

The Witness

"Be Shall be Witnesses Unto Me." Acts 1:8
FOR CHRIST AND THE CHURCH

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BISHOP SAGE IS WARMLY WELCOMED TO SALINA BY THE PEOPLE AND PRESS

His First Utterances Strike the Keynote of His Episcopate

Bishop John Charles Sage, of Salina, is being welcomed to his new Diocese by the Salina people. Sunday he held his first service there, and the Salina newspapers are very complimentary in their reception of the new Bishop's words. The Evening Journal welcomes the Rector of St. John's of this city in the following editorial:

Salina is glad to welcome a new Churchman.

This time it is particularly interested in Bishop Sage, who was consecrated Bishop at Keokuk, Ia., last week and Sunday installed as Bishop of the Salina district, for several reasons. One of them is that Bishop Sage is a successor to Bishop Sheldon M. Griswold. Bishop Griswold has been identified with the department of the Episcopalian field in this part of the country for many years. To the virgin field several years ago he brought his vision and capacity for hard work. Its development, its hundreds of Churches, its excellent progress are parts of the result of the first Bishop's efforts. He was called to more responsible duties when the fruitage began to come in.

The new Bishop will not be disappointed in Kansas and Salina. He will find encouragement for his efforts in his new field. His field for labor is rapidly developing. His headquarters will be in one of the best towns in Kansas. He will find Salina ready to co-operate in his endeavors to make the town better and the field broader.

The Bishop appears to be the type of man to carry on the work well. The right religious faith requires a continual offensive. In Bishop Sage it has a leader who brings years of study and experience to a big task and a heart for the work. This combination is assured to win.

THE FIRST SERMON

In reporting his enthronement, the Journal says Bishop Sage gave a vital message in his sermon, "Be True to God." The Journal in its write-up said:

Chanting and soft intoning of anthems, lighted tapers, priests and dignitaries of the Church in their official robes, and choir in surplice formed the setting at Christ Cathedral Sunday morning, when Rev. John Charles Sage was installed as Bishop of Salina. Rev. S. M. Griswold, first Bishop of Salina, conducted the service, which was attended by students of St. John's and members of the Diocese.

"I shall speak but briefly to you this morning," Bishop Griswold said in introducing the new Bishop, "because this is not a time for that. This is a time for looking forward and planning for greater things which I am sure are to come to this Church. For the past few days one verse of Scripture has kept ringing in my mind: 'Now He must increase and I must decrease.' And I hope and feel sure that it will be that way with this Church in Salina; that Christ and His teachings will, under the direction and rule of Bishop Sage, find ever increased power. He has come to you, I know, ready to love and serve you as I learned to do, and with only the purpose in his heart to exploit the teachings of the Master."

In his first sermon in the new field Bishop Sage said it is not his purpose to start a revolution in methods of Church rule. "I am come not to tear down," he said, "but to proclaim the gospel of our Lord and Saviour, which I believe will be good for Kansas; when asked what my policy is to be, then, I would say, whatever is good for Kansas. And surely this gospel of our Lord is good for this state.

COUNTS HIMSELF FORTUNATE

"I count myself fortunate to have been called to work in a state whose

truly American spirit is so manifest, and it shall be my endeavor to present and aid in preserving to the united American people of this vast state an American religion, linked with the past but with its message for men of today.

"For the Church, whose representative I am, has embodied in its innermost being this American spirit; its American founders were the early patriots—its constitution was drawn up by the same minds which composed the Declaration of Independence and the Constitution of these United States. Its early sons, Washington and Jefferson and others, fought and worked, toiled and struggled for American democracy.

"I rejoice further that I am come to a district whose foundations, materially and spiritually, have been so well laid. This magnificent cathedral, the school and hospital testify to the material foundation; spiritually I know the emphasis has been laid upon the great spiritual truths which our Lord came to proclaim; upon the Church's catholicity linking us with the past and bringing to us the great sacramental life; upon truths which are truths not because the Episcopal Church proclaims them but because they are the expression of unchangeable facts. I am especially gratified that in this Church which sets the standard of worship for the District, the Lord's own service is the great service on the Lord's own day.

BUILD ON STRONG FOUNDATIONS

"And so upon these strong and firm foundations I can but build further, and if success comes to us—as I hope it may—it will be because of the foundations laid, the self sacrificing devotion of the first Bishop of Salina."

Bishop Sage laid stress upon the individuality in the work of each, saying that no man can work unless he does his work in his own way. He concluded his sermon with the statement of three things which he asks of his people as they walk together in service: "I ask you to trust one another; to be frank with one another; to be true to God and to the Brotherhood. In this way only can we give our united energies to His service. So God will bless us and keep us in peace and love and joy in His service."

A Missionary Bishop's Thrilling Experience

The Rt. Rev. Dr. Frank Hale Tourret, Bishop of the Missionary District of Western Colorado, gives the following vivid description, in his Diocesan paper, of a recent trip on the Moffat Road in an attempt to reach the Mission at Steamboat Springs, Col.:

"Until 3 o'clock yesterday afternoon all went well. We climbed and climbed up the mountain sides in much the same way the Cripple Creek Short Line lifts itself above the plains on its ribbon way. Then the snow began to fall, and inside an hour we were in an awful blizzard, the snow being whirled about by the wind blowing 50 miles an hour. At 5 o'clock in the evening we went into a snowshed, not to come out again until 12 o'clock this noon. And eighteen hours is much too long to spend in such an atmosphere. The smoke and gas have been awful! We could not have any doors or windows open, but the smoke came in through the cracks just the same. We all look like coal heavers and feel like lignite lumps! Out of my lunch box I ate a sandwich now and then, but the smoke and gas made eating almost out of the question. At 9 o'clock we curled up in our chairs to try to sleep. But sleep was well nigh impossible. The fumes were on

full force, and we almost suffocated. At 2 a. m. we all talked, just for diversion. We 'got up' at 5:30, hoping that we would soon be out of this 'Black Hole of Calcutta'; but as I have already written, we did not get out until after 12. The reason for our long imprisonment was that our snow plow ran off the track inside the snowshed. We therefore could not go forward, and we were afraid to go back through the drifting snow on a four per cent grade. As it was, our engine was chained to the track all night long! At 9 p. m., the conductor tapping the wires, telephoned to Denver for help, but help did not come until noon today. Then the big rotary plow pushed its way through the snow right up to the rear entrance of the snowshed. Having made a path for us, we backed down here to Dixie Lake, where we are waiting while the snow plow and two engines have returned to help get our snow plow on the track again. You see there are too few sidings in these mountains. The wind is blowing a hurricane and the snow is drifting badly. What will happen next I do not know. We all hope that before dark the two big engines will return for us and, headed by the plow, will pull us over the top, and we then may reach Steamboat Springs by midnight."

"We are enjoying the time we are spending down here out of the gas and smoke. Although we are not very far down, we are at this moment 10,860 feet above sea level."

The same trainload of people that went up the hill on Saturday morning came down again today. And, although I am disappointed not to have gone through to my destination, I am glad to be again at a level of 5,000 feet in a comfortable home, instead of being up 11,000 feet in a railroad coach rocked by the wind. We all who were on the train are thankful that our lives were spared. I shall perhaps never come nearer losing mine. The snow slide that struck our train last night at 6 o'clock buried both engines, knocked loose from the train a box car just ahead of our coach, sending it flying down the mountain side, and then completed its work by making impossible any motion for our train. The only thing to do was to be patient and wait for the wrecker. So, all night long in the open, exposed to the raging blizzard, we waited. The car got pretty cold, but we all had ulsters and sweaters, and so kept very comfortable. Although the wind was howling furiously—nearly a 70-mile-an-hour gale—and the snow was beating in through the cracks, the experience was preferable to spending the night in a snowshed, enveloped in gas and smoke. Early in the evening we got a little sleep, then, at 1 o'clock, we sat up and had a smoke and talked till 2:30, when we all were ready for sleep again. There were six men in our car. Many women and children ahead. We were in the rear coach. At 5 a. m. I was suddenly aroused by the snorting of a powerful engine, and I jumped up and rushed out on the rear platform to see the headlight of the wrecker engine coming straight for our coach. The snow was too blinding for the engineer to have seen our little rear-end light, and had it not been for the quick ear of our locomotive fireman, who tore through the train and waved his red torch, our car might have been in kindling wood! But not the Missionary Bishop of Western Colorado! for he had slept in his ulster and overshoes and was on the rear platform in time to have jumped into the snow bank if a collision had been the next thing on the program! There had been hardly any water for use among the passengers—every available bit went to the engine—the train crew even melted snow for engine use—and so I arrived in Denver unshaven and dirtier than I can remember ever to have been before. I have had a fine tub, a good shave, a shampoo, and feel like a new man."

