriotic service dinner at the Holland House, New York City, on Wednesday evening, May 2nd. The speakers were Mr. Robert H. Gardiner of Maine, Mrs. Simkhovitch, Col. Edward Olmstead and Miss Vida Scudder.

The work at All Saints' Cathedral, under the able leadership of the Very Rev. W. C. Hicks, continues to make most satisfactory progress. The Easter offerings placed the Cathedral entirely free from debt, and \$1,000 has been contributed towards the new Cathedral, which is sorely needed to keep pace with the growing work of Spokane and district.

Missionary Notes

A Missionary in the "Sand Hills" region of Nebraska had a quaint experience lately. He had great difficulty in reaching the place where he was to hold an evening service, but finally arrived at 9:30 and found some of the congregation still waiting, though there were no lights. "But," he says, "we had a service in the moonlight out on the prairie. We sang the parts of many hymns we could remember, then, after prayers and a sermon, we went home all feeling that God had blessed us in our little outdoor, moonlight service."

Bishop Winchester of Alabama recently took an interesting walking trip through the mountains with one of his Clergy. As a result he decided on opening a school for mountain boys. A combined building for chapel and school purposes could be erected for about \$2,000. One scholarship has already been promised. A school for mountain girls—the Helen Dunlap Memorial School—has been in existence for some years, doing good among the people of the Ozarks that cannot be estimated. Forty girls are given an excellent general education and are thoroughly trained in housekeeping, cooking and sewing. No servants are kept at the school, as the girls do all of the household work under the direction of the teachers. The Bishop on his trip visited several homes where the houses were beautifully kept by young women who received their training at the Helen Dunlap School.

A STEP FORWARD IN CHINA

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

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

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

Today the Son of God is verily walking through the fire and speaking in no uncertain voice to the nations that love righteousness: "Wilt thou adventure for My sake, And man's, apart from all reward?"

Mobilization of a Parish for War Service

Fifty men and women of St. Luke's Parish, Evanston, most of them leaders in the work of the various organizations, met at the call of the Rector, Dr. George Craig Stewart, on Friday evening, April 21, at St. Luke's Church. After a preliminary address by the Rector, in which the purpose of the proposed council was outlined, four committees were appointed, as follows: On Women's Work; on Men's Work; on Service of Intercession and the Mobilization of Prayer; Publicity. These several committees immediately met in separate rooms and organized for action. Mrs. Theodore W. Robinson was elected Chairman on the Committee of Women's Work. Surgical Dressings will be in charge of Mrs. C. J. Swan and Mrs. A. P. Bowen, assisted by Mrs. W. C. Danforth, Mrs. G. F. Slaughter, Mrs. C. E. Clifton and Mrs. F. P. Davis. Garments and the provision thereof will be in charge of Mrs. W. C. Danforth until May 30, and after that in charge of Mrs. Earle Barker.

The young women of the Parish will be mobilized by Mrs. E. E. MacLeod, assisted by Mrs. H. E. Clyde, Mrs. C. E. Field and Mrs. W. J. Gunthorp. The solicitation of Red Cross memberships will be in charge of Miss Margaret Field.

The men of the Council elected as their Chairman Mr. F. W. Harnwell, and appointed a committee consisting of Messrs. A. P. Bowen, F. P. Davis and Joseph A. Rushton to investigate activities required, and to secure as large a degree of unified effort in Evanston as possible. They also appointed a committee of Messrs. W. F. Gunthorp and D. L. Gunthorp to prepare immediately an organization of the young men of the Parish of St. Luke's who have already enlisted, and to stimulate enlistment.

The Committee on Daily Intercessions and the Mobilization of Prayer elected Mr. T. T. Lyman Chairman and Mr. J. G. Hubbell Secretary. This committee will distribute the prayers authorized by the Bishop of Chicago, and will start a campaign immediately to secure a pledged attendance at once of all communicants of the Parish upon the daily services of intercession.

The publicity will be in charge of Mr. Roy R. Bailey, assisted by a corps of expert publicity men and women.

Reassembling to listen to the various reports of the committees, the Council proceeded to organize as a whole, and elected the following officers of the organization: President, Rev. George Craig Stewart; Vice President, Mrs. C. E. Clifton; Secretary, Mrs. F. C. Crofts; Treasurer, Mr. W. F. Taylor. The Executive Committee consists of all the officers and Chairmen of all committees, together with the assistant, the Rev. Frederic C. Grant.

New Educational Secretary for Diocese of Sacramento

Miss Agnes Isabel Clark, a Senior in the Deaconess Training School of the Pacific, located in Berkeley, Cal., was set apart as a Deaconess on April 7th by the Rt. Rev. J. H. Johnson, D. D., Bishop of the Diocese of Los Angeles. The service took place in the Chapel of the Neighborhood Settlement of Los Angeles, where for four years prior to her entering the Training School Miss Clark had worked under Deaconess Anna and Deaconess Mary. Miss M. S. Blakey, one of the workers of the Settlement, was set apart at the same time. Deaconess Clark will graduate on May 11th, and will at once go to Sacramento, where she has received an appointment to do work under Bishop Moreland as Educational Secretary of the Diocese of Sacramento. St. Margaret's House, the home of the Deaconess Training School of the Pacific, is used also as one of the accredited boarding houses for women students of the University of California. At the present moment arrangements are being made to have Red Cross classes conducted in the School. These classes will be open to members of the Episcopal Church, and to others if there are vacancies.

At a recent Confirmation at St. Matthew's Church Spokane, a class of twelve was presented by the Vicar, the youngest of which was 14. There were two mothers and their daughters, a mother and her son, one man from the newly formed Church at Glenrose, and the others were old enough to realize the importance of the step they were taking, and it is hoped they will form a valuable help to the Church, as the Church surely will to them.

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Editorial

CONDITIONS

It is a crude western town of five thousand inhabitants. There is a fine brick building devoted to the education of the young, and there are bright youngsters there, but somehow the United States spends more money for education than any two nations in Europe and gets mighty little post-prandial culture.

There is a brand new library dedicated to the memory of Carnegie and to the propagation of current fiction.

There is a fine new postoffice, costing \$80,000, dedicated to the memory of the esteemed politician who pleased his constituents by getting his hooks into a juicy, fat piece in the national pork barrel.

So much for education, culture and states-manship-of which these buildings are parables in brick and mortar.

One can see the horny handed Scotchman toiling on, that a grateful public may feast upon "Vv's Eyes," or Abraham Lincoln going through his Gethsemane that the Hon. Mr. Boggs may put an \$80,000 postoffice in Podunk.

But what of religion in Podunk?

It is there in brick and mortar and stucco and vermillion,—three temples and nine synagogues.

The temples are fearfully and wonderfully made. The synagogues are dry goods boxes, each surmounted by a soap box,—all indicative of profit and loss, in the business of religion. One of the temples is a copy of a Greek temple with all of its paganism and little of its beauty. Another is a cross between a Hindu temple and a Chinese pagoda. The third is a Turkish mosque garnished with the trimmings of an aristocratic villa.

Not one line of Christian symbolism except the discredited rooster, which reminds one of Peter's denial of our Lord.

The competition between these Christian temples is such that instead of Christianity becoming the gospel of love, it has become the gospel of petty meanness and legal righteousness. The total effect of the Christian propaganda is most depressing for instead of striving to lift the people to the graciousness of Christ, it lowers reverence and worship to the demands of the people.

The whole body is possessed by a statistical devil, and the measure of sectarian success is determined by the flamboyant ugliness of the buildings which violate all the canons of good taste; and, following the sin of David, the numbering of the hosts of Israel.

The result is that it develops a shallow and rather vulgar ministry and a smug and censorious population. The whole effect of a study of the situation is the impression of spiritual poverty.

Into such surroundings one goes to take the offices of the Church.

