

The Witness

"We Shall be Witnesses Unto
FOR CHRIST AND THE WORLD"

SS

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CONSECRATION OF DR. SAGE BISHOP OF SALINA

A Large Gathering of Bishops and Clergy at
Keokuk, Iowa, January 17

The Rev. Dr. John Charles Sage, Rector of St. John's Episcopal Church of Keokuk, Iowa, was consecrated Bishop of Salina, Kansas, in an impressive and beautiful ceremony held in historic St. John's on January 17, attended by Bishops and Clergy from many states in the west, and presided over by the Presiding Bishop of the American Episcopal Church, the Rev. Daniel Steele Tuttle of St. Louis. The Church was filled with members of St. John's Parish and friends of the Rector.

The service was solemn and impressive, and withal there was a beautiful touch of simplicity, the lack of any ostentation, or outward parade. The robes worn by the attending Bishops were simple, and yet in their colors furnished a gorgeous setting to the whole scene. The decorations on the Altar were simple, and above all was spread the American flag.

The service had a bit of sentimental history attached to it in the fact that in the presenting Bishops were two of the college mates, and old friends of Bishop Sage, and in fact all of the Bishops taking part were in some manner connected with the new Bishop and his work, in the years he has been in the Church. At the organ sat one of the new Bishop's choir boys in a former Parish, and in fact a member of his family, at Dubuque. Presiding over the service was a man who preached at the dedication of St. John's Church and one who has presided at more consecrations than any former Bishop.

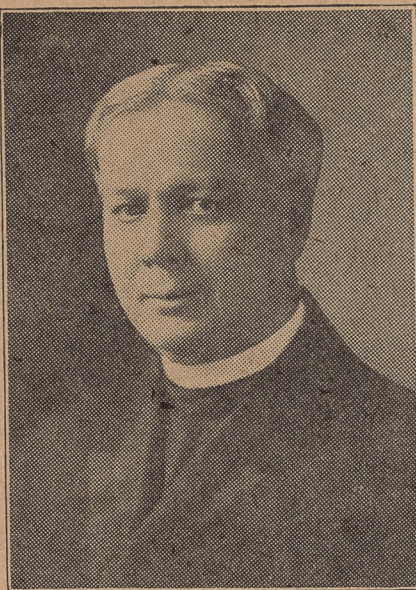
THE PROCESSION

John W. Norton, assisting organist, played the processional and the procession entered the Church led by the Wardens, H. W. Upham and G. Collingwood Tucker. Following them came Jack Marsh, crucifer, and William Blondet, flag bearer. The choir followed and next in line was the crucifer. The visiting Clergymen were next and then followed the four readers of testimonials. Another crucifer followed them. The Rev. George Long, Rector of St. Paul's Church at Warsaw, and master of ceremonies, followed. Behind him walked Bishop Longley, Suffragan Bishop of Iowa. The Bishop elect, the Rev. Dr. John Charles Sage, followed, and the attending presbyters, the Rev. Dr. E. H. Rudd and the Rev. Charles J. Shutt. The presenting Bishops, Bishop Wise and Bishop Williams, came next, and following them were Bishop Sheldon M. Griswold of Chicago and Bishop Theodode Nevin Morrison of Iowa. The Presiding Bishop was preceded by his Chaplain.

The procession moved promptly at 10:30 o'clock and entered the Church from the Vestry, coming down the side aisles and up the center aisle to the Altar. The scene was one which made an indelible impression on the minds of those who were privileged to witness the ceremony.

Reaching the chancel, the choir seated themselves to the left, the visiting Clergy took seats to the right and the Bishops took their places within the Altar rail. Bishop Tuttle was the celebrant, Bishop Williams read the Epistle, and Bishop Morrison the Gospel. The sermon by Bishop Johnson appeared in last week's issue of THE WITNESS, except the brief personal charge to the Bishop elect.

The preacher spoke very feelingly of the preparation that had been made in past experiences. First, faithful in the family relationship, then faithful in the larger family of the Parish, now



of Dubuque; Bishop's ring, by Clergy of Iowa; handsome travel bag, by former parishoners of John's Church, Dubuque; Episcopal vestments, by St. John's Church, Keokuk; Rochet, by Bishop and Williams of Nebraska; library table, by Mr. Francis P. Ellicott; Persian rug, by Mr. Wm. N. Sage.

THE LUNCHEON

The visiting Bishops, Clergy and Laity were entertained at luncheon at the Tiffany Room in the Hotel Iowa as guests of the Parish. The afternoon speeches were above the ordinary and many gracious memories were revived.

RESOLUTIONS OF THE VESTRY

Resolved, That we, the Wardens and Vestry of St. John's Church, fully appreciate the faithful and earnest work of our beloved Rector, the Rev. Dr. John C. Sage, who for six years and eight months has labored faithfully in St. John's Church and Missions with the result of a much larger membership in this Parish; also in the Missions of St. Barnabas' at Montrose, St. Andrew's at Moor, St. Mary's and Mission of St. Luke's, and that he leave with us a wealth of good deeds enshrined in the hearts of the members of this Parish and its Missions. He has worked earnestly and faithfully for the spread of Christ's Kingdom in this Parish and its Missions, and now after years of earnest labor,

THE RED CROSS WORK

Interminable folds of gauze
For those whom we shall never see,
Remember when your fingers pause,
That every drop of blood to stain
This whiteness falls for you and me.
Part of the price that keeps us free
To serve our own, that keeps us clean
From shame that other women know.
O saviors we have never seen,
Forgive us that we are so slow!
God—if that blood should cry in vain,
And we have let our moment go!
—Amelia Josephine Burr.

called to be faithful to the larger flock over which he was now to be the shepherd.

THE PRESENTATION

Attended by his presbyters, the Rev. Dr. E. H. Rudd and the Rev. Charles J. Shutt, Dr. Sage, Bishop elect, was presented to the Presiding Bishop and co-consecrators. The testimonials were presented by Bishop Longley, Rev. Arthur M. Lewis of Oskaloosa, Dr. Morrow of Oelwein, for the Clergy, and H. W. Upham for the laymen.

The constitutional declaration and the promise of conformity was then made:

"In the name of God, Amen. I, John Charles Sage, chosen Bishop of the Protestant Episcopal Church in Salina, Kansas, do promise conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

The litany was said by Bishop Williams of Nebraska, intoning the words and the congregation making the responses.

Only the Bishops, the members of Dr. Sage's family, the representatives of St. John's Church, Keokuk, and of the Cathedral in Salina communicated.

The offertory anthem was, "Send Out Thy Light and Thy Truth." The offering will be devoted to the work in the District of Salina.

The communion service closed by the singing of the hymn, "Breathe on me, Breath of God," the music of which was composed by Mr. Norton. There was a vested choir of fifty voices. The crucifer was a colored boy, York Anderson, from St. Mary's Mission.

The following are some of the gifts presented to the Bishop: Pectoral Cross, by Mr. and Mrs. Chas. Bradley

he has been called to a much larger field. We rejoice and congratulate him for having been chosen for this high honor, to become Bishop of Salina, Kansas, an honor that was beyond our power to bestow. Our sincere and earnest prayers are that he will meet with unbounded success in this larger field of labor, and the best wishes of St. John's Church and Parish will go with him, and that the Good Master will guard, guide and protect him and his family, and may Heaven's choicest blessings be showered upon him.

H. W. UPHAM,
Senior Warden.
G. COLLINGWOOD TUCKER,
Junior Warden.
JOSEPH J. AYRES,
JOHN W. MARSH.

Bishop Sage left in the evening for Salina, where he held his first service in the Cathedral on Sunday, Jan. 20. Bishop Griswold, formerly Bishop of this District, was present and introduced the new Bishop.

Deaconess Emma J. Smith, who has done such splendid work as Parish Visitor in St. John's Church and the Missions under the care of Dr. Sage during the past few years, will take work under the Bishop of Salina.

Bishop Jones on the Sick List

Bishop Jones, who lately tendered his resignation as Missionary Bishop of Utah, has been in a hospital for a few days, where examination showed symptoms of uremic poisoning. He has gone to Southern California where he hopes to convalesce. He is under the care of a specialist.

A Busy Layman

One of the busiest men in Church work in Rhode Island, says the Diocesan Record, is Mr. Charles A. Tompkins. Besides being actively engaged in his own business, he is Treasurer of the Diocese, Treasurer of the Providence Convocation, Treasurer of several Mission Parishes, a member of important Diocesan Committees, Vice-President of the Churchman's Club, Junior Warden of the Church of the Epiphany, Providence; and added to all this has lately become Superintendent of the Sunday School of the Church of the Epiphany, and in this latter capacity has brought new life into the School, and not only increased its membership, but has increased its efficiency. Somehow it is the busy man who always finds time and opportunity to do something else.

Men Pledged to Pray and Attend Church

Large numbers of men are reported to have signed the consecration cards sent out from the Central Office of the Brotherhood of St. Andrew, Philadelphia. The following is the pledge, printed on neat cards, under the caption: The United States of America—"In God We Trust";

Together with other men of the Church, in loyalty to the Nation, and in recognition of dependence upon Almighty God, I declare my intention to be:

While the War lasts to say the Lord's Prayer daily for the welfare of the country; and unless prevented by some unavoidable cause to attend Church every Sunday.
Signed

OF YORK, ENGLAND, THE UNITED STATES

was formerly Bishop of Spetney, and preacher at St. Paul's Cathedral in London. He became Archbishop of York in 1908.

While in this country, the Archbishop will visit Boston, Cleveland, Chicago, Philadelphia, St. Louis, Baltimore and Washington, where he will preach on Easter Sunday.

The present plan is that the Archbishop will speak at the noonday services at Trinity Church in New York during all the week of his arrival.

Men Are Ignorant of the Bible

The Denver, Colorado, Times says that the Rt. Rev. Dr. Irving P. Johnson, Bishop Coadjutor of the Diocese of Colorado, fired the first gun in the campaign to increase the membership of the men's Bible Classes of Denver to 10,000 at a fellowship supper recently held at El Jebel Temple, that city, attended by over 1,000 workers. The Bishop flayed Church members for their ignorance of the Bible, stating that if a questionnaire containing ten simple questions on the Bible were placed on the plate of each man attending the supper it was his opinion that a majority could not attain a grade of 25 per cent.

Must Not Slight Ordinary Duties

One of the necessities war lays upon us, says the Rev. Dr. D. C. White, of Ogdensburg, N. Y., is to do the extraordinary things without slighting the ordinary duties. Every form of charitable work, every phase of Church work must be supported as always and made as effective as possible. The orphan and the aged must not fear want, the Missionary must not see his work in danger of failing, because of the great, new obligations that we acknowledge and try to meet. The Church must be kept strong and efficient to do her part in this time of the Nation's need and to take the lead in the readjustments in our social and ethical life that peace will bring. To win the war and save freedom, we must stand ready to make every sacrifice. To make this world capable of appreciating the truest liberty and assimilating its blessings we must strengthen our philanthropic and religious forces. In the Parish this means continued work in Guilds and Societies, service in Choir and Sunday School, and faithfulness in attendance at the services, in prayer and in receiving the Holy Communion.

Statue of Edith Cavell Placed in Philadelphia Church

A statue of Edith Cavell, nurse of the English Red Cross, executed by Germany, has been placed in St. Mark's Church, Frankfort Avenue, Philadelphia. The statue was presented to the Church by Mr. Tomas Creighton as a memorial to his wife, Mrs. Elizabeth Creighton. Prototypes of Saints Hilda, Agnes, Mary Magdalene and Margaret, make up the group in the statue. The Rev. J. B. Harding is Rector of St. Mark's Church.

The Church Record and Minnesota Missionary, published in the interest of the Episcopal Church in the Diocese of Minnesota, began its 42nd volume with the January number. It is a splendid "record" both in point of age and usefulness.

Every-Day Religion

By Dr. James E. Freeman

THE FUTURE

"Forgetting those things which are behind, and reaching forth unto those things which are before."

It seems to us as we grow older that life is being "speeded up". When we were young we lived in the future. We were ever anticipating each new day. It was always—tomorrow. But as we grow older we think much of our yesterdays, and we open with some hesitancy and trepidation the door that leads into new futures and new experiences. And yet, in spite of all this, life would become prosaic and uninteresting if we lived only reminiscences in the things of the past, without ever so much as a forward look to the things of the future. It is only those who have been soured and embittered in their pilgrimage who thus regard coming days. They are ever turning over the dry leaves of other days. Of one thing we are certain, namely, that it is well to forget the misfortunes and disappointments and failures of the past, and to renew our hope and inspire our enthusiasm by looking forward to new adventures in the days that are before us.