EIGHTY-FOURTH BIRTHDAY OF THE REVEREND DR. TANNER

One of the joyful customs of family life is to celebrate the birthdays of its members. Seabury Divinity School, Faribault, Minn., being noted for its family life, observed the birthday of its oldest member, the Reverend Dr. Tanner, who on January 21st reached the ripe old age of eighty-four. He was presented with a goodly quantity of flowers by the other members of the family, together with a titanic birthday cake lighted with twenty-one candles. Dr. Kramer, as head of the family, then read the following poem which he had written in Dr. Tanner's honor:

Some men at three score feel their work is done,
And some at three score ten their race have run.
The Bible adage doth at four score place

In senile weakness all the human race.
But now and then, to mock a weakling age,
Comes there a man, whose vigorous life will page

Even more than four score years, not weak but strong

Amid the bustling, rushing modern throng.

Such are the giants of our day and age,
Who calmly stand and watch the nations rage.

Long have they toiled and many treasures won

Of mind and soul that will outlast the sun.

For drinking from our Saviour's saving fount,

And standing with Him on the radiant mount,

They oft like eagles have renewed their strength

Of soul, which truly marks the journey's length.

Thus by your presence are we honored here,

Ourselves we honor when we wish you cheer

On this your natal day, though eighty-four,

We pray the Lord to add a dozen more.

Dr. Tanner responded with a speech expressing his appreciation of the family's remembrance. Among other things he said: "It has been my privilege to live among countless changes and witness many movements in the Church's and nation's life. The history of American literature takes its rise in my time. Washington Irving, who is considered the 'Father of American Literature,' died after I was born. I remember the comments on Lowell's poetry when it first appeared, and the prophecy that 'he might amount to something.' I remember the criticisms first passed on Longfellow's 'Hiawatha.'

"The making of the American Church, with the beginning of its Missionary work on a national scale, as well as the making of the nation through the Civil War and after, really comes within the compass of my life. In the development of Minnesota and in the growth of the Church in this great state, I have been privileged to have some small part.

"To the young men I would say that your ministry should be a happy work. As you minister to your people so shall your life be. God has blessed me with the quality of sympathy—not to weakness, I hope—but to strength. Cultivate that quality. Verily, it has its own reward. Appreciation of your service will come to you in no unfailing measure. My best wishes and blessing go with you for whatever the future may have in store for you."

According to the custom instituted by Miss Bells, Principal Emeritus of St. Mary's School, Dr. Tanner was the guest of the School at luncheon in honor of his eighty-fourth birthday. The Reverend George Clinton Tanner, D. D., was born in West Greenwich, Rhode Island, January 21, 1834. He prepared for college at Plainfield Academy, Connecticut, and graduated

from Brown University in 1857. Two famous Secretaries of State—Mr. Olney and Mr. Hay—were his college mates.

Dr. Tanner came to Minnesota in 1857, organizing the first system of graded schools in Winona. After teaching there a year he joined the Reverend Dr. Breck's Mission in Faribault, September 1858, as headmaster of the Mission School which then included both academic and divinity departments. It was this School which developed into the Seabury Divinity School and Shattuck School of today. In that same year he became a candidate for the Ministry under Bishop Kemper, pursuing his studies under the Reverend Messrs. Breck, Sanford and Manney. Ordained Deacon September 16, 1860 by Bishop Whipple, he was Priesthood July 16, 1862. During this time Dr. Tanner had been in charge of St. Andrew's Parish, Waterville, and remained its shepherd until 1864.

He left Faribault in 1867 to take charge of St. Paul's Church, Owatonna, and to become Superintendent of Schools in Steele County. After a fruitful ministry of twenty years there, he left Minnesota in 1887 for a few months in Kansas as Chaplain of Bethany College. Returning to Minnesota in that same year, he became director of the study hall at Shattuck, from 1887 to 1909. Since that time until 1917 he has been Professor of Liturgics and of the Classical Languages at Seabury Divinity School, and now is Professor Emeritus.

Dr. Tanner has been Dean of the Middle Convocation and Examining Chaplain in the Diocese. Since 1878, he has continuously served as Registrar, and is the author of the "History of the Diocese of Minnesota." In 1886, he was delegate to the General Convention.

The writer has been privileged to travel over the state somewhat and has marvelled many times at the influence of Minnesota's scholar-saint. From Owatonna to Sauk Centre, and from Minneapolis to Granite Falls, people inquire concerning him. By their own lives eloquent testimony is borne concerning his influence over them. Nor is it confined to the state of Minnesota, but many graduates of Seabury and Shattuck throughout the country can witness to the sanctifying influence of his life on their lives. Whether salvation be by faith or by works, or by both, there is no doubt in the minds of the men and women who have known Dr. Tanner as to his title to salvation.

They Imitate the Carpenter at Nazareth

According to a writer in the Alaskan Churchman Clergymen in Alaska do not seem to lack ability as carpenters. Bishop Rowe heads the list, for many is the stroke of work that he has put in on Mission buildings. If all were known of Dr. Chapman's work in this direction, it would take many a page of The Alaskan Churchman to properly unfold the story. The Archdeacon is also to be included, for he tells of much of such work that he has done. Then along come the workers at Ketchikan and Valdez, Reverend Messrs. Kelley and Zinn, and tell of being really first class carpenters. The writer knows that Mr. Drane, of Chena, has recently helped to erect the Chapel at Chena Native Village, and also cherishes the belief that he himself can saw along a line, and drive a nail without mashing both hands. Won't somebody organize a branch of the Carpenter's Union for the Clergy of the Church in Alaska?

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

The Presentation of Christ in the Temple, Commonly Called the Purification of St. Mary the Virgin

FEBRUARY 2
THE COLLECT

Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

Mother and Son! This is the picture that makes its own appeal to every nation and every tribe under the shining skies. It affords a good background for all kinds of Missionary effort. Go where you will on this earth, and you will find one universal language understood by all—the mother love and the mother sacrifice. Take these two wonderful facts and put them in a temple, and you establish a connection between the religion of the Altar and the religion of the hearth. Make the temple, where mother love and mother sacrifice are shined, a Christian temple, and you have formed the basis of modern Christian civilization. If the Missionary preceded only or chiefly the advent of the commercial traveler, the progress of any nation in the civilized arts would be worse than slow and backward. The Missionary's claim to enduring fame and praise is that he has the secret of a happy home in his keeping; and where happy homes shine an awakened intelligence and a high ambition, there will find the firm basis of a true national life. To make a community worth living in, there must be in it a Christian temple, and the Christian home must precede the Christian temple. This is another reason why in Missionary work it is not good for man to live alone. He must show in his home life the virtues he nourishes in the temple. Sanctified homes through sanctified parentage is the burden of this holy day's message.

In this picture and prayer is embodied the design God had in His purpose for the sons of men, namely, every faculty of body, mind, heart and will brought in perfect harmony with His law. "Lo! I am come to do Thy will, O God."

All parents who thoughtfully present their children in the Christian temple for Baptism must see in this day's action the scope of the Missionary's purpose, which is to baptize all nations. All children properly educated in the meaning and purpose of their Baptism will grow to see the necessity of turning the universal instincts of mother love and sacrifice into Christian channels.

"Unless ye become as little children ye cannot enter the Kingdom of Heaven," says Jesus. In the Christian temple, Christ's oblation is continually being enacted. If men are to be presented to God with pure and clean hearts, it is necessary that they be presented along with Him as members of His mystical body. The mission of the Church is a sacramental mission. First, we present, then we receive. "As we shew forth Christ's death, and continually present His oblation to the Father, we must likewise offer and present ourselves, our souls and bodies to be a reasonable, holy and living sacrifice to God." It is only through and by the presence of Jesus in the Temple of His Body that we can have confidence for the present and hope for the future; and it is only by coming to Him in penitence and prayer that our sinful bodies can be made clean by His Body, and our souls washed through His most precious Blood.

"This day presented in the temple." The Church appoints a certain time for us to present our children to God. Do we heed it? If you are not yet yourself presented, or if you have children not yet presented in the Temple, will you not take that step this day? And will you not realize that what you find is good to ask for yourself in this day's Collect is equally necessary for all men everywhere to ask for themselves?

THE EPISTLE

Behold! I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But

who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. Mal. iii:1.