The Church ought to have been there ages ago to have leavened the lump. It did make the attempt but the minister who was sent was an ecclesiastical derelict, who drifted into the — because he was known in the East, and some eastern Prelate saved his conscience as he calmly dumped his garbage into a western back-yard, and gave him a certificate of good character. Ichabod! He was an offense to the nostrils. He should have been returned to that Diocese from which he came as damaged goods.

The little group of Church people that had gathered around him fled in dismay at the sneers of legal righteousness. Years afterward, when the flock was scattered and the Church discredited, a new attempt to occupy is made.

The Bishop who attempts the opening is told that the town is over churchd and that there is no need for the Episcopal Church. No town ever needed anything more.

It has indulged itself in every hair-splitting difference of discipline and doctrine, which survive in the dozen parables heretofore mentioned. But with it all, there is no reverence; no conception of sacramental grace; no idea of ecclesiastical authority.

To build another temple is hopeless. To erect another synagogue is useless. All that can be done is to secure an upper room where one can meet with a very small remnant and break bread with the disciples.

The above is not a specific instance. It is a composite photograph of a dozen experiences which a new Bishop has found in his field.

Nor is it a question in which the whole Church seems vitally interested. Since it is a Diocese and not a Missionary jurisdiction, the Church expects that it shall contribute its share to the general need. It is purely a Diocesan problem.

It contributes generously to the Pension Fund; gives three times as much as it receives to the Mission field; that is although it has less funds and more unattempted work than the Missionary districts that adjoin; yet it contributes to the needs of the latter out of its own sore need.

If we gave all that the General Board requested us to give we

would be giving more to the Missionary districts about us than we could raise for our own needs.

Are we complaining?

No! We hope to see the time when the Diocese in question pays its full quota of expectation. We believe in loyalty to the full extent of our ability to the powers that be, for they are ordained of God. But we do criticize the policy which ignores facts in the exploitation of a theory.

We merely ask the question, "How much investigation of conditions in the various units of our national strength precedes the apportionment that is made upon the resources of the separate Dioceses as compared with the strength of the Missionary jurisdiction for example? How far can a Diocese assert its self-respect when it is the true boast of neighboring jurisdictions that their Clergy who live in small hamlets receive a larger compensation than the Diocese can pay its Clergy in large towns?

It is folly to criticize a condition without suggesting a remedy. What is the remedy?

That any board which operates (and operates well) shall make a searching investigation of conditions in each Diocese before it lays a burden upon it which it may not be able to bear, by sending into each Diocese and Missionary jurisdiction a commission which shall survey the work to be done and the means by which it is to be prosecuted. Why not?

When I reflect upon the local conditions in several of the western Dioceses with which I am intimately acquainted, I want to say that, though they do not pay their apportionments in full, the mite that they give is frequently more than they all, for they give out of their scarcity and not out of any abundance.

We thoroughly deprecate any attempt to discredit our Boards in the work that they do, because we cannot always agree with the methods which are employed (for who sinneth not?); but we do feel that the Church in the United States is a unit, and the administration of the whole should be preceded by a thorough investigation of each small part of the family.

THE STORY OF THE CHRISTIAN CHURCH

The fourth century is notable for the battle for the Catholic faith, in which, as in the first three centuries, the ultimate issue of battle was not to the strong, but to the truth.

But this same century is also notable for the rise of an ecclesiastical power which was destined to become a force both for good and evil in the future development of the Church's life.

HEBREW CONTROL

For the first generation the Church was dominated by Hebrews. All of the Apostles, including St. Paul, were Hebrews, and so until the fall of Jerusalem in A. D. 70, the Hebrew influence was the dominant one.

Whether during this period St. Peter ever exercised a Diocesan jurisdiction over the City of Rome is a matter of dispute that can never be settled in all probability.

That he was an Apostle in Rome there can be little question, but how long he remained there and what jurisdiction he exercised there is a matter of absolute silence. Certainly when St. Paul wrote the Epistle to the Romans, A. D. 50 (?), he would not have ignored the Vicar of Christ had he been occupying his office; and surely when he wrote II Timothy from Rome, A. D. 65 (?), in sending greetings from Rome to Timothy he would not again have omitted all mention of an infallible superior officer.

It is what Puller calls a "conspiracy of silence" as to any such powers exercised by St. Peter.

The Hebrew control attempted to limit the Catholic Church to the Hebrew genius by requiring all Gentiles to become Jews before they could become Christians.

But this attempt to make a Jewish Catholic Church resulted in failure. The wine burst the bottle and spilled over.

GREEK CONTROL

After the destruction of Jerusalem, the Greek element gained control of the Church for three centuries. The New Testament was written in Greek and Greek was the official language of the Church. Even in Rome itself, the literature was Greek. Of the first ten Bishops of Rome, nine had Greek names. Such writers as Irenaeus (of Gaul) and Justin Martyr, who lived in the latter half of the second century, wrote in Greek.

The General Councils (325 A. D., 381 A. D., 431 A. D., 451 A. D.) were summoned by Emperors who lived in Constantinople; the proceedings were conducted in Greek and the canons written in Greek. The leading figures in the Councils were Greek.

In short, up to the time of Leo the Great (450), the Christian Church received its faith and exercised its discipline under Greek leaders, none of whom recognized in any way that we can trace the existence of a vicarial power in the Roman See. But the Greek control had its dangers. The Greek had an argumentative nature and from defining the faith he took to splitting hairs over the faith.

The more practical Latin looked coldly on as the Eastern Church became more and more involved in inextricable disputations.

The Greek Catholic Church ceased to be the dominating power that it once was through the limitations of its qualities.

THE LATIN CONTROL

We can now see how, when the Greek lost his supremacy through his interminable argumentations and consequent division, that the Latin would next assume the leadership, especially when you consider the marked personal ability of the Roman Bishops, notably Leo (A. D. 450) and Gregory (A. D. 600). Moreover, there was, in an age when such things counted, an unquestioned tradition that both Peter and Paul had exercised jurisdiction in Rome. We are coming into the age when veneration of the Saints became a distinct cult.

Rome laid claim to the chief of the Apostles (nay, both chiefs), and who could gainsay this proud boast of the Eternal City. Nor was it denied. But the deductions which were made by Rome from the fact was denied. Certainly other cities were visited and presided over by these Apostles, but the very eminence of Rome compelled such cities to seek a less ambitious patron than Peter and Paul. For the only rival to Rome, Constantinople, since it was founded about 300 A. D., could not well lay claim to any Apostolic patron.

So Rome fastened upon a historic tradition (that St. Peter had exercised his Apostolic office in Rome), and a couple of texts ("Thou art Peter and upon this rock," etc., and "Feed my sheep") and putting them together argued as follows:

- (1) Peter was the rock.
- (2) Peter was the first Bishop of Rome.

Therefore, each Bishop of Rome succeeding Peter is the Infallible Vicar of Christ.

We shall pursue in a subsequent article the historical development of this syllogism, which makes up in vividness that which it lacks in logic.

Four Sons of a Priest Enlist for War Duty

The four sons of the Rev. Dr. Arthur Rogers, Rector of St. Mark's Church, Evanston, Ill., and Mrs. Rogers, have enlisted for war duty. Samuel, 22 years old, and Arthur, who is 20 years old, sailed May 1 for France, where they are to join the ambulance service. Paul, 18 years old, has joined Battery C, Field Artillery, and Horatio, who is 16 years old, has made application for membership in the Mosquito Fleet.