Perhaps with less reluctance than usual we closed the chapter of 1917. For three consecutive years the world has been writing its history with a crimsoned pen, and while the record is full of splendid heroisms, fine consecrations and all that makes for a brave and chivalrous manhood, yet at the same time we are yearning for the day when men shall again resume their normal habits and when there shall be once more a united fellowship of nations.

In the face of all this, shall we stand timidly and haltingly at the threshold of the new year? Shall we carry over into the new period the liabilities and encumbrances of the past? In a word, has the world grown pessimistic and despondent? We cannot think so. It has grown grave and serious, and it is well that it is so, for it had become flippant and unconcerned about the deep things of life. But what of our own America? How bravely are we fronting the future? From every camp in this broad land the multitudinous voices of the thousands of our best boys send back the confident and splendid answer:

"We have never been so proud of our nation as we are today. We count it no sacrifice to serve her and humanity. Ours is all privilege, and we go forth as soldiers of freedom, consecrated to those high ideals our fathers gave us, and to extend their beneficent influence throughout the world, that life, liberty and the pursuit of happiness may be the precious boon and privilege of all men."

With Mr. Britling we can say, even now: "Our sons have shown us God."

But what of our future—those of us who must needs stay here and keep the home fires burning? Have we no high ideals to serve, no great objects to which to consecrate ourselves, no consciousness of the need of repentance for the sins of the past, no fine determination to do better in the things of the future? Shall we not here and now highly resolve, and with God's help keep it, that the year 1918, come what may, shall be one year of dedication? If we have been self-centered and self-interested hitherto, we are going to be world-interested and selfless in our service in the future. If we have been developing a kind of class consciousness, a sense of social superiority and insularity, God forgiving us, we shall do so no more. If we have never known what it was to live for others and to do for others because we have been so selfishly occupied in doing for ourselves, we are determined that henceforth we shall know the meaning of that Divine word, "He that loveth his life shall find it". If we have been intolerant in either our political or religious convictions, or if we have shown the stern face of the bigot to the world, we shall hereafter seek to soften these hard lines and to hold in affectionate esteem and honor those who differ from us. We believe profoundly that we are moving into the age not only of a larger liberty, but of a larger corporate consciousness and self-sacrificing service; yes, into an age in which the ideals of human brotherhood are to be realized as they have never been before. Can we not believe, in this great transition period, that it was for these ends that America was born? Surely God has some great purpose in directing the course of empire to this Western world, and it is now our privilege and distinction, with a whole-hearted, dispassionate and utterly unselfish service, to give to the

THE WITNESS

watched Hinton: "That fellow is sure in the job."

Hinton stopped at Wayland's cot, and their friendship began. Gradually, the Camp Secretary learned the soldier's story. Wayland had been reared in a Christian home, but—well, it was the old story. He had drifted. Hinton asked him if he ever read the Bible, and Wayland looked into the smiling face. He admitted that he had not looked into a Bible for fifteen years.

"But you will now," suggested the Camp Secretary. "Here, I will leave you one."

And he did.

Hinton passed on to another cot, and Wayland began to read the Old Book. It acted upon him like a tonic. Listen to his own testimony:

"I read three chapters in the New Testament and felt so strong that I got up for the first time in thirty-six days," he writes. And I walked round the room.

"I have been in the hospital 44 days now, and have read all the New Testament. It has a new meaning to me. 'I am not ashamed to admit that I shed tears for Jesus when I read, in the latter part of John, of His farewell to His apostles. Those tears were from the depth of my heart.'"

This from a worldly traveling salesman, who, by his own testimony, had not looked into the Bible in fifteen years.

Wayland will leave the hospital within a few weeks. He will leave Camp Cody, cross the continent, and go "over there."

Perhaps he will return; perhaps not. But whatever happens, he is a changed man, and better equipped for that great journey into the Unknown, that bourne from which no traveler turns," as Shakespeare says.

And that is something worth while.

Patriotism vs. Religion

If the Editor were not so sure of his own patriotism, he might hesitate to emphasize the necessity of thinking clearly during these strenuous times, and of distinguishing between the eternal and the temporal. This war must be won. We must give, work, and

helpful and constructive. But it is after all an episode in the history of the world, and in God's great plan of redemptive civilization. When it is over, we will go back to our accustomed pursuits. Will we have found God in the midst of travail? Will the message of the Church have helped us to bear and forbear, to suffer and give things, dear to us, to others? Will sacred things be more precious to us? Will we have learned to pray and to seek guidance of God and companionship of Christ?

Will we have become patriotic in the deepest, truest sense? Will our country, its ideals and history of unselfishness be engraven on our hearts? Will we have learned to stand for and fight for the right, the noble and the unselfish in our political life? Will we have realized the duty of being a part of the government—a working, co-operating part—in times of peace as well as war? That we can live for as well as die for our country?

If we will have gained these ideas and put them in their proper proportion, then we will have grown and conquered with our country's victory.

As an example of mixing the ideas of patriotism and religion, we quote from a speech of Mrs. Kate Waller Barrett, M. D. D. Sc., President of the National Association of Florence Crittenden Homes: "Patriotism is the strongest incentive to right living there is. It is stronger than religion, stronger than advice of parents; it is the one power which is stronger than the sex appeal itself." Good oratory, but bad patriotism, and worse religion.

Co-operation of Church Organizations

By D. H. Moltoret

"New occasions teach new duties"; but they go farther than that. The new occasions which have grown out of the world-wide war have brought new opportunities of service, and new blessings of service. They have proven the value of co-operation and the wisdom of harmonious interlacing of all agencies organized to serve the men in the field, and to provide an efficient avenue of service for those who remain at home.

The Department of Army and Navy Work of the Brotherhood of St. Andrew in the United States has the most intimate association with enlisted men of any Church agency to-

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Septuagesima	II Chron. 28:27-29-end	Matt. 19:16-end	II Esdras 7:1-29	Luke 13:1-30
M.	Amos 8	Mark 1:1-31	Hosea 4:1-9	I Cor. 1:1-25
Tu.	II Chron. 30:1-12	1:32; 2:12	5:1; 6:3	1:26; 2:16
W.	30:13; 31:1	2:13; 3:12	6:4; 7-end	3
Th.	31:2-end	3:13-end	8	10
F.	Isa. 10:5-27	4:1-34	9	12:1-26
S.	II Chron. 32:1-19	Gal. 3:3; 4:7	Ex. 13:11-16	Heb. 10:1-10
Sexagesima	I Sam. 1:20-end	Rev. 12	Hag. 2:1-9	I John 3:1-8
	II Kings 19:20-end		Isa. 30:8-21	John 4:1-42

With Septuagesima Sunday, we start another season in the Church year. We have been looking back to Christmas; we now look forward to Easter and to Lent, as preparation for ourselves knowing the power of His Resurrection. There is an intensity about the Church's message in Collect, Epistle and Gospel. "Many" are called, but few chosen. Mere work does not count; only the spirit of the workman. We may "bear the burden and heat of the day", and even then lose out. Hence the necessity of definiteness of aim and complete self-mastery. The more that is realized, the greater our humility and the realization that after all we must throw ourselves on the mercy and goodness of God. The Old Testament lesson in the Prayer Book Lectionary are: Afternoon, Jer. ii:13 to end, rather too historical for general use, and placed by the New Lectionary in proper historical connection (first week in Lent), and morning, Jer. v:10-end Year I, as alternate for this Sunday, and also given Year II. in historical connection (Sexagesima week). The English and Canadian Lectionaries begin Genesis on this Sunday. The New Lectionary gives the story of Joseph as introduction to Lent in Year I, and for today Hezekiah's reformation. This is psychologically sound, since example is at least as inspiring as precept. It needs shortening, however. Perhaps xxix:1-11, xv:29. The second lesson is in keeping with the day: "What shall I do to gain eternal life?" and also

leads up to the Gospel. Moreover, the idea of following Christ and of regeneration deepens the reformation thought of the first lesson.

The second lesson for the evening is keyed to the same earnestness of the other Scriptures. The question, more or less of a speculative character, "Lord, are there few that be saved?" is rebuked with the terrible exhortation, "Agonize to enter in the narrow door". After all is over, many will "seek" to enter, but no power is equal to prying open the door that yields only to faith and penitence.

The Old Testament selection is one of the most striking to be found in the Apocrypha, and is not included in the Prayer Book selections. The idea of passing through a straight entrance into true freedom, the very idea our Lord stresses, is illustrated by a narrow river emptying into the fullness of the sea, and by a narrow pathway leading into a city "full of all good things." The conclusion (verse 28-29) is a prophecy of the death of the Messiah.

For week days the historical course is continued in the morning, and the Gospel according to St. Mark is begun. In the evening, selected passages from I. Corinthians are given, touching on true wisdom, necessity of the right use of the means of grace and of personal liberty, right relations to our fellow members of the Church, and the meaning of love, which is what the all-day laborers in the vineyard lacked.



THE SANCTUARY OF PRAYER



PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My Peace, I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy

will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O Lord Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

POEMS

Worth Preserving

LATIN PRAYER OF MARY, QUEEN OF SCOTS

(This jewel in verse was found written in the Queen's manual of devotion, and many editors ascribe its authorship to her. The line-for-line translation here given is printed for the first time.)

O Domine Deus!
Speravi in te;
O care mi Iesu!
Nunc libera me!
In dura catena,
In misera poena,
Desidero te;
Languendo, gemendo,
Et genuflectendo,
Adoro, imploro,
Ut liberer me!

My Lord and my God!
I have trusted in Thee;
Dear Jesu, my Saviour,
Now liberate me!
In prison walls dreary,
In punishment weary,
My soul longs for thee;
With groaning I languish,
And kneeling in anguish,
I adore, I implore,
That Thou liberate me.
(1586. Translation by Francis L. Palmer, 1907.)

Confirmation Instructions

by

Rt. Rev. Irving P. Johnson,
Bishop Coadjutor of Colorado.

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INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit."

A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of preparation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

Confirmation Instructions

IV

WHAT DO YOU OBEY?

Catechism—The Ten Commandments.

Prop. 1.

When we are asked to obey any one we want to know at once what right that person has to command us.

If it is a parent, or a teacher, or a policeman, who asks us to obey him, we are apt to do the thing that we are told, without any question, for usually the command is a reasonable one and the right to demand it an unquestioned one.

If it was not for this obedience children could not be trained, nor soldiers disciplined, nor cities governed, nor schools maintained.

So in any assembly of people if order is to be maintained there has to be a presiding officer whose rulings are observed.

More than this, we have, as American citizens, a constitution and laws to govern us. But we do not interpret these laws ourselves, but we have Courts in which judges tell us what the laws mean; and officers, such as sheriffs, to see that the laws are carried out; and other officers, such as Congressmen, who make such new laws as are needed.

We may not always like these laws, and sometimes their enforcement may mean a personal loss to us, but we obey courts, and sheriffs and legislators, because it is better that an individual should occasionally suffer loss than that the whole nation should be lawless.

Obedience, then, is something that we render to those who have the right to command.

Prop. 2.

In every institution there is a method by which authority is handed down from one age to another.

In a kingdom, it is by birth; the power succeeding to the king's eldest son. In our republic, a President, after he is elected, receives his authority by the action of the Chief Justice of the United States, and he cannot act as President even if he has been elected, until he has been inaugurated.

In a lodge, each year new officers are elected, but, before they take their seats, they are inducted by the outgoing officers.

Now the Church which Christ founded is called both a kingdom and a brotherhood.

There is no question but that the Apostles governed the Church at first, and that they gave authority to others to carry on this government and that Christians obeyed them.

And there is no question but that they inducted such persons into office by a regular ceremony known as the laying on of hands.

And there is no question but that the Apostles intended that they in turn should pass on such authority by laying hands on others also. (For these facts read selections at the end of this lesson.)

Prop. 3.

Now then, what do we obey as Christians?

Well, there are some who will obey nobody but themselves. Of course you can have no kingdom or brotherhood if everyone insists on doing that which is right in his own eyes.

If we are to be everyone members one to another, we must defer to one another.

Even in playing baseball each one must do as the captain says, not as he prefers.

(a) But there are those who refuse to obey the government and want no laws, nor anyone over them. In the State we call these people anarchists. They will not have anyone rule over them.

So in the Church, there are those who claim to believe in Christ, but will not obey the Church that He founded.

(b) Then there are those who are willing to obey somebody, but differ as to whom they should obey.

Some of these obey a person known as the Pope, who is the Bishop of Rome, and whom they say is the infallible vicar of Christ. These are known as Roman Catholics.