"The Lord, whom ye seek, shall suddenly come to His temple." Is that where you are seeking to find Christ? In His Temple? "Seek ye the Lord while He may be found," says the old prophet. It is the pure in heart who shall see God, says Jesus. Here again is the incentive for Missionary effort—to prepare a way for the Lord to enter in, and to help people be pure in heart, so that they can see the Lord when He does come; to make Christian temples where little children can come and bring the brute and the beast in men, and let the Christ tame them and change them. And, in parentheses, can you imagine the feeling of the child and of the Lord when they come to a temple and find it locked and barred, except for a few hours once or twice a week?

"He shall purge and refine the sons of Levi, that they may offer an offering in righteousness." All of us must approach God by the purgative way of penitence. Even the sons of Levi must do this, for otherwise they can not honestly withstand in their congregations the sorcerers and adulterers, and false swearers, and the men who make money unjustly, and who oppress, in one way and another, the women and children. If we have no penitent thoughts in our lives we can not know much joy in our religion. What makes for true penitence? The Christ. The clearer we see Him, the better we see ourselves. The more fully He comes into our lives, the more are we refined.

Ah, who may abide the day of His coming? Can you and I hope to stand before Him when He appears? Yes, we can, if we will closely and perfectly follow Him in the mysteries of His earthly life—keep cleansed by penitence and trained by His disciplines. And unless we do keep Jesus in front of us, and unless we do seek Him in His Temple, is it not quite likely that we shall lose the ability to recognize Him whenever He does come? Why do so few of us get any joy out of Church services? Because Christ is not seen by us, touched by us. Church-going is a formal, empty ceremony, or the fascination or admiration of a human life that draws us within the courts of the Lord's house, and if these things are true, is it not quite certain that we shall not be able to bear any kind of witness by refined and purified lives? It seems so to me. Church-going must include a two-fold oblation to bring any real help—the oblation of Jesus and the oblation of ourselves; and to make it impossible for false witnesses and sorcerers, and adulterers, and all the oppressors of the earth to flourish, men must see to it that the temples in their lands, and in all lands, are Christian temples. And to make temples Christian, we must carry Christ there in our hearts, on our lips, and we must also expect to find Him waiting for us there to bless and help us. Into such assemblies, if the sorcerers and evil doers come, will they find help, health, and final salvation, provided they heed the witness offered them in us and through us by the blessed Jesus Himself.

THE GOSPEL

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves,

or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. St. Luke ii:22.

Notice in all this picture how reticent the whole story is concerning the blessed mother of Jesus. "He must increase, I must decrease." The Baptist said this, the blessed Virgin lived it. She fades out of the Gospel with a sweet and gentle dignity, and in the sorrows of her love she becomes blessed among women. Her purification came very early into her life. Think of this very often when the purgings of life take hold of your soul and pierce your heart. God grant that when the startling messages of God come to your soul you may be in the presence of Christ, and in His Temple. Wonderful revelations were made to the little congregation that morning. Look for the coming of the Lord in your services, and you will find the results of that coming will not depend on the size of the congregation, nor the number of women present. God appears to souls, not sexes. God uses both men and women to voice His messages, provided that both men and women are looking for the coming of the Lord, and serve their God with fastings and prayers. Our religious services will never become much to us unless we give our very best to their observances. Church-going can not be a by-product—it must be the natural fruition of a deep and sincere desire to look for the Lord, and to present to the Father

"That only offering perfect in Thine eyes,
The one true, pure, immortal, sacrifice."

Here again we catch the necessity for Missionary effort—to place everywhere on God's earth meeting places where the sons of Levi may present for the sons of men offerings of righteousness, and also give them messages from God which are for their souls' good.

Think of Church-going as presentation occasions, rather than receiving occasions.

Think of Missionary work as opportunities for making it easy for all men everywhere to seek after God. Think of the blessed Virgin Mary as a glorious evidence to the world of what modest humility can do in bringing about, under God, the salvation of the world.

Think how necessary it is for us to be purified before we can see visions that mean health, and hope, and salvation.

Think how, in fulfilling the requirements of religion, we will be sure to find a true and lasting relationship to Almighty God.

And, thinking on these things, strive to put them into immediate practice. F. S. W.

A Service Flag, containing 38 stars, was unfurled at St. George's Church, Kansas City, Mo., on Sunday morning, Jan. 20. The Rev. Ernest J. Craft, Rector, gave an address.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Sexagesima	II Kings 19:20-end	Rev. 12	Isa. 30:8-21	John 4:1-42
M.	Jer. 18:1-17			
Tu.	II Kings 20	Mark 5:21; 6:6	Micah 1:1-9	I Cor. 14:1-19
W.	I Chron. 33	6:7-44	2	14:20-end
Th.	Jer. 1	6:45; 7:23	4:11-5-end	15:1-22
F.	2	7:24; 8:13	6	15:23-end
S.	3:12; 4:2	8:14; 9:1	7:1-7	II Cor. 1
Quinquagesima	5	9:2-32	7:8-end	3:2-end
	II Kings 22	John 5	Isa. 52:13-52-end	I Peter 4:12; 5:11
	Eccles. 17:25; 18:14			

not always come this way. Oftener, faith means being co-workers together with God; and this is brought out in the second lesson. That the Church itself must go through the experiences

The report of the Canterbury Commission on Revision of the English Lectionary contains a suggestion that has been for some time in the minds of the American Commission, viz: to introduce each lesson by a few explanatory words. How would it do, for instance, to start the first lesson this Sunday morning in some such way as this: "Here beginneth the 20th verse of the 19th chapter of the Second Book of Kings, being God's answer, through His Prophet Isaiah, to the prayer of Hezekiah the king for deliverance from the army of the king of Assyria"? And perhaps the second lesson might be prefaced with the words: "Here beginneth the 12th chapter of the Book of Revelation, being the prophecy of final deliverance from evil?"

The Old Testament selection comes in the regular sequence of the historic-topical course, and the New Testament lesson was taken according to the principle of correlating the two lessons with each other, and at the same time carrying forward and upward to the Christian stage the principal point of the Divine Revelation on a lower plane. The deliverance of Jerusalem from the army of Sennacherib is not only an historical instance of God's Church defended by the power of God against adversity (Collect), but even fits the basis of the petition, "Who seest that we put not our trust in anything that we do." It is in the same class with the cap-

ture of Jericho. But deliverance does of the Christ would seem to be plain amidst much that is mysterious in Rev. xii.

The same topic of deliverance is carried over into the evening by the Isaiahan selection, being part of a discourse by the prophet against reliance upon Egypt (flesh). If in our efforts at self-deliverance we refuse the strength that comes from "quietness and confidence", then must God "wait that He may be gracious" unto us.

The second lesson (rather long, it must be confessed) not only tells of the One who alone fully exemplified Isaiah's plea for the use of spiritual weapons, but supplements the prophet's one-sided argument against reliance upon the flesh. Isaiah xxxi:3, for instance (continuation of chapter 30), if it stood alone, might justify that pseudo spirituality which denies the existence or rightful use of matter and secondary causes; but the life of the "Word made flesh" shows that the spirituality consists in the consecration and use of matter and material things, not in their denial.

The week day selections in the morning continue the Old Testament course, and begin Jeremiah, paralleling that with the continuation of St. Mark's Gospel, and in the evening there are selections from Micah (who prophesied deliverance—see close of last chapter), accompanied by selections from I. and II. Corinthians, which have as their theme spiritual power leading up to final victory over both sin and death, and the transformation of Christians at last into the glory of their Lord.



THE SANCTUARY OF PRAYER



WAR TIME PRAYERS

"We have the guns now, and the men, and ammunition, what we need now is a nation on its knees."

—Lord Roberts.

O Saviour of the world, who by Thy Cross and precious Blood has redeemed us; Save us, and help us, we humbly beseech Thee, O Lord.

Remember not, Lord, our offences, nor the offences of our forefathers; etc.

Lord have mercy upon us. Christ have mercy upon us. Lord have mercy

upon us. Our Father, etc. And lead us not into temptation. But deliver us from evil.—Amen.

O Lord, we beseech thee favorably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end.

From leaflet issued by the American Society of Church Literature, Keene, N. H.

Archbishop of York to Visit the United States

The Church in the United States will have the great privilege and pleasure of having as an honored guest during the month of March the Rt. Hon. and Most Rev. Cosmo Gordon Lang, D. D., Archbishop of York, Primate of England and Metropolitan. He is to be the preacher every day for a week in Lent in Trinity Church, New York City, by invitation of the Rev. Dr. Manning, and by invitation of Bishop Tuttle and other Bishops and Rectors, will visit a number of strong Church centres in the country. He will preach in St. Luke's Church, Evanston, Ill., on Sunday morning, March 17. The Rector of St. Luke's, the Rev. Dr. Stewart, has been appointed the official guide to the Archbishop from Cleveland, Ohio, to Chicago, then from Chicago to St. Louis. The Archbishop of Canterbury visited this country at the time of the General Convention in 1904, but an Archbishop of York has never been here. The Archbishop received his education at the Universities of Glasgow and Oxford, and was a student for a number of years at the Inner Temple, London. He is the author of several widely read publications, a man of deep piety, profound learning, and gifted as an orator. A warm welcome awaits him in America. He will spend some time in Canada before returning to England.