Earns \$3 Getting Subscriptions for The Witness

"The missionary spirit manifested in St. Peter's Sunday School, Hazelton, Pa., under the leadership of the Rev. A. E. Clattenberg, deserves special mention," writes a correspondent. "We have a regular attendance of only 88 pupils, but our Lenten offering this year amounted to \$143.76. The two classes having the largest amount have the honor of sending a delegate each to Reading, Pa., to present the Missionary offering. A boys' class of twelve members is sending as their representative a little Japanese, aged 10, who earned \$3, and this principally by getting subscriptions for THE WITNESS. All the commissions from the 48 subscriptions secured by this Parish for this most excellent paper were turned over to the above mentioned boys' class offering, which totaled \$29.04. The competing class, which had the same number of girls, had an offering of \$28.79."

The Rev. Dr. D. E. S. Perry of Cambridge Springs, Pa., has accepted a call to St. John's Church, Lafayette, Ind.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Extension of Christian Influence via Family Life

If any young man is being held back from entering the Ministry by fear of the deleterious effect of that calling upon his possible offspring, he may gather assurance from an article in "The Country Parson" and reprinted in "The Church News" of West Texas. The essential facts appearing in this have been stated many times and in many places probably for centuries back. But that doesn't seem to make any difference. There is a queer streak in human nature that loves to assert that Clergymen's sons are a bunch of scape-graces. The fact that it is hard work to find a man that hasn't known a good many Clergymen but still harder to find one that has ever known the son of one of them to turn out a bad lot, ought to count for something. But it doesn't. Pathologically considered it is too attractive a proposition to die for want of the fact to sustain it. Close economy, daily prayer and the fear of God don't make for the raising of useless and profligate men. You find one once in a while among Minister's sons just as you find leaden coins in an alms basin. But neither the one nor the other is met often in the lifetime of any and not at all in the lifetime of many. While we are on the subject, would you mind counting up to see how many such you really know or do surely know of? It was from a cold count that the following came.

"DO MINISTERS' SONS GO WRONG?"

"They don't. Sporadic cases are responsible for this popular and age-old fiction. The success of ministers' sons in life's activities is eighteen times greater than that of the sons of any other class of men. In 'Who's Who,' every name in twelve is that of a minister's son. Among the noted men of English history it was found that 350 were the sons of doctors, 510 the sons of lawyers, but 1,270 were the sons of ministers. Of the ninety-nine foreign members of the French Academy of Science one in every eight is a minister's son, and of the foreign members of the English Academy of Science one in every six was reared in the atmosphere of a parsonage. The French scientist, De Candolle, says that 'the sons of the clerical families have actually surpassed during two hundred years in contributions to the roll of eminent scientists the similar contributions of any other class of families.' Among the most brilliant men in every profession in America today ministers' sons are pre-eminent. Beginning with President Wilson the list is unparalleled. Is not their success largely the fruit of good parentage and careful and more or less rigid training in an atmosphere of purity? Does not such wholesome discipline show that the old scripture, 'Train up a child in the way he should go, and when he is old he will not depart from it,' has not yet outlived its usefulness? Does not the habit of Church going in childhood have a beneficial effect of incalculable worth upon the after life of the child? If we would judge a home by the value of its human products, there is no other place comparable to the humble home of the minister for the making of real men."

Church Extension of 150 Years Ago

WHO CAN TELL OF THE CORNER-STONE?

"Old St. Philip's, at Brunswick.—On the Cape Fear River, some miles below Wilmington, is the site of the old town of Brunswick, now without so much as a standing chimney left to mark its location. Many scattered tombs of bygone worthies may still be seen there; and there likewise stand the ruins of St. Philip's Church, where Governor Tryon and other dignitaries, as well as the untitled tillers of the soil, united to worship in the thriving town which was then the capital of the colony. St. Philip's Church was begun be-

fore 1765, and probably completed shortly after that time. Governor Tryon made a personal contribution of forty guineas toward finishing the building. The dimensions, as shown by the walls still standing, were seventy-six and a half feet in length by fifty-three and a quarter feet in width, with walls still rising twenty-five feet above the ground. When the capital of North Carolina was moved to New Bern, St. Philip's shared the waning fortunes of old Brunswick, and soon became a deserted ruin. In 1865, during the operations around Fort Fisher, the ruins of St. Philip's were enclosed within the earthworks of Fort Anderson, and the escape of these venerable walls from the shells which destroyed many neighboring tombs, seems almost miraculous. The corner stone did not escape, however, as the Federal troops tore it from the walls. What it contained has never been known. The thriving Church in Durham, known as St. Philip's, is a namesake of the old Parish at Brunswick."—Mission Herald, Diocese of E. Carolina.

Interference of the Church With Secular Business

Bishop Lloyd, the President of the Board of Missions, who has recently returned from a visit to the Missions in Porto Rico, finds that although the work the Church has done on the island does not look large in the tables of statistics, it is excellent in character. Naturally the Church's sanity and essential freedom appeals to the intelligent. The question is, can the mass of the people catch and hold the ideals the Church presents to them? The final answer to this was given in a Mission located in a remote rural district. There the simple folk have been led along the Church's ways for several years. The effect on themselves was evident in their alertness and cleanliness and their appearance of having been well provided with food. The help that that Mission has rendered the State is suggested by statements made with regard to the people. The Chief of Police said that though it had been formerly a most turbulent community, there has been no occasion for arrest in two years. The Superintendent of Education advised all the children in the public school to go to the Sunday School when he saw how the children from that Mission took the first place in school.

Where Some of the Christmas Angels Were

A pleasant contrast to the sun dance of the Arapahoes is the gathering of the Christian members of the tribe for their Christmas celebration of the Holy Communion. Coming from all sides they formed a great company. The only place large enough to hold the congregation is the lodge, which this year gave particular evidence of its inadequate protection. The snow drifted in through the sides and roof. The Rev. Mr. Roberts, our veteran Missionary of many years, says: "It was bitterly cold, even with a big bonfire in the center and some stoves, but they did not help much in the cold open-roofed place. A great many men and women, kneeling on the ground, received the Holy Communion. The paten in my hand was white with snow. There should be some kind of an assembly room at St. Michael's Mission."

Will the War Restore the Seamless Robe?

THE EASTERN MISSION

"The Jerusalem and the East Mission, which was officially recognized in this Diocese at the last Convention held in Easton, by being made one of the interests of the Diocesan Board of Religious Education, makes appeal to the Clergy and Laity of the Diocese to remember its work especially upon Good Friday. This work, though sadly interrupted by the great war, which has closed every Christian institution and inhibited every bit of Christian

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School
University

WORSHIP

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

SOCIAL SERVICE

CHURCH EXTENSION

WORSHIP (Continued.)

There may be other organized activities in some Parishes connected with the Church services that we have not mentioned in our previous articles. The agencies we have described are common to practically every congregation.

We pass on now from the organized Guilds connected intimately and closely with Church worship to consider some features of the thing itself.

WHY DO WE GO TO CHURCH?

The question, of course, is almost as old as the hills and has been discussed from every point of view and perhaps worn threadbare. The answers you get are as varied as the colors of the rainbow. Put it to yourself, gentle reader, and answer it honestly. What do YOU do it for?

SERMON TASTERS

The popular preacher is still able to fill pews that are mostly empty when he is absent. Men tell us frankly that they are willing to go to Church when they can hear a good sermon. I suppose really good sermons are the exception and not the rule. Sometimes this man who honestly gives that as his reason for Church attendance argues that he can read much better sermons in his library than he can hear in Church. Then the interesting part about it is, that as a matter of fact he does not read the sermon at all but goes off and plays golf or spends Church time in doing something else and really thinks his failure to be in his pew is reasonably excused.

The criticism of many Laymen aimed at the pulpit is no doubt justified in a large measure. We Clergy should be honest enough to recognize that we often fail in fulfilling our ministry as preachers. We were ordained to the prophetic office as well as to the Priestly, and our sermons ought to convince the hearer that we are absolutely persuaded of the truth that we proclaim from the pulpit. I sometimes feel that the real difficulty with many sermons is not their lack of polish and intellectual attainment but rather their failure to meet the needs of the man in the pew because we have no vital point of contact between our sermon and the needs of his every-day life. We speak in language he does not understand and he gets very little out of it that he can translate into the terms of every-day experience.