Then there are others who obey some leader, such as John Wesley, Martin Luther, John Calvin, or rather, they are obedient to the organizations which these men founded. These are called by various names, such as Methodists, Lutherans, Presbyterians. (We will deal with both of these people in a subsequent lecture.)

Then there are those who used to be known as Churchmen, who believe in an historic Church, which through the laying on of hands has continued from the days of the Apostles, and who, therefore, represent the authority

The Epistle to
The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXIII

Vs. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Ellicott: Let no man deceive you. An emphatic warning against all who sought to deceive them as to the real nature of the sin condemned.

Grotius: No man. Reference to heathen philosophers and Jesus.

Olshausen: Reference to frivolous Christians.

Meier: Reference to teachers of Gentile tendencies.

Meyer: Their discourses were vain, empty, inasmuch as the corresponding contents, i. e., the truth was wanting in them.

Moule: Vain words. Human sin began with exactly such deceits, and they are the subtlest ingredients still in the secret of temptation.

Ellicott: The Apostle generally condemns all apologists for vice, whoever they may be. They would, of course, be most naturally found among the heathen, and to them the passage most naturally points. The palliation or tacit toleration of vice, especially sensuality, was one of the most fearful and repulsive features of heathenism.

Moule: Cometh. Is coming, is on the way, till in the Day of Wrath it falls.

Ellicott: The wrath of God. Certainly not to be restricted to this life, but, to be extended also and perhaps more especially to the judgments in the kingdom of Christ and God.

Meyer: Sons of disobedience; i. e., those refusing faith to the Gospel and therefore disobedient to God.

Vs. 7. Be not ye therefore partakers with them. The Apostle does not warn them only against being, but against becoming partakers with them, against allowing themselves to lapse into any of their prevailing sins and depravities.

Wordsworth: Partakers with. St. Paul had spoken of the practical duties consequent upon their communion with the Mystical Body of Christ, and he argues from the nature of that mystical union in the Body of Christ that they cannot have fellowship with works of darkness.

Vs. 8. For ye were sometimes darkness, but now are ye light in the Lord; Walk as children of light.

Ellicott: Darkness. Not merely living or abiding in it, but themselves actual and veritable darkness.

Sadler: Light. This light is the light of God and of Christ. This darkness is the deprivation of such light in the soul. This light is never mere intellectual light, nor even mere knowledge of the higher things, such as the Trinity and the Incarnation. It is always moral light, which is essentially love. (St. Jno. ii:8-10-11.)

which the Apostles once had and which they passed on to others by the laying on of hands. The principle is the same as that if certain States should secede from the Union, you would follow the flag and that person whom you believed was the lawful President of the United States, even though you might like the other one who claimed to be President better than the one who seemed to you to be the one who had the lawful authority.

It is only in this way that the Union could be preserved against aggression.

QUESTIONS

1. What is obedience?
2. What is lawful authority?
3. Name some persons who have lawful authority over you and tell why?
4. What is the principle by which lawful authority is continued in various organizations?
5. How do different citizens regard the matter of obeying authority? What are they called?
6. What different authorities do Christian people recognize?
7. State the fundamental principle underlying the Church's position by comparison with that of the United States.

READINGS

Text: "If any man refuse to hear the Church, let him be unto thee as an heathen man and a publican." St. Matt. xviii:17.

1. Origin of the Church as a Society and of its authority. St. Matt. xvi:13-20. St. Matt. xxviii:16 to end.

2. Passing of Christ's authority to the Apostles. St. Matt. xviii:15-20 and St. John xx:19-23.

3. Election of an Apostle to take the place of Judas. Acts i:15-26.

4. Ordination to Diaconate by laying on of hands of Apostles. Acts vi:1-6.

5. St. Paul's statement of this method of delegating authority. I Tim. iv:12-16; II Tim. ii:1-2.

PUBLISHER'S NOTE

This series of Confirmation Instructions will be sent in leaflet form every week in any quantity desired at the nominal price of Ten Cents for each set of Twenty Lessons, plus the postage each week.

A better way yet would be for each member of the Confirmation Class to subscribe for THE WITNESS, and get also all the other good things each issue contains. Address

THE WITNESS, Hobart, Indiana.

Wordsworth: Children of light. Made such by your baptism which is a sacrament of invitation whereby we put on Christ.

Vs. 9. For the fruit of the Spirit is in all goodness and righteousness and truth.

Meyer: Fruit of the Spirit. The Spirit through whom God and Christ dwell in the heart, produces the light in the heart, so that the fruit of the Spirit is always the fruit of the light, and vice versa.

Moule: Goodness. All that is anti-vicious.

Sadler: Goodness; i. e., kindness, gentleness, benevolence, charity.

Righteousness. All holy and becoming outward demeanor, all honesty and integrity.

Sadler: Truth. All sincerity, all conformity to the truth of God as revealed in the Gospel.

Meyer: The whole Christian morality is presented under its three great aspects; the good, the right, the true.

Vs. 10. Proving what is acceptable unto the Lord.

Wordsworth: Proving; i. e., making God's will your rule and His pleasure your touchstone, and enquiring in everything not what is pleasing to men, nor what is pleasing to yourselves, but what is well pleasing to God and act accordingly.

Eadie: The one point of the Christian's ethical investigation is "is it well pleasing to God?"

Vs. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Meyer: Unfruitful works. Unfruitfulness as they draw no blessing after them.

St. Jerome: Vices are terminated and perish in themselves, virtues continue and increase in their fruits.

Blunt: Reprove. This reproof includes detection, conviction and putting to shame.

Ellicott: Not by the passive, virtual reproof of your holy lives and conversation but by actual and oral reprobation.

Olshausen: Do not connive at them or pass them over unnoticed, but take aggressive measures against them, try to raise them to your own Christian standard.

Gore: In the light of your lives the secret shame of the heathen life will be unmasked.

Vs. 12. For it is a shame even to Vs. 13. But all things that are reformed in secret.

Ellicott: These deeds done in secret were all those "peccata occulta" which presented the worst features of the genus and which from their nature and infamy shunned the light of day and of judgment.

Moule: Even to speak. Perhaps the suggestion here is, that the reproof of Vs. 11 was to come more through a holy life and less through condemnatory words.

Vs. 13. But all things that are reformed are made manifest by the light: for whatsoever doth make manifest is light.

Ellicott: All things. Is not all things taken generally, but all things done in secret.

Wordsworth: Made manifest by the light. The sense of this passage seems to be; Your lot in this world is cast with evil men, but you are not to par-

take of the evil which they do. You are often associated with sinners but you are not to associate with them as sinners, nor in their sins. You are wheat with the tares in the field, but you are not to be as tares.

Chrysostom. While sin is hidden it works with boldness as in the dark, but when the sinner is brought forth from his hiding place and is reproached, and repents, and receives remission of sins he becomes light.

Barry: Here the whole process of illumination is described with almost scientific accuracy, as three-fold; First, the things or persons are dragged out of darkness into light; then they are illuminated; lastly, they become light in themselves and to others.

Southern Virginia
Notes

The Virginia Episcopal School, located near Lynchburg, opened up for work after the Christmas vacation with 79 scholars present. Twenty-five applicants had to be declined on account of lack of room. Every nook and corner of the School is full, and the health and general condition of the scholars are excellent, all starting in with vigor and enthusiasm. The new Chapel is well under way and will fill a great need for this School. It is of Colonial architecture, matching the present large building and fitting in with the general scheme of the plan. The Chapel will seat about 200.

The temporary gymnasium has been completed, and fills a great need at the School, especially during this prolonged bad weather. The boys spend much time in this building.

The new bridge spanning the ravine has been completed. This makes the approach to the School so much more delightful. Also the new athletic field is under construction.

Things are moving along splendidly at this institution, and all interest ed are greatly encouraged at its progress.

The Convocational Board of Religious Education met in Lynchburg on Friday, Jan. 11. The Rev. T. D. Lewis of Sweetbriar is Chairman and the Rev. T. Q. Opie of Pulaski is Secretary.

While the various branches of work were considered, the Board devoted most of the time to discussing arrangements for the next Summer School, to be held in Lynchburg in the month of June. The Lynchburg local committee are making preparations for this School, and together with this Board are making timely provision as to faculty and place of meeting, with the determination to make this the best of Summer Schools of Southwest Virginia.

Harrisburg Notes

The mid-Winter session of the Archdeaconry of Williamsport was held in Christ Church, Williamsport, Wednesday, Jan. 16. With few exceptions, all the clergy of the Archdeaconry were present, including the Bishop. The regular session was preceded by a layman's meeting, which was held in Trinity House. For years past this occasion has been attended by from 300 to 500 men. Owing to storm conditions and uncertainty of trains, the number this year was reduced to about 100. Splendid addresses were made by Mr. George E. Wendle, on "The Nation's Relations to Its Industries", and by Mr. Henry S. Knight, on "The Individual's Opportunity in the Economic Readjustment". "America, 1917", a hymn recommended by the Committee of Public Safety of the Commonwealth of Pennsylvania, was sung with a will, as was the "Battle Hymn of the Republic". The Bishop made the closing address, on "How to Win the Cross of Honor". St. Agnes Guild of Trinity Parish served refreshments.

The session of the Archdeaconry was chiefly characterized by an address made by the Chancellor of the Diocese, C. LaRue Munson, Esq., on "The Need of Men", and an address by Rev. F. M. C. Bedell of Shamokin, on "Securing Men for the Ministry".

The next session of the Archdeaconry will be held in Bellefonte, St. John's Church.

The Woman's Auxiliary of the Archdeaconry met in Christ Church synchronously with the Archdeaconry. At the special election, Mrs. Stephen T. Hayt, Jr., was elected Vice President of the Arch-deaconal Branch. Deaconess Newbold, Missionary in Japan from this Diocese, made an address.

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

The Ladies' Guild of St. John's Church, Broken Bow, Nebraska, have purchased \$500.00 worth of Liberty Bonds.

A branch of the Girls' Friendly Society has been organized in St. Mark's Church, Warren, R. I., with a large membership, including a number of Baptist, Methodist and Roman Catholic girls.

The Clerical Club of the Diocese of Rhode Island unanimously passed a series of resolutions petitioning the Legislature of that State to ratify as soon as possible the National Prohibition amendment to the Constitution.

After muzzling the house dog, thieves broke in the garage of the Rev. J. E. Curzon, Rector of St. John's Church, Fort Smith, Ark., and stole his automobile, but abandoned the car two blocks from the Rectory.

An oil portrait of Bishop Whipple is to be placed in the art gallery of the Historical Society of Minnesota at St. Paul. A fund for the purpose is being completed by proceeds from the sale of the Rev. Dr. Tanner's "History of the Church in Minnesota."

Pew rents have been abolished by St. Stephen's Church, Colorado Springs, Col. It was estimated that the sum of \$8,720 would be needed to support the Parish under the free pew system and this amount has been over-subscribed by the parishioners, \$9,000 having been subscribed for the 1918 budget.

The following is a quotation from a letter received by the Rev. Charles H. Young, M. A., Rector of Christ Church, Chicago, from a young man on the honor roll of Christ Church in war service: "As you probably know, camp life isn't all gray, and I believe that every young man is made to realize that there is good in him and is awakened to the fact that life now is a serious matter. It has been so with me, and I intend living my best and to do all the good I can."

It is our intention, says the Rev. David B. Matthew's, Rector of St. Paul's Church, Brockton, Mass., to publish in our Parish paper the names of the Vestrymen present and absent at our Vestry meetings each month, because we believe the whole Parish should know, inasmuch as these officers are elected by the parishioners to represent them and transact the business of the Parish. We have always taught the open-book policy and this is but an extension of that plan.

"No one can dream that we will come out of this war where we went in," asserts the Rev. Dr. Ryan, Rector of St. Paul's Church, Duluth, Minn. "There are already social and economic changes that portend much. The aim is that righteousness may be done. The war opens the door for vast evils, like an epidemic of the social plague. But it also drives us along a higher way than we have ever taken in our whole past. Pagan religions have had their day in the past centuries, Judaism and Christianity have their greatest day to come. The golden age of our religion is yet to be, and it is full of promise."

"The Diocese of Newark, New Jersey," says the News of that city, "holds fourth place among Episcopal Dioceses of the country for baptisms and confirmations recorded during the year just ended, fifth place in number of Sunday School pupils and amount of offerings, and sixth place in the number of communicants, according to the Church statistics just compiled. Totals for the year were as follows: Baptisms, 2,742; confirmations, 2,388; communicants, 41,437; Sunday School pupils, 21,135, and offerings, \$937,382."