POEMS Worth Preserving

Selected by

THE REV. FRANCIS L. PALMER

THE GOOD SHEPHERD WITH THE KID

Matthew Arnold

He saves the sheep, the goats he doth not save.

So rang Tertullian's sentence, on the side

Of that un pitying Phrygian sect which cried:

"Him can no fount of fresh forgiveness lave,

"Who sins, once wash'd by the baptismal wave."

So spake the fierce Tertullian. But she sigh'd,

The infant Church! of love she felt the tide

Stream on her from her Lord's yet recent grave.

And then she smiled; and in the Catacombs,

With eyes suffused but heart inspired true;

On those walls subterranean, where she hid

Her head 'mid ignominy, death, and tombs,

She her Good Shepherd's hasty image drew—

And on his shoulders, not a lamb, a kid.

—The Montanists.

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 Trainings.

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

YOUR RULE OF WORSHIP

Catechism: The Lord's Prayer.

Prop. 1.

What is worship? The word comes from the Anglo-Saxon, "worth-ship," and it means to give one his worth or due.

To worship God is therefore to give that which is due to Him.

In the Lord's Prayer Christ tells us that God is "Our Father." Therefore we are God's children. What can a child give to his father?

(a) A child can give to his father respect and frequent expressions of his love.

So we can "hallow God's name" by giving Him thanks and praise.

(b) A child can help his father by doing those things which that father asks him to do.

Our Father in Heaven has asked us to preach the Gospel to every creature, and also as Christians "to do this in memory of Him." So we may give God His due by doing the things that He has commanded us to do. In this way we help "God's Kingdom to come."

(c) A child can best help his father by giving himself to his father, for that is really the only thing that belongs to him to give.

So we are to present ourselves, our souls and bodies, to be a living sacrifice unto Him. In this way we cause "His will to be done" in us.

So we worship God in prayer, in service and in self-surrender.

Prop. 2.

But God has provided certain means by which we may worship Him, the chief of which is the Sacrament of the Altar.

(a) In the first place, the Holy Eucharist, as it is called, is a service that Christ instituted and commanded us to observe. The fact that He told us "to do this" should make it imperative that we do it.

(b) In the second place, as we will show in a later lecture, the Holy Eucharist contains in itself all the chief elements of worship, and,

(c) In the third place, it is the one distinctive act as a Christian by which you bear witness to Him, that is, as St. Paul says, "Ye do show forth His death till He come."

Prop. 3.

Your worship does not consist in having certain opinions about God, nor in having certain feelings concerning God, nor in doing certain things for God. These are all very well, but worship consists in offering yourself to God in the way that He has provided, and then receiving from God the blessing that He gives to you in return for your sacrifice.

It is the identifying of yourself with Christ, and offering yourself through Christ, and then receiving from Christ the blessings that He has promised.

Christian worship is the sacrifice of yourself joined to the sacrifice of Jesus Christ. How this is done will appear in subsequent lectures.

QUESTIONS

1. Define worship.
2. What does Christ teach us is our relation to God?
3. What three things can we give to God, as children?
4. What three reasons have we for observing Christ's command "to do this" in the service of the Holy Eucharist?
5. What have you that you can give to God?
6. In what way can you give yourself to God?
7. What is the result of you giving yourself to God?

TEXT

"Father, glorify thy name. Then came there a voice from Heaven, saying, I have both glorified it and will glorify it again." St. John xii:28.

READINGS

1. A pattern of worship. St. Luke i:46-55.
2. Our attitude toward God. Gal. iv:1-7.
3. The essence of worship. St. John xvii:1-8.
4. The means of worship. I Cor. xi:20-26.
5. The object of our worship. Rev. i:10-18.

Every-Day Religion

By Dr. James E. Freeman
BROAD OR SUPERFICIAL?

"Be not wise in your own conceits."

There is a term much abused in our common speech today; everyone who holds so-called "liberal views" or who treats with inconsideration the old and well recognized conventions of life, is called "broad." If a man is unorthodox, according to the old standards, he is essentially a "broad" man. If he winks at social practices that hitherto were regarded as dubious or questionable, he is "broad minded." If he looks upon the stage as the purveyor of all sorts and kinds of plays, legitimate and illegitimate, pure and impure, with a sort of naive indifference, regarding these things as in some sense necessary, he is a "broad" man. Again, if he holds no particular religious faith to be necessary to a man's salvation, but hews to the dictum of the poet—

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right,"

why, of course, he is a generously and consistently "broad-minded thinker." If the old, sacred usages and practices that have stood the test of generations; practices and habits of life upon which the fathers built this nation more wisely than they knew; if these things interfere with the larger liberty of the individual or contravene in any wise the fullest and freest exercise of what he regards as his "personal rights," why, of course, they must be abandoned and relegated to the attic of forgetfulness.

We are disposed to believe the term, "broad," is being overworked, and another word synonymous with it, its true yoke fellow in strenuous service, is "liberal." Everyone who is strongly self-assertive, self-conceited or self-satisfied, is held to be "liberal." It would be a fair question to ask, especially with reference to the younger generation: "Whither are we drifting?"

Miss Reppeller, in a magazine article, writes brilliantly and sanely on "The Repeal of Reticence," presenting another phase of the "broad-minded" endeavor to break down all connections and restrictions and to make the property of common speech in school room, drawing room and Church, those subjects that hitherto were regarded as of such a character as to find their best and truest expression within the narrower circle of the home. If we are all bent on being "broad" and "liberal" in politics, social habits, religion and the rearing of children, let us take heed lest our so-called breadth and liberality become not in due time the evidences of utter superficiality. We are coming to the conviction that, according to the modern use of the terms, "broad," "liberal" and "superficiality," they are practically synonymous.

All organized society, or to put it another way, all civilized society must, of necessity, be controlled by well conceived and well recognized conventions. A religious, social or political system that is unregulated is chaotic, and unworthy of the respect of thinking men and women. Another aspect of this question is suggested by our duty to our neighbor; that is, if the second great Commandment still has binding force; possibly it, too, has ceased to be operative because it is too narrow. Whether I will or not, I am compelled to recognize certain definite and fixed rules or conventions of life that relate me to all those whose lives I touch.

A pretty safe rule to observe is, "None of us liveth to himself." If in our effort for a "liberal" or "broad" interpretation of life we infringe the rights of other people or disturb those well conceived conventions that make for wholesome habits and peace, we are simply violators of law and order, trespassers on the preserves of other folk.

All this that we have said has its application to so many things that it would be difficult to enumerate them. It is refreshing to meet now and again one who has fixed convictions, who has avoided the weather-vane method of judging the standards of life. It is almost a thrilling experience to meet one who is reasonably inflexible upon great fundamental principles. We believe that we are to come presently to a time that is to witness a recrudescence of old gallantries and habits of refinement, the old and decent recognition of what we call the "sanctities of life," the sane and wholesome observance of man's relation to God and his obligations to his fellows. (Courtesy of the Minneapolis Tribune.)

THE STAR IN THE EAST DID NOT MOVE!

A POPULAR SCIENTIFIC CONSIDERATION OF ASTRONOMICAL REFERENCES IN THE BIBLE

The Rev. James Henry Young, D. D.

There are many references in the Bible to astronomical phenomena. It is evident that meteors, meteoric showers, and eclipses of the sun and moon had been observed in Bible times, and the terror which they produced in the popular mind is very evident in the passages which refer to them.

The "star" which the Wise Men saw "in the east" will no doubt occur to the mind of the average reader. Sometimes when Venus is the evening star, one is asked whether it is not the star of Bethlehem. Since the Magi were perfectly familiar with Venus and its motions, there would be nothing in it to portend any great event. Tennyson's reference to "the flying star," which led the grey haired wisdom of the east," implies that the star was a meteor, but in this the poet is undoubtedly wrong, since a meteor, if it meant anything to an astrologer, would mean the death, or dethronement of a king, rather than the birth. If we knew more about ancient astrology, we could say definitely what the phenomenon must have been to be interpreted as it was; but we can only surmise. Eidersheim thinks it may have been a conjunction of Jupiter and Saturn in the constellation Pisces, which constellation was set apart to the Jewish people. Such a conjunction occurs only once in 800 years, and would naturally be considered prophetic of some great event. This conjunction actually did occur in the year 7 B. C. We know that our Lord was born at least 3 B. C., since Herod died in March of that year.