We do need a real revival of the preaching ministry and one of the encouraging signs of the times is the recognition of this need throughout the Church and the attempt to remedy it in the Nation Wide Preaching Mission. Most of us who have this tremendous responsibility as preachers need to meditate very often and earn-

work within the confines of the Holy Land, is being continued by the Bishop from Cairo, Egypt.

"From the center Bishop MacInnes sends out information of a growing intercourse between the Eastern Churches, especially the Coptic, Greek, Armenian and Syrian Churches, with the Anglican Communion; describes the part that he has been able to play in the enormously important relief work amongst the stricken masses of Syria and Armenia, and outlines the plans that are already under way for the rehabilitation of the scholastic, medical and evangelistic work of former days, and the inauguration of new work in new ways and places as soon as the war is over.

"Bishop MacInnes especially desires that in this Lenten season and centering in Good Friday, prayer and intercession shall be made for the Christians in the Holy Land, the restoration of opportunities for the Church to continue work amongst the Jews, Moslems and others there, and for the enlarging of the vision of the unity of the Church that is coming through the relations of our Communion with the various branches of the Eastern Church."—Diocese of Easton.

THE PARISH

Edited by JAMES WISE

A Christian Making Institution
RECTOR VESTRY

How a Parish Makes Christians

Through Its Organized Activities

estly on the meaning of St. Paul's utterance when he cries out, "Woe is me if I preach not the Gospel."

THE ALTAR AND THE PULPIT

Now, my dear Layman, that we have frankly confessed our clerical shortcomings and our many failures to deliver the goods, as you might frankly express it, let us get back to your reason for going to Church, viz., to hear a good sermon. May we say to you quite as frankly that you are missing a lot in your religious life that is extremely valuable. You will note that there is a real distinction between the interior architecture of an Episcopal Church and that of the denominational bodies. The latter have magnified the pulpit and the sermon at the expense of a vital part of the Christian religion. In these Churches the pulpit and the organ stand as a central point of attraction and importance. In the Episcopal Church, however, such is not the case. The altar and not the pulpit is the article of furniture that occupies the central place; the position of honor and first importance. Why? Because it teaches a vital lesson we need to learn. It is a fine thing to attend Church and to be able to leave it with heart uplifted and courage revived and go forth to meet the issues of life more bravely because we have been inspired by the burning eloquence and zeal of a preacher who, as God's prophet, has given us a new vision of the truth and the possibilities of our life. It is a fine thing to get that to take away with you as your possession. There is a finer thing, however, that the Christian religion makes possible when presented in its fullness and we have fully understood its complete purpose. The Altar stands to us for a greater gift than preaching. No more and no less than God's most precious gift of His dear Son's abiding presence in our lives. That, dear Layman, is the greatest gift of all. That is the real reason why we ought to go, nay, rather, why we delight to go to Church, that He, the Life Giver, may feed us with the Bread of Life. The Holy Communion to you may be simply a long and sometimes tiresome service, but to many of us it is the richest part of our Church attendance because we take away with us something so far beyond the highest flights of eloquence that there is no comparison between them. We realize in actual experience, the tremendous value of the truth Christ Himself declares. Because we went to Church and knelt before the Altar in penitence to receive that holy food partaken in the Holy Communion we know that He Himself, the Living Christ, now dwells with us and we with Him.

WHAT IS WORSHIP?

We are now better able to give an answer to this question. The Church is something more than a place of assembly for the hearing of sermons and addresses, no matter how inspiring or dull they may be. The Church is something more than a concert hall where we may go to listen to the music rendered there, no matter how religious it may be. The Church is the place of worship where the human soul holds communion with its Creator and its God. The Church is the home of the Heavenly Father and His family of earth-born children. It is the trying place we enter to meet Him we dearly love. "Where two or three are gathered together in My Name, there am I in the midst of them." In the midst of our busy lives so full of care and trouble and perplexing problems we need so much this contact with Him. "Come unto Me, all ye that are heavy laden and I will give you rest." Of course He is everywhere and comes to us in many ways outside the walls of our Churches, yet do we not all need that definite time and place He Himself has appointed that we may make the Christ a living reality in our lives?

WORSHIP AN OFFERING

There is another side to worship we ought not to forget. We go to Church

not only to get but to give. We all have something to give to God as an offering that He eagerly desires. No, my friend, it is not your money I am going to mention. It is something more valuable even than your money, no matter how much you have. It is yourself. Again in the Holy Communion service that side of worship is beautifully emphasized. In that profound prayer of Consecration can human lips give voice to a higher human ideal of life than is to be found in the words, "And here we offer unto Thee, O Lord, ourselves, our souls, our bodies, to be a reasonable, holy and living sacrifice unto Thee"? Would that we might take these words out of the realm of conventional and unreal utterance and make them the expression of an honest vital desire. Then would we learn to value Church worship at its true worth. Then would we delight to say with the Psalmist, "I was glad when they said unto me, Let us go into the House of the Lord." Then would we become a greater power in the community as Christian makers and better fulfil the purpose of the Parish.

CORPORATE COMMUNIONS

We have spoken of this phase of Church worship from time to time as we discussed various organized activities in the Parish. We pause to emphasize it again in a general way. Surely no better way can be found in a Parish that is engaged in the business of training its members in Christian making than to gather them regularly around the Altar for Corporate Communion three or four times a year outside of Christmas and Easter. The Parish, as a whole family, the Vestry, the Church School, the Choir, etc., each assembling monthly perhaps, on different Sundays, as separate units, offering their special prayers and intercessions for their particular needs.

Let us as Laymen magnify Church worship in the pew and we will get better sermons from the pulpit. Let us as Clergy endeavor to make our sermons the expression of our spiritual experience and not simply that of book theology and we will more abundantly convert men and women to an acknowledgment of the truth of the Gospel of our Lord.

(To be continued.)

A Communication

To the Editor of Religious Education, The Witness, Hobart, Ind.

An article in THE WITNESS recently about the influence of the Boy Choir on the members reminded me of the impressive sight we beheld each Christmas and Easter for years after the passing of the Boy Choir in St. Paul's Cathedral, Erie, Pa. The former Choirmaster, who loved his boys dearly, sent word to each boy that there would be a Corporate Communion. The "boys," now grown men, sat with the Choirmaster and he led the procession, often of twenty or thirty "boys," to the Altar rail.

One of the dearest recollections of that Chancel Chapter is the acquaintance and friendship with the forty men and boys of the Choir.

The following form of service was given to the Chancel Chapter by the late Bishop Spalding, when he was Dean of the Cathedral:

(All standing.)

R. Behold now praise the Lord.

A. All ye servants of the Lord.

R. Lift up your hands in the Sanctuary.

A. And praise the Lord.

R. The Lord that made heaven and earth.

A. Give thee blessing out of Sion, Gloria Patri.

R. The Lord be with you.

A. And with thy spirit.

R. Let us pray.

(All kneeling.)

O Lord our Heavenly Father, who has called us to take part in preparing for the worship of Thy Church: We pray Thee of Thy great mercy to guide, strengthen, and sanctify us by Thy Holy Spirit, that always doing Thy Holy Will, we may, both by our services in Thy House and by our

daily life, please Thee and glorify Thy Holy Name; through Jesus Christ our Lord. Amen.

The Lord's Prayer.

The Grace of our Lord Jesus Christ, etc. Amen.

This Chancel Chapter had a constitution which all members were required to sign. In the absence of the Dean, the President of the Chapter opened the meetings, beginning the service at the words, "Let us pray."

THE WITNESS is filling a big place in our Church life and I am sure our lives will be made "purer and stronger." Very truly,

(Signed) MISS LETITIA R. ODELL.
Denver, Colo., April 22, 1917.