A second Festival of Light, a modernization of an old English custom, was celebrated on the evening of the Feast of the Epiphany at Calvary Church, Pittsburg, Pa. The members of the congregation took part in the procession around the Church, carrying lighted candles and singing "Light of Light that Shined," and "Joy to the World, the Lord has Come." The Rector, the Rev. Dr. E. J. Van Etten, told in his sermon the story of the symbolism of the candle.

The Executive Committee of the Girls' Friendly Society, in the Diocese of Western New York, announced that they would be glad to see the

members and friends of the Society at 3 o'clock on Wednesday afternoon, Jan. 23, 1918, at Mrs. Matthews' home, Rochester, to mark the twenty-fifth anniversary of the Diocesan organization. Gifts were requested for the support of the Diocesan Holiday House.

The Church of the Holy Apostles, Chicago's youngest Parish, is to have as its first Rector the Rev. Edward S. White, beginning Feb. 1. His first service will be the Holy Communion at 7:30 a. m. on Feb. 3. He hopes to have every communicant present at that service. A reception will be tendered to the Rev. and Mrs. White and the Rev. and Mrs. Potter at Kimball Hall on Feb. 7, at 8 p. m. Bishop Griswold will be present and quite likely Bishop Anderson. The Men's Club will give a dinner at the Church rooms on Feb. 12 in honor of Mr. White and Mr. Potter.

A Junior Clergymen's Association was organized last Monday by the younger clergy of Columbus, Ohio and vicinity for the purpose of social intercourse and the discussion of problems of work and study. It was determined that all meetings of the Association should be as informal as possible, formal papers on any subject being barred. The meetings will be held once a month at the homes of the members in town, and a special theme will be announced for discussion at each meeting. The informality of the organization was further emphasized by the fact that but one office was thought to be needful—that of Secretary. The Rev. P. W. Hull was unanimously elected to fill that office.

Mrs. Frank W. Darling, leader of St. John's Church Bible Class, Hampton, Va., says: "I was much interested in your Anniversary Number, and

Church buildings of our communion in this country. It has just received the gift of a magnificent new organ. It is a memorial to the late Major Rufus Tucker and his wife, and was given by their children. It was specially designed to conform with the architecture of the Church. There is an echo organ in the gallery, connected with the main organ. It has three manuals, and was built by the Hall Organ Co., New Haven, Conn. It was dedicated by the Bishop of the Diocese on the second Sunday after the Epiphany. The use of the Duplex Envelopes in the Parish has greatly increased the contributions for local support and for the Missionary work of the Church. In 1917 the Missionary Treasurer had, we think, an unique experience. He received for Church extension more than was subscribed. Evidently some who did not pledge anything for Missions contributed to Missions through the Missionary end of the envelope. Many must have done so, for the Treasurer received \$200 from those who had made no definite pledge for Missions. The use of the Duplex Envelope for parochial support was a constant reminder to them of their obligation to the Missionary work of the Church. They were not willing to put in their envelope Sunday after Sunday with the Missionary end of it empty. There was a silent appeal to their conscience through the Duplex Envelope to stand by the Church's Missionary obligation. This experience in one Parish is worthy of mention, and is a good argument for the adoption of the Duplex Envelope.

Personal Mention

Bishop Tucker has designated two of the Diocesan clergymen to serve as voluntary Chaplains, one at Camp Lee and the other at Hampton and Newport News.

The Rev. T. Carter Page of Bedford volunteered for work in the Army Y. M. C. A., but it is not certain that proper arrangements can be made for this move.

The Bishop of Idaho Commends The Witness

I consider **THE WITNESS** a great success as a Church paper and would gladly see it in the hands of every Church family.

It is well edited and ought to be a power for good.

JAMES B. FUNSTEN,

it is very nice to get acquainted with the personnel of **THE WITNESS**. I will see what I can do about getting some subscribers, although we are living in strenuous times, and war soldiers are overwhelming thought. We made 1,550 novel candy bags and a khaki handkerchief for the soldiers at Old Point and Longley Fields. About fifty people visited the camps with the Chaplain, Major Pruden. We had a short service, consisting of Christmas carols, followed by a Christmas talk by one of our local clergymen, and then presented the bags of candy to the soldiers, with a sprig of holly. We have been visiting these camps every week and giving an entertainment for the men. Chaplain Pruden has been doing a wonderful work at Old Point, and has equipped six recreation rooms with writing rooms, library, pianos and victrolas. We also visited the officers and prisoners at Christmas time. At the suggestion of the Rector, the Rev. Dr. Edwin R. Carter, the men at Langley Field, the large aviation experimental station, were invited to be the guests of the Parish. Carols were sung around the Community Christmas tree, a beautiful magnolia tree, in the Churchyard, then all repaired to the Parish House, where a short program was rendered, the Rector giving a very happily worded address, and each soldier received a toy and candy bag from the tree. The officers and men entered into the spirit of the occasion, and a pleasant evening was spent. Coffee, chocolate, nut bread and as much cake as the scarcity of sugar would allow was served, and in this way a little Christmas cheer was brought to about 150 men who were away from home and friends."

The Rev. Julian D. Hamlin, Rector of Trinity Church, Bethlehem, Pa., has resigned his charge, and has been appointed by the Bishop of Pennsylvania to Army work at Camp Meade, Md.

Christ Church, Raleigh, N. C., the Rev. Milton A. Barber Rector, is considered one of the finest specimens of pure Gothic architecture in the South, and one of the most beautiful

Rev. D. LeB. Goodwin has resigned St. Paul's Church, La Porte, Ind., and becomes Rector of St. Peter's Church, Lakewood, Ohio.

The Rev. Levi B. Edwards, Rector of the Church of the Transfiguration, Edgewood, R. I., is the Grand Chaplain of the Grand Lodge of Royal Arch Masons of the State of Rhode Island.

The Rev. Robert Emmet Abraham has entered upon his new duties as Rector of St. Peter's Church, Paris, Kentucky. He was formerly Rector of Holy Cross Church, Brooklyn, N. Y.

The new Rector of St. Paul's Pro-Cathedral, Des Moines, Iowa, was tendered a dinner at Younker's Tea Room, that city, on Friday, January 11th, by the Parish.

Dean S. B. Purves of St. Paul's Cathedral, Cincinnati, Ohio, is devoting his Tuesday evenings to the soldier boys at Ft. Thomas, Ky., where every week he addresses upwards of 2,000 of them in the Y. M. C. A. hut.

The Rev. B. R. Allabugh, the General Missionary in the Mid-West to deaf mutes, is very happy in the use of a new typewriter given him as a Christmas present by the deaf mutes of the various Missions in his vast field.

The Rev. Dr. John D. Kennedy, for seventeen years Rector of St. Mark's Church, for some years on the Eastern Parkway, Brooklyn, N. Y., has resigned, his resignation taking effect early in this month. It is understood that he has made no plans for the future.

The Rev. Richard Cox will be glad if any clergyman or others who know of any student attending the State Agricultural College, Manhattan, Kan., will kindly notify him. For the present his address will be Care of Mrs. Porter, 822 Houston Street, Manhattan, Kansas."

The Very Rev. J. H. Randolph Ray was installed as Dean of St. Matthew's Cathedral, Dallas, Texas, on January 6th, by the Rt. Rev. Dr. Harry T. Moore, Bishop Coadjutor, who also preached the sermon. The venerable

Should Priests Enlist?

By William B. Kinkaid, Los Angeles.

As I walked about the camp and saw the men at their various activities, naturally my thoughts turned again to the thing which I had been trying to get straightened out in my mind. If it was true, as I had become convinced that it was, if it was true that the struggle for which these men were preparing themselves was not merely against human and material foes but also, and much more, against supernatural and spiritual foes, against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, against the combined forces of evil, the devil and all his hosts—if it was true that the fight was a fight for God and against His enemies, then was it not the duty of every man to be in it? And ought not the Priest to be there, standing at the side of the layman, sending shot for shot into the enemies of God? At first the answer seemed, "Yes," but afterwards I found it was not so.

I reminded myself that we are not the only ones who think (or at least say) that we are fighting on the Lord's side. "Gott mit uns" was not made in America. Our enemies pretend to be firmly convinced that God is on their side. And what is the proof that we have that this is not so? What is it but the weapons they have used? If their cause were just, how could it be that the unspeakable atrocities which have been charged and proved against them could have been perpetrated? An isolated instance here and there might have been explained as a misunderstanding of orders or the act of an unruly mob of drink-maddened and blood-lustful soldiers; but there is no such explanation of what is so evidently a settled course of action and well-defined policy; and we are forced to conclude that the pretense of thinking God on their side is the sheerest hypocrisy. Then if we are sure that our enemies are wrong and we are right, we must be careful to see to it that we do not make the same mistake that they have made. The

promised manfully to fight against sin, the world, and the devil.

And so I came to the reason why it would be unlawful for me to take a place in the ranks of those who will fight in the trenches. It is because I am already engaged in the same warfare as that in which they are going to take their part, and I have been given a special work to do, and to desert my post, or at least to resign my commission in order to engage in another branch of the service would be an act of disloyalty to my order and an evidence of lack of appreciation of the relative value of things. Despite my own unworthiness (which is overpowering) and my lack of training (which is colossal) it has been permitted me to be admitted to the rank of officer in the army of God, and I must be faithful to the work which has been committed to me and not be misled into forsaking the higher to engage in the lower. For my work as a Priest in the Church of God is the great and high work of assisting in the training of officers and men to serve in the army of the living God, in whatever capacity they may be called to give their aid. I have been granted the privilege of taking the charge of a training camp—a training camp for Christian soldiers.

I said a little while ago that I believe the present world war would have been impossible if all Christians had been true to their profession. If every man and woman and child enlisted under the banner of the Captain of our salvation had consistently and faithfully done their duty and remembered that they were really soldiers, the world long ago would have been won for Christ, and His ideals and purposes would have been realized, and the Prince of Peace would be reigning in this world which is now suffering the agonies of universal war.

And is it not true that we Priests are largely to blame for the failure of Christianity and the Christian Church to accomplish in these nineteen centuries the work for which it was intended by its Founder? Is it not because we have forgotten that it is a real war in which we are engaged, or because we have neglected our duty to train the soldiers, or because we have not realized that we had at our hand all the armour and all the weapons necessary for the successful prosecution of the campaign? I want to ask you to bear with me while I try to work out some of the analogies between earthly warfare and the spiritual warfare of which it is a part and for which we have been appointed officers.

First, as to our enemy; we must, if we are to fight with knowledge as well as zeal, know something about him and his methods. And we do, from revelation, from our own experience, and from the experience of others who have come into contact with him. There are many ways in which he resembles our arch-enemy in the present war. His purpose, like that of the bloody William, is to win the world for himself, and in spite of discouragements and defeats, he seems incapable of being taught that ultimate victory is impossible and ultimate defeat certain, however long it may be delayed. He has his emissaries and his spies in the places where we would least expect to find them; sometimes those in high places in the opposing army seem, temporarily at least, to be misled into thinking they are serving their Captain when in reality they are playing into the hands of the enemy. And the frightfulness which is the characteristic of the Prussian is also a characteristic of his master; who that has had any experience with the souls of those who have been captured and taken prisoner by him does not recognize the truth of this? The maimed bodies, the disordered minds, the wrecked souls, have each their counterpart; and in the way where he has gone there is nothing but suffering, disease and death. And he is marvellously efficient; he has had ages of experience in the prosecution of his work, he has trained his assistants and has imparted to them a zeal which is seldom equaled by those of the other side—would God it were! And he seems indefatigable, always alert, not waiting for his opponents to attack him, but always himself leading the offensive, as a roaring lion walking about, seeking whom he may devour.

If this enemy of God and man should be successful, the result for the souls of men would be of the same character as that which would ensue for the world in the event of the success of his representative in Europe. All that is worth while in life would be lost; all the ideals which we have come to cherish would be shattered; there would be no freedom and no safety for anyone on earth, and no chance for salvation hereafter.

(To be continued.)

The Witness

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EDITORIAL

IN MEMORIAM

VENERABLE CHARLES J. SNIFFEN Archdeacon of Western Massachusetts

The Venerable Charles J. Sniffen, Archdeacon of the Diocese of Western Massachusetts, died in the Rectory of St. James' Church, Greenfield, Massachusetts, Saturday morning, January 5th. He left his home in South Lee late Friday afternoon, planning to spend the night with the Rev. John B. Whiteman, Rector of St. James', Greenfield, so as to be on time for a funeral of one of the men of his Mission work. Due to the fearful night he did not arrive in Greenfield until midnight, when he put up at an hotel. Early the next morning he called at the Rectory and had but entered the house when he dropped dead.