Another theory is that the star was an evanescent star, such as occasionally blazes out in the sky. Tycho Brahe left us the record of such a star which appeared in the constellation Cassiopeia in 1572. It became as bright as Venus at her brightest, being visible even in full daylight, and then faded away until it was wholly lost to sight. Many such have been ob-

served in recent years, although the most of them never become bright enough to attract attention, except of those who have telescopes. But in 1901, in the constellation Auriga, a star appeared which rivals Tycho's. It was first observed on Feb. 21, at which time it was as bright as the Pole star, although a photograph of the same region, taken at Cambridge two days before, does not show the star. It increased rapidly in brightness until it fairly rivaled Sirius, the brightest star in the sky, then faded away until it became visible only in the largest telescopes. Such a star would attract the Magi, and such a temporary star may have blazed out at this time. Eidersheim says that Chinese records note such an appearance in Feb. 4 B. C. It may be that the Wise Men saw the conjunction, and then on the way to Bethlehem saw this second phenomenon. In that case it would not be "the star which they saw in the East," but if it bore the same message, the description would fit. The star was not "in the East," the Greek means "in its rising." In any case the star would not move, yet as they went from Bethlehem, it would seem to mark, first one hill-top, then the next, until it hung over Bethlehem.

If it be asked, Why seek for some natural interpretation, why not admit that it was a miracle? the answer is that a miracle would have conveyed no meaning to the Magi. They were looking for messages through the motions of the planets. Even a comet had less meaning than the position of the familiar planets. If it be asked why God should use superstition, like astrology, to reveal his Son's Birth, is it not just what He always does. He used astrology to bring men to the fuller knowledge in astronomy. He uses incomplete faith as the means of bringing men to the perfect light. He even uses the sins of the prodigal to turn his thoughts back to the Father's house.

A Well Organized Girls' Choir

Miss Ellen M. Fulton, who is a Lieutenant of the Royal Academy of Music, London, and an Associate of the American Guild of Organists, gives a very suggestive and interesting account in The Musician of a successful experiment she has made in organizing a Girls' Choir in St. Luke's Church, Scranton, Pa., as follows:

"The St. Cecilia Choir of St. Luke's (Episcopal) Church, Scranton, Pa., is a volunteer organization composed of about thirty-five girls, from 12 to 22 years of age, who are members of the Church or the Sunday School; of a Director, an Assistant Director, a Chaplain, who confers with the Director about the Choir's work, and of a "Choir Mother", who acts as a chaperon and looks after the upkeep of the vestments and other property of the Choir. The Choir has a special vesting room.

"The Choir originally was intended to lead the singing at Sunday-School services—which office it still fills, but has developed sufficient efficiency to be also considered an assistant Choir of the regular Church Choir of boys and men. During the absence or vacation of the latter, the St. Cecilia Choir sings at the usual Church services in their stead, and frequently during the year the two Choirs sing together, making an augmented Choir of large tonal dimensions.

"Regularly once a month, as well as on Christmas and Easter Days, the St. Cecilia Choir sings at an early Communion service. When the Sunday School holds its 'opening exercises', in the form of an abbreviated Evening Prayer, in the Church itself, the Choir sings the versicles and canticles and leads in the singing of the hymns—occasionally, for special days, such as certain saints' days, singing suitable anthems. During the Lenten Season the music for a certain number of Evensong services each week is assigned to the Choir, the other days being taken care of by special groups of singers.

"Rehearsals are held regularly once a week in the Choir training room, other extra rehearsals being called when occasion demands, and before each service a short rehearsal of ten or fifteen minutes is held in the Choir training room to get a better ensemble and to regulate the tone and pitch of voices. This is especially necessary for the early morning service. Very

frequently part of the rehearsal is conducted in the chancel of the Church.

"For purely vocal work, Dr. Madeley Richardson's practical book on Choir training is used. Next comes a thorough drilling on the music to be sung at the next service, attack, enunciation, tone and phrasing. Then new work is taken up, an anthem to be used at a later date, or new chants or hymn tunes. The solo work is carefully rehearsed after the regular work. Some of the anthems used are the following: 'Sweet Is Thy Mercy, Lord,' Barnby; 'Lovely Appearance,' Gounod; 'By Babylon's Waters,' Gounod; 'King Arthur's Hymn,' Macdougall; 'O Lord, Most Holy,' Harker; and services by Simper, J. F. Richardson and others, besides many of the old and new Christmas and Easter carols.

"Careful account is kept of the attendance. There are strict rules about punctuality, cuts from rehearsals, attention during rehearsals and services, all necessary for the discipline of the Choir.

"As an organization, the Choir affords these particular girls a thorough training in their Church music and the Liturgy of the service, and it also, as an organization, is proving of invaluable service to the Rector, the Rev. R. P. Kreidler, being capable and dependable in times of emergency, and assisting the male Choir."

Chicago Mission Makes An Unusual Record

The Church of the Holy Apostles, Chicago, was organized in February, 1917, and is probably the strongest and most vigorous Mission for its age in the American Church. The Rector of St. Simon's Church, Chicago, the Rev. Leslie F. Potter, who has been Priest-in-Charge of the Mission the past year, has resigned, in order that the Mission may have a resident priest. The Finance Committee, with the help of some friends interested in the work, are able to provide a salary of \$1,800 for a priest, and the Rev. Edward S. White of Libertyville, Ill., will assume charge of the Mission at an early date. The Diocesan Board of Missions has presented the Mission with a lot, at a cost of \$5,500, on which to erect a new building, toward which a Fund of \$2,000 has been raised. The list of communicants numbers over 100.

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

St. John's Parochial School, San Juan, Porto Rico, of which Miss Iva M. Woodruff is the Principal, now has fifty-seven pupils and seven more are expected. Ten new pupils have entered the School since Christmas.

A Preaching Mission, which resulted in a general awakening of the Parish, was conducted in St. George's Church, New Orleans, La., by the Rev. P. G. Duffy of New York, beginning on the second Sunday after the Epiphany, Jan. 20.

Young Lady: "How is it you don't come to Sunday School, Minnie?"
Minnie: "Oh, please, Miss, I'm learning French and music now, and my mother doesn't want me to take up religion till later."

"When destruction is rife is the time for the forces of construction to gather and press forward. While we are concentrating our thought and strength in support of our nation in the war, we must also uphold the spiritual forces upon which the nation and the world depend."—Bishop Lawrence.

General Pershing, Commander-in-chief of our forces in France, who is also a Churchman, wrote to an American soldier: "Hardships will be your lot, but trust in God will give you comfort. Temptations will befall you, but faith in our Saviour will give you strength."

Something of the willingness of Alaskans to contribute to any cause which may be deemed worthy, says the Alaskan Churchman, may be realized from the fact that in the early days of the war, when the Literary Digest was endeavoring to raise a fund for flour for the Belgians, Fairbanks, Alaska, contributed more barrels than any other town or city in the United States for that supply.

A religious mass meeting was conducted by the Parishes of San Antonio, Texas, at the Y. M. C. A. Auditorium on a recent Sunday evening for the benefit of the officers and men stationed at Camp Travis. The vested Choirs of the several Churches and the Regimental Band of the 360th Infantry furnished the music. The Rt. Rev. Dr. Capers, Bishop of West Texas, gave the address.

In another column we are beginning a new series of articles, written especially for THE WITNESS, on astronomical references in the Bible, by the Rev. J. H. Young, D. D., Instructor in Divinity at Seabury Divinity School, Faribault, Minn. Dr. Young treats his subject in a way which will attract the attention and hold the interest of the average man in the street as well as the student of science and Biblical lore.

"To few orators, perhaps, is granted equal eloquence of voice and pen, but such proud distinction," says a special contributor to the Chicago Herald, "may be justly be accorded the Rev. Dr. Ernest M. Stires, from 1895 to 1901 Rector of Grace Church, Chicago, now Rector of St. Thomas' Church, New York. The fourteen inspiring, patriotic, humanity-loving sermons included in his new book, under the generic title of 'The High Call', present sufficient proof of this truth."

The year of 1917 was one of splendid accomplishment within St. Peter's Parish, Chicago. Attendance upon the Holy Communion and at the Sunday services has steadily increased, the equipment of the Parish for efficient work has been very largely renewed, and more pledges and pew rents are on the Treasurer's books than at any previous time in the entire history of the Parish. The income of the Parish the past year amounted to \$21,753, and the Rector, the Rev. F. G. Budlong, reports 1,508 communicants on the Parish list.