EVERY-DAY RELIGION

By DR. JAMES E. FREEMAN

THE GREAT BEGINNINGS

"In the beginning,—God."

This is the first word in the Bible, and most appropriately so. It marks the opening passages that describe the creation of all things. No matter how the scholar or scientist may regard this amazing story, it stands unchallenged as one of the greatest things in the world's literature. In majestic order of sequence, it tells of the vast movements of the Creator when the worlds were called into being, and life began, but it was,—*"In the beginning,—God."*

What is true as related here, is true of all the varying phases of human life and its experiences. Robert Louis Stevenson once said: "No man may say that he has made any success in art until he can write at the top of the page—'Enter God.'" What a difference such a conception as this makes in one's life. The trouble with most of us is that we begin with ourselves. In the great count, we are "number one," and we carry this practice into all our dealings. The boy begins with the maxim from his elders: "Always be number one," and with this conception he grows up to be selfish and self-centered. The young woman emerging upon the larger field of her action is admonished by her admiring parents: "Always try to be first." The motive behind these recommendations is usually a high one, but it gives a wrong outlook to life. The average of us starts in each day with the thought that we are supremely important and indispensable to the task in which we are engaged. Everywhere and in everything this conception of importance seems to obtain. Why not get a larger and finer conception of life than this? Why not begin each day with the thought that all life springs from the great Father, and that all inspiration and power proceed from Him? John Quincy Adams would not begin the day as President of the United States without a half hour in the presence of God. William Ewart Gladstone would not attempt to direct the great concerns of the British Empire until he had sought for and received inspiration from the All-Father. If we could only discover and disclose it, we would be amazed to find how many of the world's greatest men and women have found the inspiration of their genius in an unflinching practice of the presence of God.

Some one says: "It is a splendid thing to come to a new beginning," and so it is, but, on the other hand, what a dreadful thing it is to come to a new beginning without the consciousness of power, or to start from a new beginning without the consciousness of destiny. Our study, our work, our play, if they are to have behind them the driving power of a great conviction, must begin with a stronger and more vitalizing influence than that which self-consciousness gives. We have always liked that word recorded of a great prophet: "A man sent by God," the implication being that he carried to men in His very person the credentials of His Divine commission. This reminds us that a great writer has said: "The Almighty has written a letter of credit on some men's faces which is honored wherever presented." The men and women who are the bankrupts of the world carry no such self-evident and Divinely given letter of credit.

The point we want to make is this: As life issued forth from a Divine Creator, so it is conserved, preserved, inspired and stimulated by the daily consciousness of His presence. We sometimes think He broke time into fragments of twenty-four hours each that He might give us daily the opportunity for a fresh start or a new beginning. Therefore we say with each sunrise, with each new task, with each new venture,—*"In the beginning,—God."*—Courtesy of the Minneapolis Tribune.

A LITTLE SERMON FROM THE PEWS

By DEAN SHIRLEY

SHORTAGE OF CLERGYMEN

Much has recently been written about the shortage of Clergymen. At best it has been a sort of apology in support of our present system which has never worked well, and which is bound to go from bad to worse except some drastic measures are taken to rid the Church once and for all time of what is obsolete, worn out and impractical by substituting something up-to-date and business-like.

1. The Priest at his ordination should acquire the canonical, inherent and unalienable right to a cure of permanent life work until he is incapacitated for actual service. (sic 68.)

To submit young men to a long course of special training which in a marked degree unfits them for secular life, and after setting them apart for this sacred office, to let them be at the mercy, beck and call of a vicious Vestry system, appears to be nothing sort of criminal. No parents in their senses will sacrifice their sons upon the altar of this Lay-ridden system. Why should they?

2. To this permanency of cure there must also be added a solemn pledge or contract from the Bishop who ordains that a living wage shall be paid directly by the Diocesan Treasurer, so as to eliminate all financial relation and obligation between the Priest and his people. Make the Parish responsible to the Diocese, and the Diocese to the Priest.

To ordain young men to the sacred Ministry without first providing an adequate living is openly dishonest. There is not a responsible business firm anywhere, that would think of employing a clerk even on a mere weekly wage without first knowing where that wage was coming from to pay him promptly. Here the Church fails absolutely where she ought to set the standard. It is nothing short of a dishonest practice which has been borne by the Clergy for a century or more.

This Church of ours, it is said, has enormous wealth and should not come short in this most vital and important matter of adequate clerical support. It only needs a business-like equalization of means to ends by a just system of apportionment where each and all should bear a due share of the burden.

3. To accomplish this, our present Vestry system must be wiped out, root and branch. This pernicious system has not only been the means of erecting "Episcopal tombstones" all over the country, but it has also created among the Clergy an itinerancy which has driven them to inefficiency, poverty and almost vagabondage. Today the Clergy of our Church are moving more often than the itinerant Methodists. Hence this Vestry system must go, or else the shortage of Clergymen shall continue, and continue with a vengeance!

4. Some needed remedy:

(a) Instead of the present Vestry system there should be appointed annually by the Bishop, upon the nomination of the Priest, a board of five communicants in good standing (preferably two men as Wardens and three women) who, with the Priest as Chairman, should look after the temporal affairs of the Parish for the fiscal year.

(b) All appointment to cures should be made by a competent Diocesan Board composed of the Bishop, two Clergymen and two Laymen elected annually by the Diocese and the two Wardens of the Parish seeking the services of a Priest. This appointment should be in the form of a mutual contract between the Diocese and the Priest with a stipulated and adequate living.

(c) Each Diocese should have a Dean, whose duties should be to visit every parish and mission twice a year to audit the books and make full report to the bishop, in order to prevent arrears, or rather, stimulate a desire to keep the business and financial system strictly up-to-date.

(d) There should be no transfer of the clergy from one diocese to another without an equal exchange. The present system does not only overman wealthy dioceses but it also often depletes the weaker ones and the missionary field of their best and most needed men. It also causes unrest, prevents systematic promotion, and lessens efficiency.

(e) Parish boundaries are an absolute necessity to the Church's growth, in country, town or city. A man with his family should attend church where he lives and help it with his support. This is a duty which he owes to himself and to the Church. Too often he is "a wandering

sheep!" It may be beautiful for thousands such to say on bended knee, "we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy Holy Laws, etc." I once assisted a New York City Rector to revise his communicant list with the card index system, and after I had scoured the whole city, with a fair sprinkling from Brooklyn and Newark, we did not hesitate to go as far as South Dakota for more! In that way it was possible to report over 1,000 communicants! In a favored corner of the same Diocese there are people who will pass as many as five open Episcopal Church doors in order to attend their special Parish Church. Though this may mean twenty cents car fare and five cents for the Church collection! Strict Parish boundaries would stop all that and more, and would do worlds of good.

(f) All Church property and trust funds should be held by the Trustees of the Diocese with the Bishop as Chairman, in trust for each respective Parish or Mission.

There can be no doubt that our present bad system and our poor management are the sole means and cause for this shortage of Clergymen. We have today 3,700 Parishes and Missions without resident Priests to celebrate the weekly Eucharist. We have today 76 per cent, or over 6,000 Parishes and Missions with less than 100 communicants, as the basis of self-support. While nearly 1,800 of our Clergy, nearly one-third of the entire list, are without permanent cures! Can anything be more alarming? More pitiful? Scores of the Clergy are yearly leaving the Church's altars by deposition or for secular employment. Many more would do the same if opportunity could only offer! In all our present liturgical enrichment (?) was there a prayer proposed in behalf of these secularly employed servants of God that they might be restored to the exercise of their holy office? No, not a word, though everything else seems to have got a hearing with the Almighty! In all the great sermons recently delivered by Bishops calling for more men for the Ministry, do they ever plead with these secularly employed Clergy to return to their life work? No, not a word! Nay, this very class of Clergymen who to a marked degree create this shortage, many of whom have given their best years to the Church, are to be summarily cut off from the Pension Fund which is declared to be "for ALL the Clergy." Yet the Dioceses will soon merge their individual funds into the General Pension Fund, much of which these very Priests of the Church have helped to secure. Is that right?