In the death of Archdeacon Sniffen, the Diocese of Western Massachusetts has received a fearful blow. For fifteen years he has conducted a Missionary work throughout the Diocese that was unique. By personal labor he won the hearts and confidence of thousands of homes throughout the Berkshires and the isolated parts of the Diocese. He was loved by the Clergy and laity throughout the whole Diocese. The splendid Parish of South Barre is but one monument of his work. The beautifully appointed Church with valuable land and an excellent living for the Clergyman is but the result of his genius. Through the hard labors of the Archdeacon from very little beginnings, this work grew into the splendid Parish it is at present, and never has it cost the Diocese a cent.

The morning of the funeral the Celebration of the Holy Communion was held in South Lee, the home of the Archdeacon, the Rev. Willis B. Hawk, Rector of Trinity Church, Milford, celebrant. The body was then taken to St. Paul's Church, Stockbridge, and laid in state from ten o'clock until two o'clock. The burial service was read by the Bishop Coadjutor of Missouri, the Rt. Rev. Dr. Frederick F. Johnson, assisted by the Rev. Arthur J. Gammack, Rector of Christ Church, Fitchburg, and the Rev. George Grenville Merrill, Rector of St. Paul's Church, Stockbridge. Bishop Johnson, a life long friend, worked his way from St. Louis through and around the blizzard and arrived in time for the service. About thirty of the Clergy of the Diocese were present at the service.

The order of procession was, Crucifer, Boys of Ascension Farm School (which was founded by Archdeacon Sniffen), the honorary pall bearers, members of the Standing Committee, the Vestry of St. Paul's, Clergy, Crucifer, officiating Clergy, and the Bishop. After the service the procession formed back of the hearse and went to the station. Burial was at Stratford, Connecticut, Wednesday, the Bishop Suffragan of Connecticut and the Bishop Coadjutor of Missouri officiating.

RESOLUTIONS OF RESPECT

Resolutions of the Wardens and Vestry of the Parish of St. Paul (St. Paul's Church, Stockbridge, and Chapel of the Good Shepherd, South Lee):

We desire to express our deep sense of the personal loss sustained by the death, on January 5, 1918, of the Venerable Charles J. Sniffen, Archdeacon of the Diocese of Western Massachusetts, the following expression of esteem and affection to be spread upon the minutes of the Vestry and a copy thereof to be forwarded to the bereaved family and to the Church papers.

"Whereas, Our Heavenly Father has willed to take unto Himself the Rev. Charles J. Sniffen, Archdeacon of the Diocese of Western Massachusetts, and some time Curate of the Parish of St. Paul;

"Therefore be it Resolved, That in his death we have sustained the loss of a fearless Churchman, a devout Christian, the defender and protector of his scattered flock, an indefatigable worker, instant in season, out of season, in journeyings often, in perils of the wilderness, in weariness and painfulness, in watchings often, in fastings often, beside those things that are without that came upon him daily, the care of all the Churches. Of splendid courage, of absolute consecration, of childlike faith, our beloved Archdeacon endeared himself not alone to our own community, but throughout this Diocese. He was the Good Shepherd of the Hills, Faithful unto death he was ready to be offered; He did the work of an evangelist and made full proof of his ministry; he fought a good fight; he finished his course; he kept the faith; henceforth there is

laid up for him a crown of righteousness which the Lord the righteous Judge shall give him at that day."

TRIBUTE BY THE CLERGY OF THE DIOCESE

We, the Clergymen of the Diocese of Western Massachusetts, assembled on the occasion of the funeral services of the Venerable Charles J. Sniffen, take this opportunity to place on record our high appreciation of our brother as a friend and a man of God.

St. Faith's House at Heath and the Ascension Farm School at South Lee owe their origin to him and memorials of his work are to be found throughout the Diocese in Churches built and in Missions begun and organized. We feel that within the Diocese no work in recent years has equalled his in evangelical effectiveness. His Ministry was chiefly among those in remote and desolate regions, to whom he brought the messages and services of the Church, and who, except for his consecrated efforts, would have been untouched by our Church or any other. Wanderers were reclaimed, homes were made happy and communities were blessed by his words, his example, his presence and his helpful ministrations. The Missionary methods which he devised and followed, with conspicuous success, gave distinction to the Diocese and were adopted by Missionary leaders elsewhere.

Our brother had a peculiar genius for friendship, always a welcome visitor in our Rectories, he formed a bond between our scattered homes, to which he brought courage and sympathetic understanding. Gifted with a keen sense of humor, and an understanding of human nature, he was always loyal to his associates, by whom he was greatly beloved. It was due to personal devotion to him as much as to confidence in his judgment that he was repeatedly elected as clerical deputy to the General Convention and led the clerical delegation from this Diocese.

With the Heavenly Father Whom he served with a pure heart and utter devotion, we leave our friend and fellow-priest. To his widow we extend a sympathy made keen by the sense of our bereavement. His memory we will cherish, and his life and example will continue to stimulate and encourage us throughout our Ministry.

ARTHUR J. GAMMACK,
JOHN B. WHITEMAN,
JOSEPH R. LYONES,

Committee on Resolutions.

St. Paul's Church,
Stockbridge, Mass.
January 8, 1918.

MR. SOLOMON COLDREN

Entered into Eternal Rest, at Pasadena, Cal., December 9th, 1917, Mr. Solomon Coldren, of Iowa City, Iowa, aged 86 years.

He was a communicant of Trinity Episcopal Church, Iowa City, Iowa, from early manhood, and an honored, active member of the Vestry more than two score years. He was many years the Senior Warden, until length of days and uncertain health impelled

him to entreat the people to relieve him. They reluctantly yielded to his wishes, for he had discharged the obligations of the office with unwearied devotion and continued efficiency.

He was a native of Pennsylvania, of an old and honored family, but, in early life, he went West, and located in Iowa City. He entered at once, and earnestly, into the civil and religious life of the community, and became a successful merchant. He won his justly honorable position by untiring faithfulness, unfailing courtesy, and by fair dealing and integrity.

Sincerely esteemed and honored by his friends and fellow citizens, in Iowa and elsewhere, and after serving his generation, according to the will of God, and in the confidence of a sure faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world, he has entered into the larger life of the eternal world. "Blessed are the dead who die in the Lord."

W. D. W.

Miss Nancy A. Green, who was one of the oldest communicants of Grace Church, Providence, R. I., died December 29th, in the eighty-sixth year of her age. She had been Treasurer of St. Elizabeth's Home for almost the entire thirty-six years of its existence, and it is doubtful, says the Diocesan Record, if there is another case in the American Church of a woman of her advanced years who administered such extensive corporation funds.

John Wesley said, in 1775: "Understanding that nearly all the Methodists, by the advice of Mr. _____, had left the Church, I earnestly exhorted them to return to it." Vol. IV,

"Give me liberty or give me death." The man who does not buy a Liberty Bond is dead. "He never to himself hath said, This is my own, my native land."

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AN IMPORTANT MEETING OF THE CHURCH PENSION FUND

A Full Report of Action Taken

The whole Church is watching with keen expectancy the work of the Church Pension Fund, knowing how much its care and distribution of the funds so generously contributed will affect the future of the Episcopal Church. THE WITNESS, with a desire to give as much publicity as possible to the action of the Trustees at a very important meeting recently held in New York, gives a report of that meeting in full. We publish it with the urgent request that our readers carefully consider it, as this initial action will determine in a large measure the future usefulness of this Fund.

The first Annual Meeting of the Trustees of the Church Pension Fund took place, in accordance with the rules, and in accordance with notices sent to the Trustees by the President of the Fund, at the offices of the Fund, 14 Wall Street, New York City, on Tuesday, December 18, 1917, there being present the Rt. Rev. the Bishop of Massachusetts, the Rt. Rev. the Bishop of New York, the Rt. Rev. the Bishop of Pennsylvania, the Rev. Dr. McIlvaine, the Rev. Dr. Stires, Mr. Mather, Mr. J. P. Morgan, Mr. William Fellowes Morgan, Mr. Peabody, Mr. Sayre, Mr. Truesdale and Mr. Yarnall.

The Chair laid before the Trustees a report from the Executive Committee, as follows:

Resolved, That the assets of the Church Pension Fund shall, until otherwise ordered by the Board of Trustees or the Executive Committee, be distributed among the following eight accounts, namely: (1) Accrued Pension Liabilities Account; (2) Permanent Pension Account; (3) General Clergy Relief Fund Account; (4) General Clergy Relief Fund in Liquidation; (5) Merged Diocesan Funds Account; (6) General Convention of 1907 Account; (7) General Account; (8) Hymnal Account.

These accounts shall, until otherwise ordered by the Board of Trustees or the Executive Committee, be constituted as follows:

1. The Accrued Pension Liabilities Account shall consist of all assessments received, in accordance with the rules, on behalf of clergymen whose names stood on the canonical roll of this Church on March 1, 1917, and of payments and subscriptions to the Initial Reserve to the amount of \$5,064,000, as of March 1, 1917. From this account shall be paid the pensions voted by the Executive Committee to those clergymen whose names stood upon the eligible list on March 1, 1917, and to their families.

2. The Permanent Pension Account shall consist of all assessments received, in accordance with the rules, on behalf of clergymen whose names shall have been added to the canonical roll of this Church subsequent to February 28, 1917. From this account shall be paid the pensions voted by the Executive Committee to these clergymen and to their families. The Treasurer is authorized to borrow, if necessary, on behalf of this account from the Accrued Pension Liabilities Account (1), or the General Account (7).

3. The General Clergy Relief Fund Account shall consist of the moneys and securities transferred from the General Clergy Relief Fund to the Church Pension Fund, under the agreement of merger approved April 13, 1917, the income of which is unencumbered, and as to which the Church Pension Fund is not limited or prescribed as to the expenditure thereof beyond the general purposes of the General Clergy Relief Fund; and of legacies made in the name of the General Clergy Relief Fund under will executed prior to April 13, 1917. The income of this account shall be used in making payments to beneficiaries who stood upon the roll of the General Clergy Relief Fund at the date of the merger, and when, by the death of these beneficiaries, the income is released, it shall be paid to the General Account (7) until the expenditures made out of the General Clergy Relief Fund in liquidation (4) shall have been reimbursed. Thereafter the income of the General Clergy Relief Fund Account shall be held subject to the directions of the Board of Trustees or the Executive Committee in furtherance of the objects for which the Church Pension Fund was created by the General Convention, and according to the intent of the donors of the moneys in the said General Clergy Relief Fund Account (3).

4. The General Church Pension

Fund on account of the General Clergy Relief Fund in liquidation shall consist, for the time being, of payments and subscriptions to the Initial Reserve to the amount of two million dollars (\$2,000,000). In so far as may be necessary by the inadequacy of the income of the General Clergy Relief Fund Account (3), payments shall be made from this account to the beneficiaries of the General Clergy Relief Fund who stood upon the roll of that Fund at the date of its merger with the Church Pension Fund and to their families, in accordance with the Board of Trustees or the Executive Committee. The Treasurer is authorized from time to time to make such transfers from the General Clergy Relief Fund in liquidation (4) to the General Account (7) as may be possible through the progress of the liquidation of the liabilities of the former General Clergy Relief Fund.

5. The Church Pension Fund on account of merged Diocesan Funds shall consist, for the time being, of payments and subscriptions to the Initial Reserve to the amount of one million dollars (\$1,000,000). In so far as may be necessary by the inadequacy of a merged Diocesan Fund, payments shall be made from this account to the beneficiaries of merged Diocesan Funds, in accordance with the directions of the Board of Trustees or the Executive Committee. The Treasurer is authorized from time to time to make such transfers from the Merged Diocesan Funds Account (5) to the General Account (7) as may be possible through the progress of the liquidation of the liabilities of the Merged Diocesan Funds.

6. The General Convention of 1907 account shall consist of the moneys and securities collected by the Commission appointed by the General Convention of 1907 and transferred to the Church Pension Fund under the resolution of the General Convention of 1913 and the Canon of the General Convention of 1916.