For the first time in the history of the Virginia Theological Seminary a native of Palestine is studying for Orders. Mr. Tewlik David Hararari is the son of a native Missionary and the grandson of the first Christian convert in Damascus. When the war broke out Mr. Hararari, who was a teacher, was thrown into prison by the Turks. With the help of a friend he escaped and hid himself in the forest, where he was found by some traveling Americans. Through their influence and guidance he came to this country and entered the Semi-

nary. He expects to be ordained next June, a candidate from the Diocese of Virginia.—The Mission Herald.

When the war broke out in Europe, the Rev. Daniel LeBaron Goodwin, who recently became the Rector of St. Peter's Church, Cleveland, Ohio, and Mrs. Goodwin were traveling in Switzerland. Seeking to find the American Consulate in Zurich, Mr. Goodwin made inquiries of a resident, who drew a rough sketch of streets in the vicinity of the Consulate. "With this sketch as a guide," he says, "I set out and was arrested while taking a snapshot and was imprisoned. The police took me for a German spy, and the sketch seemed conclusive evidence, but I was soon released."

An earnest layman in the Church of the Good Shepherd, Raleigh, N. C., speaking in behalf of an every-member canvass of the Parish, forcefully said: "It is of essential importance that at this time we do not neglect the work of the Church, even the work of the local parochial organization, in order to engage in special war activities. The teachings of Christ are the source of our best national and world ideals. If we neglect the Church we cut off inspiration at its source, and before long the world will find itself trying to move and live on secondary forces."

Over forty prominent laymen of the Church have been enrolled in war service as Secretaries under the auspices of the Brotherhood of St. Andrew. Some have enrolled for the duration of the war, others for periods of from three to six months. They will work for the moral and religious uplift of the camps, striving for the elimination of drunkenness, gambling, profanity and immorality. The work is under the direction of Mr. G. Frank Selby. Mr. Franklin S. Edmonds, a prominent Philadelphia lawyer, has gone to France to arrange for the work of the Brotherhood Secretaries among the men there. Among the business and professional men who have enlisted in the work are Mr. Courtney Barber of Chicago, General Agent of the Equitable Life Insurance Co.; Mr. Herbert W. Raymond of Chicago, Assistant Manager of the Marshall Field & Co. clothing department, and Mr. Wm. F. Poole of New York, Transportation Agent of a Hudson boat line.

Personal Mention

The Very Rev. Robert K. Massie, D. D., having fully recovered his health, has resumed his work as Dean of Christ Church Cathedral, Lexington, Ky.

The Rev. Leonard H. Burn, for a short time after his ordination in charge of work at Duluth, Minn., and Topeka, Kansas, has been appointed and has entered upon his duties as Curate at the Church of the Holy Communion, St. Louis, Mo.

The Rev. William J. Willson, formerly in charge of Christ Church, Sackett's Harbor, N. Y., has assumed charge of St. Mark's Church, Clark Mills, and the Mission at Sherrill, N. Y.

The Rev. Sidney E. Sweet, Rector of St. Paul's Church, Columbus, Ohio, has been appointed Chaplain of the Columbus Barracks, without salary, by the War Commission of the Diocese of Southern Ohio.

The Rt. Rev. Dr. Llewellyn Jones, a retired Bishop of Newfoundland and Bermuda, and said to have been the oldest Bishop, in point of service, of the Anglican communion in the British Empire, died at St. John's, N. F., on Jan. 8th, aged 77 years. He resigned last September, after 40 years' service in the Episcopate.

The Rev. Milton Church, Ph. D., Rector of All Saints' Church, Riverside, Cal., for the past twenty-five years, has announced his retirement from the active ministry, to take effect March 1. Dr. Dotten is 68 years old, and has been in the active ministry of the Church over forty years. He will reside with his son, Mr. Jack Dotten, at Pasadena, Cal.

The Rev. G. D. Barr, sometime Senior Curate in St. Peter's Parish, Chicago, is now Priest-in-Charge of St. Ambrose's Church, that city. He assumed charge of his new work on Jan. 13th. The Rev. M. J. Van Zandt has succeeded Mr. Barr in St. Peter's Parish.

Mr. Francis A. Lewis, who has been a member of the House of Deputies of the General Convention from Penn-

sylvania for many years, and is one of the most important personages in that body, is the Fuel Administrator for Philadelphia. Under his direction, over 120 carloads of coal were recently seized and diverted, in part, to the use of local hospitals.

The Rt. Rev. Boyd Vincent, D. D., observed the 25th anniversary of his consecration as Bishop of the Diocese of Southern Ohio on St. Paul's Day, Jan. 25th. There was a celebration of the Holy Communion at the Cathedral House at 11 a. m. The Bishop was the preacher, taking for his topic, "The World's Peace and the Church's Peace". Luncheon was served in the Cathedral House, and in the afternoon a two-hours' service was conducted of prayers, with addresses to the clergy, especially preparatory to Lent.

Silent Sermon Preached by an Army Officer

"A good story comes to us from Camp Lee," says the North Dakota Sheaf. "A 'rookie,' at the end of his first day in the cantonment, knelt down at his bunk to say his prayers before turning in. The act was greeted with laughter and jeers from his thoughtless comrades in the long barracks. At that moment a young officer in the course of his duties stepped in at the door. Taking in the scene at a glance he advanced to the proper position near the kneeling boy and stood rigidly and reverently 'at salute' until the prayer was ended. Then (in the quiet that had fallen) he delivered his orders and walked out without a further word.

It was a fine, soldierly act. The moral courage of a subordinate was recognized and likewise that unseen Presence was acknowledged, before Whom the cub recruit and the trained officer alike owed worship and reverence. We doubt that the Chaplain had that day preached a more timely or telling sermon."

No Wonder the Soldier Boys are Interested

A most successful 5 o'clock service is being conducted every Sunday afternoon at Christ Church, Baltimore, Md., for soldiers, sailors and marines, says the Maryland Churchman. At 4 the men of the Parish, with their automobiles, visit the railroad depots, the Y. M. C. A. and the Service Club, and bring men to the Church. The service consists for the most part of national hymns, anthems and prayers and intercessions for our country and our allies. The Rev. Clarence S. McClellan, Jr., gives a ten-minute heart-to-heart talk to soldiers upon such themes as, "Why Worry?" "Carry On", "Reveille", and "Forget It". After the service, the men in uniform meet in the Parish House, where the women of Christ Church serve a supper to them. Then there is a smoker and "sing", and sweaters, helmets and other knitted articles are given the men by the women of the Parish. Students from the Peabody Institute, under the direction of Miss Strickler, Mr. Chas. McCann and Mr. Strickland Gillilan are amongst the entertainers each Sunday. About 175 men attended, and the Church and the gallery of the Parish House are crowded each Sunday with an interested and enthusiastic congregation and audience.

Boys in the Trenches Are Optimistic

We recently read a letter addressed to one of our young women of St. Mark's from her brother (a mere lad hardly out of his teens), who is doing service at the front in France, says the Rev. Dr. Freeman of Minneapolis. The letter is so finely optimistic and so expressive of confidence that we venture to quote a few excerpts from it. He says:

"I do hope this New Year will see us together once more. Of course one never can tell, and least of all out here. One can only hang on and wait and hope for the best. One hears all kinds of opinions on the subject, both optimistic and otherwise. However, you have heard about 'every dark cloud having a silver lining'—well, this cloud is no exception, and when it does show its lining I think it will be more golden than silver."

This is but a straw to indicate the fine spirit that dominates the lads who serve. If we at home are pessimistic, the boys in the trenches are not.

Death of a Well Known California Priest

The Rev. Douglas Ottinger Kelley, one of the best known clergymen of the Church in the Diocese of California, died at St. Luke's Hospital, San Francisco, of which institution he was the Chaplain, on Thursday, Jan. 10, in the 74th year of his age. His home was in Berkeley. He was born at Kelley's Island, Ohio, Jan. 27, 1841, was a graduate of Hobart College and was admitted to the bar in his native State, going from there to California in 1867, where he practiced law three or four years, and then entered on a course of training for the ministry. He was ordained Deacon March 17th, 1872, and Priest May 31, 1874, by Bishop Kip. He was Rector of St. James' Church, Fresno, Cal., from 1879 to 1910, and besides labors in Missions in different parts of California, he served long and faithfully at the City and County Hospital and the Relief Home, San Francisco, and as Chaplain at St. Luke's Hospital. He represented his Diocese as a Clerical Deputy to the General Convention in 1880, and was the author of a "History of the Diocese of California". In 1874 he was married to Miss Annie A. Fletcher of San Francisco, and was the father of seven sons, six of whom are living. The burial services took place from Grace Church Cathedral, San Francisco, on Saturday, January 12.