The shortage of Clergymen is not the lack of men. Scores of the very best could be placed on the waiting list. It is not the lack of money. The Church has enormous wealth. But it is the lack of a proper, business-like, up-to-date system. Why not give up what we know to be obsolete, outworn, a failure and a curse? If the Church could only be baptized with a full baptism of common horse sense, the right thing would come and come speedily.

CHURCH MUSIC IN CHICAGO

THE ELDERLY PERSON TOURS THE CITY

In a recent issue of the Music News, Chicago, there is an interesting article under the caption "The Elderly Person Goes to Church on Easter," in the course of which the writer records his impressions of a number of the services held in our churches. He notes the fact that "Easter cannot be fully understood without Good Friday. The two go together and the Elderly Person records the musical message of each in one report." He begins with Maundy Thursday evening when he heard part of

"CRUCIFIXION" AT EPIPHANY

Dr. Hemington and his forces were in good trim, and the traditions of the church were well lived up to. One rather wondered at the pace at which the tender "Come Unto Him" was taken. It lost some of its definite appeal by the haste. * * * Good Friday night was given to

GAUL'S "PASSION MUSIC" AT TRINITY

In these columns there have been many commendatory notes made as to the standards, and their expression, of Irving Hancock, organist and choirmaster of Trinity. There have been times, too, when reserve obtained. But, in a long while, he has

never touched so high a point of technical efficiency, musicianly feeling and truly religious fervor and ardor as in this service. The most unhesitating praise goes to all concerned for something beautifully rounded out and made complete by the devotion of all the factors employed. The work is not obvious. It is mystical. It is intended to suggest more than to explain or state. But if viewed from the purely spiritual angle it cannot fail to touch and inspire. There is small need to note its varied contents and their interest, because the moods were thoroughly projected. Adelaide Proctor's "Beautiful River of Death" lends itself admirably to create the climax. But nothing was done with rarer search for the text's meaning than Blissard's own hymn, which closes the work for which he had co-operated with Gaul.

There are no strictly early services on Easter morning. Even the Catholic churches provide no special masses with music to usher in the day of the Queen of Feasts. And yet the narrative of the first Easter morning begins by saying: "On the first day of the week, very early in the morning." Seven o'clock may be "very early" for some persons, but it hardly comes under that caption. But if other creatures were not astir, the dawn was not overlooked in greeting. The day was full of superb music, but the real thrill came from the sweetness poured from the throat of a robin. Forbidding as were the skies, he saw the sunshine beyond the shadows. There was a biting wind all day to contend with, but his prophecy came true. The Elderly Person traveled on schedule. It would have worked better if those who printed notices had given the hours of service. When one figures on 10:30 and finds 11 is the time, things get complicated. It is to be said that there was good music everywhere. Nearly everybody measured up to the stature rightly set for them. Everywhere were great crowds of people. And everywhere men were in marked evidence. Flowers were profuse, and in many places the Stars and Stripes were put to the front. In the Episcopal churches where "Onward, Christian Soldiers" is so often the processional, the American colors were dipped right behind "the cross of Jesus going on before." One might easily intimate that this initiative, which will become precedent, of so linking Church and country, came from Bishop Anderson, a splendid man of courage and vision.

The assignments for the morning were for the West Side. Therefore a commendable weakness (or is it discernment?) led the Elderly Person for the early service to Epiphany. Here the lights were burning, the star shining, the flowers beautiful, and the organ preluding the processional. The united choirs sang, which means that about a dozen women's voices were added to those of the men and boys. This ingredient gives a tonal quality to the body that makes for firmness and cohesion. It is for a general strengthening of the music, and altogether to be applauded. With excellent soloists, from the regular choir, and Dr. Hemington in a most grandiose mood, the service reached the best traditions of this stronghold of exalted liturgic music. And when that is said, little more need be added. With all that is best of churchly training, Dr. Hemington is familiar, and he has been at the helm of this music for nearly twenty years. He has set some fine standards and always strives to keep them active.

Frank L. Moir wrote a number of songs that are but casually remembered. His Communion Service in F is a heritage to choir lofts that will abide for long to come. The "Agnus Dei" is of exquisite texture, and the uplifting chords which close the Creed and Gloria in Excelsis may rightly be said to be inspired. In addition the service list included the Gounod "Sanctus" and good anthems by Vincent and Coombs and a lovely Recessional setting of "Welcome, Happy Morning."

The sun, which had been striving to be felt, burst the barriers and poured prisms of rich light through the eastern windows just at the climax of the "Sanctus".

The next part of call was a 9 o'clock service at

THE CATHEDRAL

If you don't know where the Bishop's Church, in Chicago, is located, you can't quite appreciate its surroundings. Peoria street and Washington boulevard once was a residential district, and the Church represented the culture and taste of the people who had the means to build it. And whenever a Boy Choir is seen it is to be remembered that Canon Knowles was its pioneer leader. Near where the Elderly Person sat was a

tablet remembering him. Now all about the building is business, much of it not pleasant, and, in the background, the poor and needy. There are still those of former days who are loyal with purse and presence—but they were not at this service. One got a real, a heartfelt glimpse of what the Dean has to work with and for. And in every way it seemed well worth while. The Elderly Person confesses to decided and potent influences. As he has said often, "it all depends upon what you take with you—what you will receive". And he listened to the mellow tones of the great flock of girls, who sang with the abandon of happy birds the tuneful service compiled from Tours and Smart. With but small stretch of his imagination he could imagine himself in an English village church, and the children of the Parish School in the Choir stalls. The vestments worn accented this, and quaint caps in particular. And each little maid had ample "hair ribbons", that insignia of being properly dressed.

The afternoon was reserved for the elaborate festival service at

ST. JAMES' EPISCOPAL CHURCH

Without doubt many were turned away from the doors of this imposing and historical church. The seats were filled with a rush, and the audience was held until the last chords of the stunning finale of Guilmant's First Symphony for Orchestra and Organ. And those swelling phrases were but the echo of all that had gone before. Without any thought of appearing fulsome, the occasion placed John W. Norton in a position where he may be spoken of as a leader among his brethren. His program at this time was a marked document by means of its proportion, variety, fitness and symmetry. His lists usually have these qualities, but this one was a model. His Choir stalls were filled. Palmer Christian was on the organ bench; there was a small orchestra of Thomas men, and Mr. Norton led these forces. The church itself provided an atmosphere, the lavish use of flowers on every conceivable point being one means of furnishing it. Lutkin's "Magnificat" and "Nunc Dimittis" can stand comparison with the best of English settings, and the remarkable voicing of the "Gloria Patras" lent themselves well to the orchestra. The trumpet calls seemed to demand the tonal triumph that followed. A. H. Lansing has written a lot of Church music that finds ready use, yet which may be called mediocre in that it seldom rises above a certain level. But his "As It Began to dawn" is quite another affair. It has style. It has a real tang. It grips by its suggestion. The men and boys took hold of it royally, and with the instrumental stimulant reached great heights. So, too, with Shelley's short cantata, "Death and Life", the large work of the day. It has importance in its manner of expression, and Mr. Norton grasped this excellently, and his aids seconded him in a way that made the pictures vivid. Some a capella singing that had a tense, ringing vividness found place. The solos were in the hands of the regular soloists, and were done capably. Notably tender and well done was a duet for soprano and baritone. Mr. Christian and Mr. Norton do so much work together that their sympathy and understanding count for much in results. The finale was something towering in its bigness of sweep and style. It bristles with problems for the organist, but Mr. Christian met these with his own swift ease and poise, and the ensemble was equally spirited. The service was the climax of the day, and can be spoken of only in the most pronounced terms of admiration and approval. It has not been surpassed.