7. The General Account shall consist of the following: Legacies to the Church Pension Fund; the income of the General Clergy Relief Fund Account (3), after disbursements to the beneficiaries of the General Clergy Relief Fund are no longer necessary, until the payments made out of the General Clergy Relief Fund in liquidation (4) shall have been reimbursed; the income of the Diocesan Funds merged with the Church Pension Fund until in the case of each Diocesan Fund the expenditures made on its behalf out of the Merged Diocesan Funds Account (5) shall have been reimbursed; all moneys and subscriptions to the Initial Reserve not distributed in other accounts; moneys held by the Church Pension Fund, pending the determination of their proper use. The income of this account shall be disbursed in accordance with the rules formulated by the Board of Trustees or the Executive Committee in furtherance of the objects for which the Church Pension Fund was created by the General Convention. From the income of this account shall be paid the grants to beneficiaries of Diocesan Funds with which the Church Pension Fund is under contract in pursuance of agreements entered into before March 1, 1917. The Treasurer is authorized to make from time to time such transfers from the income of this account to the income of the Accrued Pension Liabilities Account (1) as may be necessary to provide for additions to the Eligible List authorized after March 1, 1917. The Treasurer is authorized to make such transfers from the General Account (7) to the Merged Diocesan Funds Account (5) as may be necessary to carry into operation mergers with Diocesan Funds entered into by specific resolutions of the Board of Trustees or the Executive Committee, for which the present appropriation to the Merged Diocesan Funds Account (5) is insufficient.

8. The Hymnal Account shall consist of moneys specifically received by the Church Pension Fund for the purpose of the Hymnal. The Treasurer is authorized to transfer moneys and securities in this account to the Church Hymnal Corporation, when the said Corporation shall have been organized and be ready to begin operations.

The Treasurer shall also be authorized, from time to time, to create separate accounts on behalf of the

Diocesan Funds merged with the Church Pension Fund.

All of the moneys and securities of the Church Pension Fund, with the exceptions hereinafter specified, shall be deposited with the Assistant Treasurer in one account, entitled "The Church Pension Fund", but the records of the Church Pension Fund shall show the distribution of money and securities in this account to the counts in accordance with this resolution. All records shall show from which account the payments are made, and all resolutions appropriating money shall specify from which account said appropriation shall be paid.

The securities held in the General Clergy Relief Fund Account (3), and any investments made from the money of the said account, or any reinvestments made, shall be kept by the Assistant Treasurer separately for the benefit of the said account.

The securities received in accordance with any merger with a Diocesan Fund, or any investments made from money received in accordance with such merger, or reinvestments made, shall be kept by the Assistant Treasurer separately for the benefit of said Diocesan account, in accordance with the terms of each merger.

These resolutions shall become effective on the first day of January, 1918. The Treasurer is authorized to credit the Church Pension Fund on account of the General Clergy Relief Fund in liquidation (4) with such payments made between April 13, 1917, and December 31, 1917, inclusive, as shall have been in excess of the income of the former General Clergy Relief Fund for the same period.

The report of the Executive Committee was adopted.

The Trustees then adjourned.

Attest:

MONELL SAYRE, Secretary.

This action of the Trustees of the Church Pension Fund may be summarized as follows:

1. The sum of \$5,064,000, the amount originally asked of the Church, is segregated for the express purposes for which it was asked and given, accrued liabilities.

2. Two million dollars (\$2,000,000) is set apart as a guarantee, to enable the Church Pension Fund to pay the grants of the General Clergy Relief Fund.

3. One Million dollars (\$1,000,000) is set apart as a guarantee to enable Dioceses to merge their Diocesan Funds with the Church Pension Fund.

4. The assets of the General Clergy Relief Fund are segregated perpetually, and after reimbursing the Church Pension Fund for its expenditures on account of the merger, will be used according to the intent of the donors.

5. The money collected by the Commission appointed at the General Convention of 1907, of which the Rev. J. J. Wilkins was Financial Agent, is segregated to be used according to the intent of the donors.

6. The guarantee accounts of \$2,000,000 and \$1,000,000, respectively, will eventually be freed, owing to the termination of the present grants of the General Clergy Relief Fund and of merged Diocesan Funds, and to the repayment to the Church Pension Fund of its payments made to such beneficiaries. The \$3,000,000 will then constitute a reserve in the hands of the Trustees, the income of which will enable it to extend the benefits of the Pension System to the clergy and their families.

The Church Pension Fund Trustees have thus devoted three million dollars (\$3,000,000) to make sure that the beneficiaries of the General Clergy Relief Fund and of the merged Diocesan Funds receive throughout their lives the grants that have been pledged to them.

Western Michigan Notes

The Diocesan Board of Religious Education met and elected the following officers: Chairman, the Rev. G. P. T. Sargent; Secretary, the Rev. D. C. Huntington. They acceded to the request of the southwestern part of the Diocese to be set apart as a Special Division, and that they be allowed to develop the rural work in their District.

The Syrian Orthodox Church held their Christmas midnight service according to Eastern times (Jan. 6th). Grace Church, Grand Rapids, was loaned to them for this service.

The terrible blizzard and shortage of coal, and the order by Mr. Garfield closing the Churches and Parishes to but six hours a week, has hindered the work of the Church greatly.

A Chaplain's Work

As patriotic Americans and Christian people, we are especially interested in the work being done by our Chaplains. The Rev. Arthur J. Gam-mack, at a recent gathering of Massachusetts Church people, gave the following intimate and interesting account of his experiences in this necessary branch of war service:

"I have not had a very wide experience in the matter of ministering to men in a camp; as a matter of fact, not until last March did I ever minister in any capacity to soldiers. But since the middle of March until this time I have had an experience that has been varied, and not shallow, and for me, at any rate, illuminating. Perhaps you will pardon me if I tell you my impressions of the work of an Army Chaplain in the concrete terms of my own personal experience.

"Last March, in anticipation of the break with Germany, the National Guard of Massachusetts was mobilized, and the Third Battalion of the Sixth Regiment, Massachusetts was mobilized in the city of Fitchburg. Into that city came some four or five hundred soldiers, and you can imagine it made a stir in the city, and was of very great interest to every one. Days moved on, and it came to Saturday, and I said: 'What is going to be the Sunday of the soldiers in the city?' The Commandant had not thought of it at all, but he said, 'I realize what you mean. I will go back and ask me

then eighty-four, and ninety-seven when I was there last.

"Since I left that camp another man has taken my place—a man whose name I repeat with great respect and affection. I refer to the Rev. Howard K. Bartow. He should have been here this evening. I said to him, 'Bartow, aren't you coming?' He said, 'No, I can't spare the time'. That man, fine in feeling, aristocratic, even in his face, is living the life of the common soldiers. He stands in line with his aluminum plate and cup and receives his food in the common way. He is loyal in trying to help out the work of the regimental Chaplains. He told me that he had spoken with at least a thousand men, and not one of those men had rebuffed him when speaking on the subject of religion.

"I would like to make one or two generalizations. One of them is this: I feel that the call upon the Church to minister in this capacity is very urgent; the way is all open. In the days of the Spanish War, the Government and the military authorities were generally indifferent, and sometimes antagonistic. It is not so today. Mr. Wilson is sympathetic and helpful, Mr. Baker, Mr. Daniels, and every Commander I come across, is helping us in our work to bring the Gospel and religious consolation to men in their needs. Gentlemen, let me say that the boys today in Camp Devens are safer than they are in civilian life."

The Encouraging

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

XIV The Day's Work

(What does the parson do during the week? He must write his sermon, of course. Perhaps you would like to follow him through one day. Let it be understood that he has many pleasant experiences, many happy points of contact with his people, many messages that encourage and inspire. These you may infer from the other parts of this record.)

But with a vast number of difficulties that confront him, you are perhaps not aware. May he write of them with a good nature and with a keen sense of the humor of it all. It is all part of the day's work.

Should this report prompt you to hesitate to bring any real trouble or need or inquiry to the parson, even over the telephone, you do injustice to his devotion to his work and his desire to help you.)

(This is a slightly modified form of an article by Mr. Atwater, which appeared in the LIVING CHURCH in 1910.)

(Continued from last week.)

PART II

7:40 A. M.—Brrrrrrrr.

Telephone.—“Is this Reverend Blank?”

(Why will people insist on calling an inoffensive citizen by his last name in this unceremonious fashion? To prefix the adjective “reverend” before the name only adds an ungrammatical sting to the injury.)

Minister.—“This is Mister Blank.”
Telephone (unabashed and missing the point).—“Have you an engagement for Friday night, Reverend?”

(Quick weighing of possibilities on the part of the Minister. He has a meeting, and it is an important one, but it could be crowded into Saturday.)

Minister (temporizing).—“What do you want of me?”

Telephone (embarrassed).—“I want your services for that night.”

Minister (an old hand, now he has a clue).—“I suppose you want to be married.”

Telephone (relieved).—“Yes. Could you do it?”

(Then follow details and ten minutes of telephoning to postpone meeting of Friday. You may ask when the Minister has his breakfast. It is between calls. Fruit—call; cereal—call; eggs—call; toast—call; coffee—call. The Minister gave a seven-call dinner once to a few friends.)

Telephone (sweet voice).—“Is this Mr. Blank? This is Susan Williams. I left my umbrella in the Church on Sunday. Are you coming over our way today? (Susan lives half a mile off.) Well, I'll come over after school. Will you let me into the Church?”

(Minister, having a weakness for children, agrees to get the umbrella and leave it at his house for Susan. “Do it now,” say conscience and experience. He yields and searches ten minutes for the umbrella. He finds it. Susan calls at 2:30 P. M. (Minister not at home), only to find that it is not her umbrella. Minister's good wife promises to find a boy to take the right umbrella to Susan that very evening. All forgot it after dinner. Minister then makes hurried trip with umbrella.)

8:15 A. M.—Brrrrrrrr.

Telephone.—“Good morning, Mr. Blank. This is Mary.”

(Now the Minister knows seven Marys. They range from a middle-aged friend whom he has the privilege of addressing as Mary, down to a small girl not yet in her teens. No clue.)

Telephone.—“I want an extra copy of the Church paper. Could you mail one to me? You remember you spoke to me about a list in it and I shall need it to do what you suggested.” (Heavens! Which Mary? What list? What suggestion? This calls for diplomacy.)

Minister.—“Certainly, Mary. I shall be glad to send it. I hope it will not be too much trouble for you.”

Telephone.—“No, indeed. I shall be glad to do it.”

Minister (desperately resorting to last expedient).—“What is your house number, Mary?”

Telephone.—“253.”

(No street mentioned. Missed fire.)
Minister (absolutely last resort).—“That is your telephone number, too, is it not?”

Telephone.—“No, our telephone number is 997.”

Minister.—“Well, I'll send the paper right along. Good-bye.”

(The Minister hunts through the telephone book until he finds 997, only to find that Mary is the organist. The whole transaction becomes clear to him and he groans over his stupidity.)

8:20 A. M.—Brrrrrrrr.

Telephone.—“Good morning, Mr. Blank. This is Mr. A. I have had great reason to be thankful for the recovery of my son from his illness, and I am sending you a check today to be used for the Church in any way you see fit.”

(The Minister's words of gratitude are sincere and fervent. When the generous check comes the next day, the Minister holds a short prayer meeting and goes to his work renewed in spirit.)

8:55 A. M.—Brrrrrrrr.

Telephone.—“This is undertaker I—. The funeral will be at 2 o'clock on Thursday. We shall send a carriage.”

Minister.—“But I have an important engagement at two on Thursday with some men from out of town, to take up the matter of new furniture for our Church.”

Telephone.—“We are sorry, but the family wants the funeral at that hour and we have two other funerals for Thursday and we can't have this one at any other time.”

(Minister calls up telephone office and heads off furniture men by wire, and settles back to distracted work.)

9:20 A. M.—Brrrrrrrr.

Telephone.—“Is this the Reverend Mr. Blank? Have you any engagement for Wednesday evening?”

(Grateful for the “Mr.” the Minister is soothed. Memories of the wedding for Friday night linger in his mind because of the similar question. Wednesday night is his free night and he and his wife had planned a little outing. But a wedding is important, and it might be the means of attaching a new family to the Church.)

Minister.—“No. Wednesday night is free.”

Telephone.—“This is Mrs. Brown, Secretary of the W. C. T. U. We are going to have a great temperance rally on Wednesday evening. We shall begin at 7 o'clock and shall have six speakers. We want you to have a brief opening prayer and the benediction. I am so glad that you are free on that evening. You will surely come, will you not?”

(The Minister is paralyzed. He believes in temperance—up to a certain point—in all things; but when it comes to six-barrelled temperance meetings, he believes in total abstinence. There are twenty ways to use that evening, any one of which would be more profitable. He believes that a Minister wastes real energy in formally opening and closing a meeting with a long interval of stagnation.)

Minister (mentally pacing up and down like a caged lion).—“Where do you meet, Mrs. Brown?”

Telephone.—“In our hall. Will you come? We shall have a grand time.”

Minister.—“May I let you know in an hour? I must consult my wife. She does not like to miss good speeches and maybe she can go too. If she can I shall be glad to do it. If she cannot, then I do not know what to say. I shall call you up in an hour.”

(The Minister persuades his wife that she cannot be induced to go, so he declines also. Can you blame him?)