Boys at the Front Ask for Communion

Chaplain Lyman Rollins, with the 101st Infantry, at the front in France, in a letter to Bishop Lawrence of Massachusetts, give the following account of a service he conducted:

"I know you would have enjoyed the service. How they sang! It was in a leaky Y. M. C. A. hut, floor covered with slippery mud; benches from the two mess shacks, so they were seated; could therefore prolong the services over the customary time. There was a pelting rain without, so the men could not drill or work, and they were glad to remain. Had the service prescribed, with an address on 'Our Duty to Caesar, or Playing the Game'. Then some asked for Communion, so I delayed going on to the next station for half an hour. About thirty received. It was mighty impressive to see them come forward, three or four at a time, kneel on the muddy floor, bow their heads and reach out their hands, and all the time the wind howling outside and the rain dripping in. I am certain this is the biggest ministry I'll ever perform."

Bishop Parker Among the Orientals in New York

The Rt. Rev. Dr. Parker, Bishop of New Hampshire, is keenly alive to the importance of establishing sympathetic relations with the growing representatives of the Eastern Communions in our midst. Arriving in New York on January 19th, the Armenian Christmas, he accepted an invitation to be present at the liturgy in the Armenian Church. Robed in his purple cassock he was received by the Armenian prelate, Archbishop Papken Gulesserian, and given a seat of honor in the sanctuary. Bishop Parker spoke a few words of greeting to the congregation, which was translated to them in their own tongue.

In the Orthodox Eastern Churches, January 19th is observed as the Epiphany. Bishop Parker was received by the Greek Church of St. Constantine, Brooklyn, where Archbishop Germanos was officiating, and delivered a message of greeting to the Greeks appropriate to their Epiphany season.

Bishop McCormick Confers With General Pershing

The Rt. Rev. John N. McCormick, D. D., of Western Michigan, Bishop in Charge of American Chaplaincies and Army Work in France, writes that he recently "had the honor of an interview with General Pershing (who is a member of our own Church), and was received by him most graciously and kindly. He thinks it extremely wise in us to have a Bishop to direct our work abroad, and he will do what he can to help me carry out the work along in the way of such permissions as he may feel able to give. No one can talk with or even see the Commanding General without being proud of him, of the Army which he represents, and of the country which he so admirably serves."

Probably the Oldest Communicant in the American Church

Sister Vera Margaret of St. Monica's Home for Sick Colored People, Boston, Mass., contributes the following interesting item to the January number of The Church Militant:

"Our oldest communicant is Aunt Fanny Banks, who is 111 years old, and has been a member of St. Monica's household for the past eight years. She was born in Green County, Virginia, on Gen. Early's plantation, and came North immediately after the Emancipation Proclamation, and is probably the oldest communicant in the Diocese, if not in the whole Church. She was confirmed by Bishop Babcock in the Summer of 1916, at her own special request, because she desired the gift of the Holy Ghost, and that she might receive the Holy Communion, because she had seen the comfort and help it gave to so many when their time of suffering and death came. She, too, desired like help and comfort.

"Her birthday was observed this year on Nov. 22, as she says that she was five weeks old at Christmas time the year she was born. She still retains her faculties of sight, hearing and speech, and on her birthday was able to cut her birthday cake. There were many friends to greet her with flowers, birthday cards, sweets, tea, etc. She told a friend quite confidentially that she had never had a birthday party before, but her usual self-possession and self-forgetfulness carried her through and made her an attraction to every one."

Orphan Children Have Happy Home

The Mobile, Ala., Register states that one of the prettiest and most modern institutions in that city is the Church Home, which was organized and first opened at Tuscaloosa, Ala., during the latter part of the war between the States to care for the orphans of the soldiers of the lost cause, and it was Alabama's noted "War Bishop", Richard H. Wilmer, to whom so many other humanitarian movements in the State trace their origin, who was the father of the institution. The Home, which is owned and controlled by the Episcopal Diocese of Alabama, was moved to Mobile from Tuscaloosa in 1867, three years after its founding, and the Home occupied a building in the city on South Warren Street until March, 1916, when the handsome Home, consisting of three cottages and outbuildings in the half-timber English style of the Middle Ages, was completed and moved into at Spring Hill.

Besides being architecturally perfect, the Home is also one of the best arranged and outfitted institutions for the care of orphaned and destitute children that one may see in many a day's travel, and this, together with the homelike atmosphere, go to make it what it unquestionably is—a model Orphans' Home. The Bishop of the Alabama Diocese, as head of the Churches of the State, is also head of the institution, and it is in the belief that the child must, above all things, have a loving, homelike influence thrown around it, that he has given instructions that all institutional features be sacrificed for home methods of management, as far as possible, in the administration of the Home. Miss Katie L. Campbell is chief director, and associated with her are four Deaconesses of the Church and one helper. These, with the assistance of a cook and an all-around handy man, are the caretakers of 46 children. The children are from all parts of the State, and the doors of the Home are open to those of parents of every creed.

An interesting feature of the Home is the presence there of Sister Belle Saxon, Deaconess, who was one of the first orphans to be cared for at the Home when it was founded at Tuscaloosa during the war. Sister Belle was called back into the service at the institution as Deaconess after it was moved to Mobile only a short while after she left its walls as one of the orphans it had sheltered until she had reached the age where she could earn her own livelihood. Sister Belle said she considered the calling of her into the service as a deaconess a great compliment, and she has remained at the home here ever since, helping those unfortunate children who came to it, just as she herself was assisted when left an orphan, with many thousand others in the South, during the Civil War.

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EDITORIAL

WORSHIP AND HOSPITALITY

Yes, we give millions of money for relief. We build great institutions for the aged and the sick and the poor, but we do not give ourselves to God and we do not open our homes to the poor.

We have acquired the pagan virtue of respect for God but not worship of God; of Alms for the poor but not contact with the poor.

We go to Church that our preachers may pray for us while we sit upright or squat most ungracefully. We do not bend the knee, because we do not want to do so.

We give alms of that which we possess, and organize charitable societies that they may efficiently bestow them, but we do not come in touch with the poor that they may find friendship in our touch.

We are cold toward God and formal in our dealings with the poor.

Our Ministers do not associate with publicans and sinners and we do not want them to do so.

In short, our religion is a cold, calculating Kultur rather than a warm human touch.

Our homes are snug but our enjoyment of them is smug. How many strangers ever find hospitality there? How often do they open to him that comes in the name of the Lord? Yet the Master tells us that it shall be more tolerable for Sodom and Gomorrah than for him who refuses hospitality to him that comes in the name of the Lord.

As a Bishop I have little to complain of in the matter of hospitality, but then I am becoming profoundly conscious of the fact that I am a Bishop, for I find that Missionaries who go just as much in the name of the Lord, frequently cannot find where to lay their head, and are forced to seek shelter in the inn.

An inn, as Whitwell Wilson points out in that most fascinating book, "The Christ We Forget," which I most sincerely advise you to get and read,—an inn is a place that neither Jesus nor St. Paul, so far as we know, ever visited. "Where the perfect city is built, there will be no tavern, but many mansions, where every traveler may freely find a place that he can call his own." "The very existence of the modern hotel is a symptom that the home has failed."

It used to be in this Western country that there were no inns, and then every home was open to the traveller.

From this circumstance rose the legend of Western hospitality. Now we have more hotels, finer homes, less hospitality, and we have all grown less human. Today the West is hospitable in a wholesale way, but the retail business of hospitality has fallen off.

It is such a trouble; no longer a pleasure to serve a guest. The guest himself is uncomfortable unless he is a close friend, because he is conscious that somebody is being put out. And so the guest is put out and the host more self-contained.

I sometimes wonder if this war hasn't come to make us more human, so that we will be forced to worship God with all our faculties, and to serve our neighbor by other than absent treatment. It certainly has worked out that way in the entertainment of soldiers and sailors.

In short, I am inclined to think the more we have been prospered that the meaner we have grown. For example: I would rather take my chances of being cared for, if I were a babe, suddenly bereft of both parents and without relatives or money, if I were so bereft in a tenement than if I were so bereft in the best circles of society. My lady and her friends would see to it that a fund was raised to take care of me somewhere, but Bridget would be more apt to take me to her heart.

One wonders sometimes whether poodles are more interesting than babies, or whether the heart that loves a poodle is less human than the one who cares for babes. But poodles are so cunning! Yes, and so inexpressibly stupid! And worse than that, they grow more stupid instead of less, just in proportion as one wastes affection on them. One wonders if there isn't a reflection of our own selfishness in their glassy eyes.