There was not much time between this and the 7:30 service at

CHURCH OF THE ASCENSION

where Lester H. Groom is Organist and Choirmaster. He has a good organ, one of the old make, with rich diapason stops and deep pedals that do not growl. He gave an enjoyable half hour recital, using a Tschai-kowsky march, very unusual in rhythm and accent, but imposing; Gigout's scherzo, the Bach air, and some other neatly played numbers. He is a well poised player, deft, sure and accurate, but not extravagant in tempo or excessive coloring. Everything was sane and pleasurable and thought out sincerely. He has a good Choir of men and boys. He paid his compliments also to Dean Lutkin in using his canticles.

THE LEADERSHIP OF THE SPIRIT

SERMON PREACHED BY BISHOP REESE AT CONSECRATION OF DR. SHERWOOD AS BISHOP OF SPRINGFIELD

"Take the sword of the Spirit, which is the Word of God." Eph. vi:17.

We are assembled and met together to consecrate a Bishop of the Church of God, who is to exercise his office and ministry in this Church, as the Bishop of the Diocese of Springfield. Though a self-supporting Diocese, in character it is essentially missionary. The Church within it is numerically weak, one communicant to every 520 of the population. When you realize that the average ration in the whole Church is one to 99, it is five times weaker than the average strength of the Church.

It is a Diocese in the great Middle West, the most strategic field of the whole Church. It is a part of the country where the soil is not congenial to the growth of the Church, and where the work must be done in the face of prejudice and misunderstanding. Truly the man consecrated leader of the Church in such conditions faces an heroic task and a great opportunity. What does the Church require for such a work? What is the essential equipment which this Bishop shall possess and which his life shall manifest? "Take the sword of the Spirit, which is the Word of God."

The Church is most careful to make this clear. When the retiring Bishop of Springfield gave his final charge to his Diocese, he said: "The Holy Spirit has been given to direct, inspire and guide. He dwells in you to enable you to choose the right man according to the will of God." We believe that he whom today we consecrate for this great task has been called and chosen by God's Spirit.

Before we consecrate him Bishop, we will sing an ancient hymn invoking God's Spirit to inspire and consecrate him. We will lay our hands upon his head and say, "Receive the Holy Ghost for the office of a Bishop in the Church of God", and when he enters upon his work he will lay his hands in benediction upon those who need the Spirit's strength, and ordain by the spirit, those who are to be ministers of God's word and Sacraments.

If the Church from the days of the Apostles has been most concerned that the choice, commission and work of a Bishop should be associated with the thought and power of the Holy Spirit, must we not consider that the Church expects him above all else to be a man of the Spirit, and that this Spirit, proceeding from the Father and the Son, shall find through him full expression and manifestation.

It is not accident that in the Apostles' Creed the affirmation of the belief in the Holy Spirit follows with the belief in the Holy Catholic Church, for the Church is the Divine organism for the embodiment and expression of the Spirit. Therefore, when we consecrate a Bishop of the Church of God, to be a shepherd of his people and a leader of the Church, the leadership which this Church and our age expects is the leadership of the Spirit.

The work of administration of the Diocese is important for the preservation of its unity, discipline and business efficiency. It may be necessary for a Bishop to raise money, but he is infinitely more than a financial agent. In fact, some Bishops have had the heart taken out of them by this responsibility being thrust upon them. One of the most imminent dangers to Bishop and Clergy is the secularizing of this kind of work; unconsciously it quenches the Spirit.

"Take the sword of the Spirit, which is the Word of God." The personal utterance, manifestation of God's life and Spirit. This embodied incarnate in us becomes the positive, aggressive and unconquerable weapon of the Church. She has no other. She trusts no other. With it her leaders are to lead.

Every age has its needs and turns its eyes to the Church to answer them, but today, in America, it seems that above all else the people are looking to the Church for this leadership of the Spirit. Where else shall they find it? What other institution under heaven is so equipped to give it? It is a leadership the people have a right to claim from us. It is a challenge we must meet with a glad response.

The claim of our generation is clear. We face a broken social order in which the forces of greed, selfishness and sin spread a poisonous influence which thwart the life-giving forces of justice, righteousness and purity. We look into the tired, worn faces of men, women and little children, their best self held in the bondage of corruption, waiting to be released. We know well the economic and political panaceas which are offered as a way to freedom and the entrance to a golden area, but because we are disciples of Him who knew what was in man, we know that we cannot live by bread, the full dinner pail, by the equal distribution of wealth alone, but by every word that proceedeth out of the mouth of God. We know that whatever evils lurk in our social order, goodness is natural, and the evil is the intrusion in human life. To this the Church must bear firm witness. To the skepticism of man and the doubt of man's spiritual capacity for goodness must be brought the strong impact of those moral and spiritual convictions of honesty, purity, love and service, by which alone man lives and claims his manhood. To the pressure of the material we bring the power of the spiritual and eternal. There never was a time when people had a deeper interest in religion, when men were more eagerly seeking for a sure foothold in the midst of the changes and chances of this mortal life. Any man today with a living message is sure of a hearing. There is a hunger for reality. "The Spirit of the Lord God is upon me because He hath anointed me to preach the glad tidings to the poor, He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, and to set at liberty them that are bruised."

This Church, freed from political alliances, freed, I believe with all my heart, from the control of either capital or labor, can give this leadership which the age expects. She is free to serve, free to feed. The Church, therefore, girds herself to respond to the needs of our generation.

Does not our nation, does not America, claim from us this same leadership? We are standing on the threshold of a new era. The heritage of the past, the heritage of liberty, justice and righteousness which the past has given we now give to answer the world's needs. Our days of national isolation are over. From henceforth, whatever the past years have given us in terms of conviction, regarding the principles of free government, we now gladly bequeath them as a permanent and abiding possession to the nations of the earth. If we draw the sword, let us be sure that a righteous arm holds it, that our eyes and heart be cleansed from all hatred, vengeance and malice, and our feet shod with the preparation of the Gospel of peace. But from what source may our citizens receive the strength for our righteous arm, and the steady power to keep heart and mind cleansed from those base elements which in every such conflict are waiting to find permanent lodgment in the human heart and bring to the surface low motives. Is there any other organization but the Church able and equipped to furnish this power?

We are in this conflict because we wish to be true to the principles which gave this nation birth. When we recall that two-thirds of the men who signed their names to these principles and formulated the Constitution of this nation were Churchmen, when we recall that both the Constitution of Church and nation were signed in the State House in Philadelphia, is it not inevitable that this Church should be qualified for a leadership now in this present conflict. The flag of our country, first made by a Churchwoman, is today in practically every one of our Churches from Maine to the Philippine Islands.

Was it chance, or, in the words of our forefathers, shall we call it Divine Providence, that the day in which this nation committed herself to the conflict was Good Friday, the day of the Cross, the day of the Crucified. Back of the flag, interpreting the sacrificial glory which gathers in its folds, stands the eternal symbol of the Cross. If the day which ushered in a new era for this country is the day of the Cross, let us accept this great symbol as giving to us the spir-

it in which we shall go forth to render our service to the needs of others, and to keep our national life true to those standards of righteousness, justice and liberty which our forefathers bequeathed to us.

If we are the only Church in America in which these two great symbols of our life are found, is there not laid upon us a special responsibility and leadership to the needs of the American people to consecrate their patriotism by the Cross of our Crucified Redeemer.