9:35 A. M.—Brrrrrrrr.

Telephone.—“Good morning, Mr. Blank. This is Margaret Alvord. Our class in the high school is to have a debate on Friday afternoon and we want you for one of the judges. I hope you can do it. We have tried to get many men but they are all busy.”

(Margaret is one of the best of the younger workers of the Church. The Minister would do anything for her, so he consents and gives up one never-to-be-recalled afternoon. He then strolls into the yard to look at the flowers and to get a breath of fresh air.)

9:40 A. M.—Brrrrrrrr.

(Minister hastens back to his study.)

Telephone (emphatically).—“Is this the Crown Manufacturing Co?”

Minister (wearily).—“No, you have the wrong number.”

Telephone (snappishly).—“Well, ring off.”

9:50 A. M.—Brrrrrrrr.

Telephone.—“Who is this?”

(This form of address is the extreme bad manners of telephoning.)

Minister (facetiously).—“I do not know who you are. I do not recognize the voice.”

Telephone (sharply).—“Who is this speaking?”

Minister.—“Search me” (or words to that effect).

Telephone.—“Is this the Reverend Mr. Blank?”

Minister (decidedly).—“Yes.”

Telephone.—“This is Mr. C—.”

(Names a dignified and important member of the flock, who is quite touchy.)

Minister.—“Ah, good morning, Mr. C—. I thought it was some one else. (Very lame excuse.) How are you?”

Telephone.—“I called you up to see if you and your wife could come to dinner on Thursday?”

(The Minister had long desired to have a good talk with Mr. C—, who was often away from home. Many of the Minister's plans would hinge on Mr. C—'s approval. Mr. C— was about to sail for Europe, and this was the last chance. So the Minister called up ten members of the Church Guild and postponed a special meeting that had been arranged for Thursday night. This took half an hour.)

(To be continued.)

Ohio Bone Dry? Why Not?

Many answers are given to the question “why are the people so little interested in the Church?” After thirty years' experience in Church work the writer is constrained to ask, is it not because the Church is so little interested in the people? This may not be the case in the “effete and conservative East,” nor in the “wild and woolly West.” Is it true in Ohio of the middle West? Shall we reap where we have not sowed? Do we offer only creed, Church piety and an unfamiliar though beautiful liturgy, and “give not these things necessary” to the people “hungering and thirsting after righteousness?”

Is it often true when they ask for bread they give a stone or a “religious hard nut to crack” ecclesiastically? Are the masses who swarm into our Civic “melting pot” reached by the extended hand, or by the foot of criticism—or a heady ecclesiastical dogma. Are these the “sharks teeth” referred to by Mr. Wells in his “God the Invisible King”? Will the people fall into our lap like “windfalls” or must they be “hand picked”? Can we expect “land slides” as in politics—unless like politicians—and as taught by the First Citizens of the World, we go out into the byways and hedges, leaving the so-called ninety and nine just who need no repentance? “Sic”—in order to seek and save the lost? so called.

In brief, do we show our self-sacrificing interest in the dear people who seem as foreign and alien to the Church, our Church, as the Patagonians? Can we feed them only on “oft repeated, thumb worn creeds, big professions and little deeds?”

So much for preface and whereas. Ohio has gone wet by 1,100—they now tell us, with suspicion and claims of fraud. The big mill towns—Canton, Akron and Youngstown, voted dry, as did most of the state, overcoming nearly 100,000 wet majority in Cleveland and Cincinnati.

I. The Patriotic and Economic Issue. Who doubts that the liquor question is a patriotic as well as an economic one? Conservation of grain for food rather than for intoxicating liquor. U. S. statistics show, and Harvard, Cornell and Yale professors tell us, that over six billion bushels of grain are so wasted every year—enough to feed seven million soldiers! If this is true, the careful savings of little lumps of sugar, and little pieces of bread, and little pats of butter, as dictated by Mr. Hoover, and we approve that, one as the crumbs which fall from the saloon keepers' and rich brewers' tables.

Old Joffre, Viviani, Balfour and Lord Northcliffe came over, braving the perils of submarines to tell us that the allies, our allies, needed our food more than they need our soldiers or munitions of war. Should not the patriotic slogan of all interested in the people be, corn bread rather than corn whiskey, rye bread rather than rye whiskey, white bread rather than lager beer—Bread—Bread—rather than Booze—Booze.

II. The Moral Issue. Considering the inmates of insane hospitals (and Judge Foran in an address at St. John's lately called them and drunkards twins), orphans, other elymosynary and penal institutions, and of course the saloons, incubators—hatcheries of crime, is the issue, not a moral one worthy of Churchmen's consideration? Unless we are Pharisees—un-

OUR CHILDREN'S CORNER

NATURE'S HYMN

One day I wandered out into a great forest, and the Wind was blowing and running through the trees. I said to the Wind: “Why do you blow so hard? Is it because you are angry?” And the Wind answered and said: “No, I am not angry, I am happy. I am singing. Know you not what I sing?” I answered, “No; what is it that you sing?” And the Wind said, “Listen.”

At first I could hear nothing but the rushing of the Wind through the trees and the rustling of the leaves and the creaking of the branches, but after a time I could distinguish different voices, and at length all Nature seemed to be singing one glad song, “Praise the Lord”. Now the

Wood Violets took up the strain in sweetest tone, “Praise the Lord, Praise the Lord”. Then it was caught by the elves on the trees, “Praise the Lord for His goodness”, swelling out as Grass and Fern and Shrub and Tree into one great hymn of joy, “Praise, Praise the Lord”.

At times it almost died away, just the faintest whisper could be heard, then one by one all joined in and swelled it out again to mighty tones. Of a sudden the Wind began a rumbling like the pipes from some vast organ, then it seemed as if some Mighty Power laid hands upon the keys, for the forest shook with the harmonies. Wind, Leaves, Trees, Branches, Flowers, Birds, Insects and Brooks joined in one glorious outburst, “Praise the Lord, Praise Him Forever and Ever, Praise the Lord”.

A letter from an honored and most influential Churchman just received, says, “Your letter received. I voted dry and am sorry that it did not win.” A rainbow of promise! Thus united we will save our boys, our homes, Church property now menaced by saloons, save children sent every week to orphanages, also abused wives and daughters, and much other salvage, flotsam and jetsam of shipwrecked homes. “Safety First.” If not, then, “Of all sad words of tongue or pen, the saddest are these, it might have been.”

FREDERICK B. AVERY.

G. F. S. MEETING OF THE SYNOD

The Synod of the Province of New York and New Jersey was held in Synod House, New York City, from Jan. 8th to Jan. 10th, 1918. Members of the Synod and many guests, including representatives of the Church organizations for women, were entertained at dinner by Bishop Greer of New York on the evening of Jan. 8th. At this time addresses were made by Bishop Greer, Bishop Lines and the Rev. Dr. Patton.

On the days following, the great subjects of “The Duty of the Church in the Military Camps in the Province”, “Missions and the Missionary Campaign”, “The Future of the Synod and How It Can Relieve the General Convention”, “Religious Education and Preparations for the Ministry”, were ably presented by distinguished speakers.

Opportunity was given for reports from the Woman's Auxiliary, the G. F. S., the Daughters of the King, St. Barnabas' Guild, the Church Periodical Club and the Church Mission of Help. Miss C. E. Marshall, G. F. S. Vice President of the Province, made a strong plea for recognition and co-operation for the work the Society is striving to do.

The work accomplished by the Synod cannot be appreciated by those not present at the sessions, but two decisions made are of interest to us all. It was the mind of the Synod that in order to relieve the General Convention of much routine business it must have the power to legislate on such matters as far as they relate to the Province. Hereafter the reports from the Church organizations for women will be placed on the program as part of the regular business.

Mr. Roosevelt and Mr. Darwin on Missions

Mr. Theodore Roosevelt, in his book, “Through a Brazilian Wilderness”, says: “A very short experience of communities where there is no Church ought to convince the most heterodox of the absolute need of a Church.”

Darwin once had a very bad opinion of the inhabitants of Terra del Fuego, South America, deeming them absolutely incorrigible. Yet Darwin afterwards admitted and admired the wonderful success of the South American Missionary Society among these savages. He wrote:

“It is wonderful, and it shames me, as I always prophesied failure. It is a grand success. The Missionary's teaching is like an enchanted wand. The march of improvement consequent upon the introduction of Christianity throughout the South Sea probably stands by itself in the records of history. Within twenty years human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide, bloody wars, not sparing women and children, all these have been abolished, and dishonesty, intemperance, licentiousness greatly reduced by the introduction of Christianity.”

WHAT IS THE CHURCH DOING FOR THE CHILDREN?

By Dean Walter S. Pond, Chicago

A marked tendency today is carelessness regarding the asset that we have because of the children. Christ said that "the little child could be the greatest member of the Kingdom". Yet in many of our Parishes our Sunday School is the poorest excuse of all the poor excuses in our Parish activities. It is not so much because of the teachers, because they are generally faithful. All things being considered, hopeful progress is being made in the important matter of curriculum. The great difficulty is either with the clergy or with the parents. The parents cannot to any great extent remedy the attitude of the clergy, but the clergy may change the attitude of the parents if the clergy will only make the effort to do that important work.

The little child not only needs to have his soul taken care of, but also to have provision for his mind and his body, if he becomes the right kind of a citizen, not only of the Heavenly Kingdom, but of the earthly State as well. As leaders in Church work, we need to sit down long enough to think out the situation about as follows: If a great corporation, like the National Biscuit Company, wants to sell biscuits, it first sends out an efficient salesman, who will sell his biscuits either on the basis of his personal appearance, or, failing in that, because he is able actually to take enough interest in his patrons so that he makes them want his biscuits, whether his biscuits are the best biscuits or the poorest biscuits in the market. In the Church, if we are ever going to reach the children, we have got to take ways to reach them. No average clergyman would go into a cultured group of Altar Guild women and employ a vocabulary understood only amongst the children. That sort of unwise way of doing things would kill the Guild. Well, there are a great many clergymen who cannot seem to understand that they are killing their children's activities because they are persisting in using vocabularies with the children that are proper only in Altar Guilds, etc. Boys have nicknames when they are out in the fields, in the alleys, gymnasiums, etc. They know and love that sort of thing. They do not love Church. But they are going to begin to love Church when they can have more of nicknames and that side of life that appeals to a boy.

Secular Social Settlements can make their children's activities so interesting that they not only get the children week day afternoons and evenings, but these same Settlements can draw a crowd (made up of the children's parents) for an Ethical Culture Society, even if they be so unwise as to set the hour at the same time as the hour for Divine services at the neighboring Parish Church. It may cost \$3.98 to have a successful children's Sunday School party quarterly, but if the children are sufficiently won to the Church to make pledges for a year that bring into the Church \$87.50—is not the idea good religion as well as good business?

There are Rectors who would write a letter thanking a prominent Church member for paying his generous pledge in full for the fiscal year just ended, but there are not many clergy who will take the trouble to write just as good a letter to the little Church member who has paid a generous pledge, considering his limited funds.

Take the play interests as we get to the cases of the young people. Here in Chicago, now, our saloons are closed on Sundays, but are open by day as well as by night the other six days. The saloons are crowded with men, young and old. There are a good many women and girls in the Churches, but the men folks and the boys are not so numerous. Now I maintain that although the Parish cannot afford to have a Young Men's Club, if it will cost \$66 a year to do that thing, yet nevertheless the Parish will have to make a venture of faith and spend that \$66 if it can once be proven that the Club will actually bring annually \$325 into the Church treasury because of those young men who first begin coming on Tuesday nights, and then, secondly, after a year or so, naturally find themselves coming not to the Club rooms, but to the pews of the Church itself on Sunday mornings.

Neither High Church nor Low Church need complicate the issue. We have Children's Ministering Leagues and Boys' King Arthur Societies, Junior Brotherhoods and Girls' Guilds for the juvenile. We can have Choir responsibilities or Senior Brotherhoods,

or Laymen's Study Classes, or Men's Clubs, Acolytes' Guilds and Young Men's Athletic Clubs for the men.

It is not necessary to have a big room for gymnasium purposes, if the only available place be a 14x20 Sacristy room. It can be tidied up once a week and the chairs put back for a group of young men or boys who will come in, if the doors are open and the lights are lighted, and some hospitable person is within to make them feel at home. In some places an unused Church cellar could be dug out and cleaned up for athletic purposes. I know a Diocese where the men and boys have made no \$30,000 contributions for Missionary activities in a fiscal year, because there were no numerous activities to tie the men and boys to the Church. In that same Diocese the women and the girls did give that amount. The men and boys were taken care of fairly well on Sundays, and quite generally neglected from Monday until Saturday. On those days, if they wanted interests they must find them in secular buildings, in irreligious entertainments, and all other helpful, and especially unhelpful, places. The women and girls in this particular Diocese had helpful secular influences that affected their daily lives. They also had comfortable Guild rooms for their meetings on Wednesday afternoons and Thursday mornings.