"What is the need?" says Dr. Scott Holland, looking out at his countrymen, who, forsaking every worldly ambition, are giving their lives in sacrificial service to their country. "Can the Church of England answer their spiritual need? These men are looking for some spiritual channel down which to discharge the energy of their sacrificial ardor. Can we draw them to the Church; can we use them; can we give them free and glad release?" Only as we today make men see that the Church of Christ is possessed of such a life of the Spirit that through the Church they can find the channel for the daily inspiration of their sacrificial motives, and the sustaining strength by which to guide and steer their true course to the haven where they would be.

We can, indeed, meet this challenge, but only by confining and focusing our message and service upon the power and glory of the Cross, thus making clear the path of sacrifice we must walk with conquering feet, thus releasing the best in our citizenship for enduring service to our country. God helping us, we cannot do otherwise.

We are called to bear witness to Christ and His Church in our age and generation, and when the challenge is given the response must be to man's essential need. When the rock is struck by thirsty souls longing for spiritual power, the living water must come forth for the refreshment of their souls and for the answer to those spiritual needs by which men live.

How shall this response be discharged? How may this leadership be maintained? Only through personal service and personal contact with the life of man, which needs vitalizing by the touch of God's Spirit.

How has the life of the Spirit been transmitted by the Church from age to age? Not by word of mouth, nor by transmitted documents, but by the personal contact of the laying on of hands. Behold this in our midst today when we lay our hands upon the head of him who is to be consecrated a Bishop in the Church of God. By what process does this Church commission her leaders to recognize and reinforce the Spirit in the life of men? By the laying on of hands in Confirmation. It is the constant witness to the truth that the continuity of the spiritual life in the organism of the Church is transmitted by personal contact. The Spirit of God has no meaning except in terms of personal character. It finds expression only through personal life, the instrument of the Spirit. The grace of the Spirit constantly associated with its impartation was a word coined by the Apostles to express the complete self-giving of God to men's need revealed in the personal self-giving of Christ for us and for our salvation. "The Word of God became flesh, became personality, and dwelt among us, we beheld His glory full of grace and truth." By personal service, by personal contact, Christ transmitted His vitality. The ordaining commission of the Priesthood still holds a Bishop of the Church of God to this expression of his office: "Be thou a faithful dispenser of the Word of God and of His Holy Sacraments." As he brings his life in personal contact with the life of his people, through him the Word of God, the sword and power of the Spirit, touches the hidden springs of God's life in man, and brings it forth into full active service. This is the expression of the Priesthood of one who bears the needs of his people in his heart and gives himself for their salvation.

If a Bishop is to be a leader and shepherd of his people, he must know his sheep and be known to them. In a large metropolitan Diocese, given of necessity to administration and organization, this personal expression of the office is difficult, but it is significant that one of the consecration vows peculiar to the office of Bishop is, "Will you show yourself gentle, be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?" and that the exhortation to the newly consecrated Bishop should be, "Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost." Could there be a more explicit admonition to personal service? It is

WOMAN'S WORK

FOR THE KINGDOM

Another Successful Auxiliary

The two articles in "Woman's Work for the Kingdom" in the April 21st issue of THE WITNESS contained each a statement that ought to be impressed upon every woman in the Church, as well as upon each Auxiliary.

In 1835, it is recorded, at the General Convention, a new era began in the growth of the Church, when every baptized person, man, woman and child, was recognized as a member of the Missionary Society; therefore, it must be understood that every woman is a member of the Auxiliary to the Board of Missions by virtue of her Baptism.

This is a responsibility she must be made to realize, and when she does, as was stated in the first article, "we would be blessed beyond measure". It is upon this foundation we have been building up our Auxiliary for the past several years, and consequently our meetings have increased in interest and attendance beyond our most sanguine hopes.

In the preparation of our Year Book of Mission Study, each baptized woman in the Parish is given an assignment—some duty to perform at one meeting, at least of the nine monthly gatherings. Our first effort on this plan was most difficult, for very few considered themselves members of the Auxiliary, and we had to secure

a vision of a Bishop going in and out among his people, knowing their needs and ministering to them, everywhere expressing a spiritual leadership. The Clergy come and go, but the people are always shepherded and look to him for spiritual help, counsel and leadership, conscious of his personal love and devotion to them.

Just because a Bishop in this Church is a Bishop in the Church of God, his responsibility and personal service is wider than the ecclesiastical lines of his own Church. "He must have a good report of them that are without." No human need to him is alien. Every effort and movement for the advancement of God's Kingdom has upon him a claim. The prejudice and misunderstanding with which this Church is regarded, can be met not by controversy, but through personal contact in terms of service. The sword of the Spirit is the only unconquerable weapon. We must bring love and sympathy to our task to dispel the mists of ignorance. All people duly baptized are members of the body of Christ, and as such are our brethren, to be greeted as such, recognized as such.

In the Middle West, the title of Bishop to those who are without carries no glamour and claims little attention or respect. The title is duplicated by many other religious bodies. In fact, the word Archdeacon has more of a halo of official dignity than the word Bishop. The leader of the Church of God is therefore forced to rely for his influence and power upon the inherent strength of his spiritual life and the inherent dignity of his character, and thus make a direct appeal to the spiritual life of man, and thus win his leadership. It is a great test of reality to which we are subjected, one that at every point is a direct challenge to the Church to bear witness to the Spirit. It was the test to which Christ subjected Himself, upon which He relied to win the leadership of the world and to draw all men unto Him.

Here are the claims of our age and country creating our responsibility for the service to their needs. Here is our great opportunity for the leadership of the Spirit, which we gladly give, and with us, as we go forth, is the unconquerable power of the Spirit, which Christ hath promised to be with His Church unto the end of the world.

With God, in co-operation, in companionship with Him, all things are possible. It is His work to which we are called. It is His battle and His Kingdom we are advancing. The results are in His keeping. Strong, then, in the Lord and in the power of His might, we take the sword of the Spirit, the Word of God, through us, and having put forth our best, having done all, we stand, stand upright, our feet still upon those unshaken, eter-

nal spiritual foundations upon which the Church is built, against which the gates of hell cannot prevail.

My brother, called to this leadership of the Spirit today to be consecrated a Bishop of the Church of God, we bid you Godspeed as you come forward for the consecration of your life to this heroic task before you. Yours will be a missionary field, and you will follow in the footsteps of one who for years has been trained in the Mission work of the Church. We have no doubt as to your ability, with God's help, to perform your work. Back of you, with you, is the whole Church, stretching back the past ages to the little company of men who looked Christ in the face and heard Him say, "As the Father sent Me, even so send I you". He who sends you forth will give you sustaining strength with which to perform your work, and whatever power and influence your life may manifest in the coming years, you will rejoice to lay it at His feet and win His approval and benediction.

It was not my privilege to share your friendship until yesterday. The tie of the past finds expression in the fact that we both graduated from St. Paul's School, Concord, New Hampshire. The tie of the present and future will be our common life, responsibility and privilege as Bishops of the Church of God.

I charge you, my brother, that whatever difficulties and trials await you in your work, whatever temptations beset your path to the over emphasis of your administrative executive functions, today committed to you, that at all costs you keep strong and dominant the life of God's Spirit within you. Keep the door open for that personal self-giving of yourself to the needs of the people. Covet to be known and loved as a man of the Spirit. "Thus will you save your people, bless your heritage, govern them, and lift them up forever."

The beautiful chimes of Trinity Church, Columbus, Ohio, will ring out Dispatch says: "The Trinity Church chimes have long performed their peaceful, prayerful mission in Columbus, bringing peace to the hearts of men and women outside the Church, as well as within; but now, with the world aflame, and America jumping to the breach in the defense of liberty, humanity and righteousness, Trinity's chimes are to sound the tocsin of war. They will strengthen the hearts of patriots who may soon be at grips with democracy's enemies, and the hearts of those who also serve at home, less ostentatiously, but with patriotic melodies once a week hereafter at the noon hour. The Columbus equal patriotism."

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