I tell you, if our Churchwomen did not have their attractive organizations, meeting in comfortable quarters, they would not have come. The members of the women's organizations would not do very much for any Church if they were obliged to meet in places that might be likened to a filthy saloon or a smoky pool room. Many of our men and boys that might be made valuable assets to the Church are being wasted. First, because no one will take the trouble to organize them, and, secondly, because there must be some real attraction after they are once organized, and, thirdly, because the activities had best include not only serious pursuits, but some recreational ones as well. All this takes a little money. It takes dependable volunteer workers or consecrated paid ones. And it takes, most of all, attractive meeting places and delightful programs. The girls and women are not in the majority in our penal institutions, because they have leavening Church influences. The men and boys largely predominate in our reformatories, because they have leavening influences of the worldly things, that are supposedly put off in their Baptismal obligations.

Women speak the truth when they say that "the quickest way to a man's soul is through his stomach". I believe I say the truth when I say that musical programs and cups of tea do influence the women folks. St. Agnes' Guild scrap-books or pretty thimbles will draw the girls to the Saturday morning class, and we have yet to learn that camp, basketball and red cassocks, etc. (and even nicknames), are magic words that move the boys. I went into the Corporate Communion of one of our parochial Guilds a short time ago. There were fourteen women present. One woman brought her five-year-old girl with her. Our Chapel pews and kneeling cushions are so uncomfortable that the little child could not even kneel. I do not believe she could say the Lord's Prayer. But I will vouch for this, that when I pronounced the Absolution she blessed herself with all the piety of a devout saint of four score years and ten. And mind you, she did not know that I was looking at her at the time she was making the sign of the cross. After the service; that little member of the Kingdom was the only person of the congregation with whom I had time to shake hands. And I congratulated the little girl on her big part in the service. The mother put simply the information that the five-year-old miss could do absolutely nothing whatsoever at Church except the sign of the Cross. That much had been taught her by her ten-year-old sister.

I emphasize the matter to my brother clergy that if it is children we are trying to bring into the Kingdom, we will get them quicker when we are willing to make the sign of the Cross ourselves, if that is going to bring them in. And if there be any place, of Low Church tendencies, even a High Churchman could best be wise as a serpent and harmless as a dove with regard to his ritualistic practices.

In the Episcopal Church we have an advantage, inasmuch as we shall be able to win the children by Low Church methods where High Church methods won't work, and vice versa.

A Junior Brotherhood Talk

By Russell H. Thorkelson
of St. Luke's Church, Cleveland, Ohio

I have been asked to say a few words tonight about the Junior Brotherhood of St. Andrew, and I think that the best place to begin is with the organization of a Chapter.

A Junior Brotherhood Chapter is usually started with boys ranging in age from twelve to fifteen years. There is some variation, but in most cases you will find that the Chapter is composed of from 12 to 15 year old fellows.

At first the boys have only a vague idea of what the Brotherhood really is. They think that its main object is to do each week some bit of work on which to report at the next meeting. The real object does not usually become clear to them until they have been organized for some months' time. But it is then, if they are real Brotherhood workers, that they begin to see their opportunities for the spread of Christ's Kingdom among their fellow companions, and to realize the responsibility which rests upon each one of them as a member of the Brotherhood. This realization opens their eyes to the wonderful amount of good which they, themselves, have unconsciously been receiving, and paves the way for continuous Christian service among their fellows.

Now, the Junior Brotherhood members here tonight must surely have reached this stage, where they can see the value of Brotherhood work, so let us consider, briefly, some of the things which make a successful Chapter.

First of all, we must realize that the Brotherhood has a definite purpose, and that we, as members, have a definite object to fulfill. No boy who will not keep this in mind constantly, and strive to do his best, can become a successful Brotherhood man. We are brought into contact with all kinds of men and boys, good and bad, old and young, rich and poor, and we must be prepared to receive and help them all.

Next we must keep in mind the two rules of the Brotherhood—of daily prayer and of weekly service.

Every person needs guidance through troubles and from temptations, and surely a Brotherhood boy, if he is to be an example for other boys, needs spiritual help. So one of the most important things for a Brotherhood boy is his prayers.

Pray to God to give you strength to win boys to His Kingdom, and pick out some particular boy on which to work, and ask God to help you to win him.

Another most essential part of Brotherhood work is that of weekly service. That is, to bring someone else to God's House with you, that he may also be helped; or to take some active part in the work of the Church.

But by far the most important part of your work is the Holy Communion, whereby we receive the Blessed Sacrament which will strengthen and prepare us to do God's work. To be a living Brotherhood member, we must receive the Bread of Life and the Blood of Strength.

Now, the Junior of today is the Senior of tomorrow, and if he is to be a successful Senior he must get experience as a Junior, or else he will be embarrassed and very crude when he tries to work among men.

Most all Junior Chapters follow the example of the Seniors. If the Seniors hold regular meetings, do good work, come to Church regularly, and, in general, do the things which real Brotherhood men are expected to do, you will undoubtedly find the Juniors doing the same. Therefore, the Seniors of today should be urged to set as good an example as they can, that the Juniors may have a mark to pattern after, which will fit them for service in later years.

Fellows, we have the greatest opportunity today which has ever been given to any body of Christian workers. This great and terrible war offers chances which have never before been equalled. We must work! We must strive to uplift the moral standard among boys! One of the most crying needs of the army and navy today, is that of moral betterment! We have been as if asleep! The conditions, coming to us from the most reliable sources, tell of the terrible results of low morals,—of the crimes, the seemingly irresistible temptations, and of the lowering of the efficiency of the soldier.

Fellows, from the looks of things at the present time, it seems as if we will all get a chance to fight for our country. But are we going to carry all of the good which we have received with us, or wait until we get over there to wish that we had helped the other fellow to improve his morals, when we see these terrible conditions?

No! Remember that the other fellow will have to go over there too, and it's up to you to help him now, so that when he reaches that stage, he will have become a member of Christ's Kingdom, and will be able to do his part in the uplifting of the morals of the world by resisting those temptations which appear to draw him down to evil and corruption.

We are all soldiers right now. Christ is our Leader—our Captain. We are fighting an even more formidable and dangerous foe than the Kaiser—for we will beat him before very long,—but the devil,—with his evil, is a foe which takes every bit of power and strength to defeat, for he cannot be physically destroyed, but must be spiritually crushed.

We are marching under Christ's banner—the banner of purity and goodness, and we must remain loyal to the finish if we are to accomplish our purpose.

Your Chapter is your Company, your Christ is your Captain! Let us march forth under His glorious banner and fight the battle for the spread of His Kingdom among men and boys!

Book Reviews

Inter-American Acquaintances. By Charles Lyon Chandler. Second edition extended. Sewanee University Press. Price \$1.25, post paid.

Mr. Chandler has two purposes in this book: First; to show that the example of the United States had great influence in bringing about the establishment of the South American Republics. Second; to set forth the claim that the idea of the Monroe Doctrine originated in South America. To prove this point our author has ransacked a vast number of newspaper files and similar documents and thereby easily established his first point. On the second, he is not quite so conclusive. Mr. Chandler is well known as a curator of the Harvard Library and as an authority on Latin American History. He deserves additional credit for his laborious and painstaking treatise. We should think that those interested in early American family trees might find here missing names in ancestral history.

Come Unto Me. Considerations on Saint Mark's Gospel. By Frank Inigo Harrison. New York. Longmans, Green and Co. Price, \$1.25.

This is an admirable series of short studies in the Gospel of Saint Mark. Decidedly spiritual in purpose, it emphasizes again and again, and very effectively, Christ's continued call to the sinner. The studies have been arranged with the hope that they may be found useful as Lenten helps. They strike one as being admirably suited for such use. Many a Clergyman looking for something interesting and useful to read to his people, at extra services in the penitential season will find here the book desired.

The Religion of the Church as Presented in the Church of England. A Manual of Membership. By Charles Gore, Bishop of Oxford. Milwaukee: The Young Churchman Co. Price, \$0.75.

It was a wise act on the part of the Young Churchman Co. to publish this book instead of trying to import it. The subhead gives excellently the Bishop's purpose, namely, to publish a clear cut and easily-understood Manual of Membership in the Church. It is not at all local. We know of at least one Rector, and there ought to be hundreds, who will use this Manual as a valuable help in the preparation of Confirmation Classes. It will also prove to be a useful book to lend to those who are uninstructed in the teaching of the Church.

If I Were Twenty-one. Tips from a Business Veteran. By William Maxwell. With eight illustrations. Philadelphia and London: J. B. Lippincott Co. Price, \$1.25 net.

Mr. Maxwell calls himself a business veteran. He has already made a hit with another book on "Salesmanship." Out of his experience he now writes a series of chapters upon a variety of topics all relating to "getting on" in business. His style is racy, full of personal anecdote, and very human. The book is full of good advice, intensely given to the discussion of how to succeed, and, we suppose, decidedly practical. We should think that the maxims here so clearly set down would be of much interest and value not only to those just starting out in life, but to all others who are not yet ready to retire from active work. Our author's one fault, and some, perhaps, would think it to be a virtue, that he seems to forget that getting on in business is not the most important thing in life.

A Film Story

CHRIST CHURCH, SPRINGFIELD, ILL., PRESENTS PICTURE AT SOCIAL WORSHIP SERVICE

"From Slidertown to South Park", the story of the redemption of a community, was the film picture given at the evening service of Social Worship at Christ Church, Springfield, Ill. It is an illustration of various community activities in the suburb of South Park, Dayton, Ohio, of the efforts to create a community spirit, and the results achieved by the enthusiasm of social activity. This work was fostered and encouraged by the National Cash Register Company of Dayton. The picture concludes with an allegorical animated cartoon showing as if by magic the transformation wrought by the social forces of the community in converting the forsaken and neglected Slidertown into the beautiful and busy South Park.

Rev. Lester Leake Riley, the Rector of Christ Church, was challenged on the use of such religious terms as redemption, conversion and salvation, as applied to communities, and in reply said that "The more closely we observe the co-ordination and concentration of social activities, especially through the present pressure of war demands, the more do we begin to realize the truth that our poets and prophets of all ages have been telling us that we have another life here on earth that is a community, even a national life, that is lived in common and that determines many of our activities and tendencies, because it has a conscious directing life of its own, and to speak of such a life you must use these terms of spiritual experience, because this community can only be understood as a spiritual organism and with a spiritual experience akin to the individuals that we can only express intelligently by speaking of the soul of a community, as we now use so frequently the expression, the soul of America."

Who Will Answer These Queries?

Perhaps this is a good time to inquire in public print as to what texts of Christmas and Easter mystery plays have been found valuable by my brethren in the Priesthood. I am a Missionary, in charge of three small Mission stations. We gave on Dec. 30th our second annual play in a small theatre. I am told that the play was enjoyed even more than our first effort. We charged no admission, but we took up a collection, which we are devoting to charity. Such a little Oberammergau devotion means a good deal in a part of the world that is not marked by reverence or catholicity.

Last year we used Father Field's text. This year we adopted Dean Bell's version, which, unfortunately, is out of print. I found it best, however, to sing some of the carols contained in the Stainer-Bramley book. The "Conventry Lullaby" is one of the most touching carols to which I have ever listened. We are fortunate to have a little girl of eleven for the part of Mary. The child has an extraordinary voice.

I wish to collect Christmas and Easter texts. I already have Father Dodd's. Is this form of devotion prevalent in the Roman Church?

On the part of any children, such a presentation is tolerable, but I would not care to see it done by grown-ups on this side of the water. That there should have been so few guffawing young men to witness our mystery is a matter of thankfulness—for we are living in a golden age that is not of the classic sort.

Very sincerely,
MISSIONARY.

The New Year

New Year's resolutions have a value in that they show a recognition of failure in the past and a determination to do better in the future. Both of these states of mind make for improvement. That "through the weakness of our mortal nature" (as the Prayer Book puts it) we should sometimes fail to keep the letter of these good resolutions, is not a good argument for not making them. Better plan well even though we come short of our desire, than not to plan at all.

A resolution to attend Divine Worship at least once on every Holy Day will count for gain along the lines of mental, moral and spiritual uplift. If the intention is kept with fixed purpose there will be no question as to its value when the end of the year shall bring an accounting of the progress made. Let me commend such a resolution to your thoughtful and prayerful consideration.