What is worship? It certainly isn't patronizing God with a blaze interest that can be set aside for every kind of business or amusement. It is abandoning yourself to God, that is, offering your souls and bodies as a willing sacrifice. It is all that you have that is yours to give.

What is hospitality? It isn't entertaining one's intimate friends. That is social intercourse. Hospitality is spending one's heart and home to the one who needs it. It may be to the Lazarus at our gate.

it may be to the prophet in our midst. For sometimes you may entertain angels unawares, or some time you may compel Christ to go to an inn where there may not be room.

Worship and hospitality are the acceptance of Christ, not as a work of art, nor a product of higher thought, but as a human force, making the world better at much cost and sacrifice to oneself. It is forgetting to be smug in an endeavor to be human. Christ doesn't ask us to serve Him, without any trouble to ourselves, does He? Well, Dives woke up in a place of torment because he had no human interest in a certain beggar.

Yes, it is perfectly absurd, impractical and Christian. And there are lots of Samaritans that are doing it.

The Great Opportunity

A BROTHERHOOD EXPERIENCE

Is it worth while?

Do the workers in the camps get results?

What is the verdict of the men themselves?

Percy J. Knapp, Camp Secretary of the Army and Navy Department of the Brotherhood of St. Andrew, at Petersburg, Va., gives an interesting reply to the above questions.

"In our Brotherhood men throughout the country could only know what a glorious opportunity awaited them, it would not be necessary to do much talking to get the right kind of men," he writes. "I would sacrifice everything rather than give up the work now and I cannot express to you how grateful, how sincerely thankful, I am that I have been given this glorious opportunity."

A Clergyman, in an outburst of enthusiasm, informed a brother Minister, a few days ago, that he never expected to return to parochial work.

"I have found my sphere," he said. "The war has given me a lesson. Henceforth, I shall give all my attention to personal work among men. The Army is the greatest field for a Clergyman that the country affords."

Now a word as to the kind of men that are being selected for Camp Secretaries. Young men,—men in their twenties,—are not being taken. This would create a suspicion that "slackers" were using the Brotherhood of St. Andrew to escape military duty, and it would create an unfavorable impression among the men.

The Camp Secretaries are, for the most part, men in the late thirties or early forties. This places them beyond all suspicion of being in the slacker class.

Moreover, it has a salutary effect upon the enlisted men.

The boys are rough and ready; they call the Camp Secretary "Pop," "Dad," "Cap" or "Colonel," according to their fancy; but if the Brotherhood man adopted, adopts the proper method of approach, these titles soon acquire a spirit of good fellowship which makes the recipient rather proud of them.

Those fellows in the ranks are so approachable. They are so lonesome, so eager to obtain real fellowship. Away from home, with an unknown future before them, they do a great deal of thinking as they lay awake in their bunks at night. Home, parents, friends, sweethearts are far away. They are part of a great military machine, and at times they are apt to become bitter.

When a man is in this condition of mind, he is apt to grasp at true friendship as a drowning man grasps at straws.

Here is the Camp Secretary's opportunity. He approaches the enlisted man in the spirit of Christ, not with any mawkish sentiment or piety, but with a wholesome Christian fellowship that warms the soul.

Only a few words are needed to establish an acquaintance, and the rest is easy. The enlisted man readily talks of the section of the country he comes from, of home, and, after a little tactful approach, of his religious life.

What experiences the Camp Secretaries have!

Think of the soldier, lying in the hospital with several ribs fractured from the kick of a horse, who confessed to a Camp Secretary that he had not opened a Bible for 15 years.

How gladly he accepted one, and, during the days which followed, how eagerly he scanned the pages.

And he shed tears,—by his own confession,—when he read of Jesus' farewell to His disciples.

A little man went up to the camp at — to distribute Bibles. They sought to turn him away, believing he was a salesman.

"Bless you, I'm not selling them; I'm giving them away," he told the Adjutant.

Whereupon he gave the officer a handsomely-bound copy.

"Do you mean to say this is a gift?" asked the officer, rubbing his fingers across the handsome leather cover.

The "Bible salesman" explained that the copy the officer was holding was

given only to officers. He had copies bound in plainer style for the privates.

"My friend," said the Adjutant, "you can distribute your Bibles in any and every part of this camp. And if anyone tries to prevent, just say that I gave you permission."

And that man distributed 1150 Testaments in that camp.

Southern Ohio Notes

The Clergy of the Diocese were invited by Bishop Vincent to spend a "Quiet Day" with him at the Cathedral on Jan. 25th. The occasion was the 29th anniversary of the Bishop's consecration. The program consisted of Holy Communion at 11 a. m., luncheon at noon in the Cathedral House, and a two hour's service of prayer in the afternoon. The Bishop's theme at the morning service was, "The World's Peace and the Church's Peace."

The Lenten noon-day speakers at the Lyric Theatre in Cincinnati will this year be entertained at luncheon each Monday by the Cincinnati clericus. This will give an opportunity to the speakers and local Clergy to meet in a social way. These luncheons will be given at the Cathedral House.

The Lenten speakers are as follows:

Feb. 13-15—Bishop Reese.
Feb. 18-22—Rev. J. A. Schaad.
Feb. 25-Mch. 1—Bishop Tuttle.
Mch. 4-8—Rev. Frederick Edwards.
Mch. 11-15—Rev. F. R. Godolphin.
Mch. 18-22—Rev. Karl Reiland.
Mch. 25-29—Rev. Harvey Officer, O. H. C.

The Rev. Dr. W. A. McClenthen of Mt. Calvary Church, Baltimore, has been secured by the Executive Committee of the Diocesan Women's Auxiliary to conduct a series of Quiet Days,—one in each convocation,—for the Auxiliary women. In Dayton the Quiet Day will be held at Christ Church on Wednesday, January 30th; in Cincinnati at the Cathedral on January 31st; and in Columbus at St. Paul's Church on February 1st. Luncheon will be served at the Church in each case in order that those attending may avail themselves of the opportunity to remain to the afternoon as well as the morning session.

An Honor Roll of war service has been made up for insertion in the next catalog of Kenyon College. The record shows that 201 Kenyon men have enlisted, which is 170 per cent of the average annual student attendance for the past 20 years. Few American Colleges, if any, have reported a proportionate enlistment which approaches this record. A Kenyon Service Flag will shortly be hung in the College Chapel.

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B. S. A. Secretary at Camp Cody Expresses Thanks

The following is an excerpt from a letter written to the News Editor of THE WITNESS by Mr. Doyle E. Hinton, Brotherhood of St. Andrew Secretary in war service at Camp Cody, N. M.: "In your Christmas number you made an appeal for me in behalf of sick and homeless boys at Camp Cody. I wish to thank you for this. The response was prompt and generous from all over the country, and nothing brought so much joy to these sick boys as did the packages which came to me as a result of your article. Please run a card or note of thanks for me in your next issue. I have written to thank all the senders who gave me their names and addresses, but in some cases they did not do this, and I am very anxious that all should be thanked."

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THE WITNESS

THE PARISH

Articles by

ATWATER

Saviour, Akron, Ohio

What can we do about it? And some of the ladies want strawberry ice cream and some want vanilla, and Mrs. Evans says that if we have vanilla she won't come nor help because vanilla disagrees with her husband. Mrs. Evans is the only one who can tell fortunes. What can we do about it? The Printing Co. has refused to furnish both posters and handbills. It is real mean of them. They printed my sister's wedding invitations five years ago, too. Would you be willing to put the notices in the papers? They will do it for you free, I think, if you go directly to the manager. Could you see to it this afternoon? And, by the way, Mr. K—— promised us a dollar if someone would call for it. I am sure he would be flattered to have you call. I forgot to ask if your wife would bake two cakes and sell a few tickets? I shall send over twenty-five and if she needs more I have them here and you could drop in. I want to talk over a few things with you, anyway. Would your wife attend to the candy booth? Please tell her that we start to decorate at 10 in the morning. If you could drop around at that time it would please the people and you could help the hired man put up the tents. And would you mind asking Jimmy Ranney to make candy? He would do it for you. He has no telephone but he works in the—— factory and he can be seen at 11:30 as he comes out to lunch. Well, I must stop. If the weather is fine it will be a big success. Don't worry about it at all, and don't think you must take any responsibility for it. Our Aid Society is anxious to do all the work and relieve you of the details of these things. Good-bye."

(The Minister heaves three sighs and thinks of having a sudden call to leave town. He recalls, however, the things of real moment and readjusts his week's work in his mind.)

11:15 a. m.—Brrrrrr.

Telephone.—"Is this the minister? This is Sam Hibbard. I have lost my job and my rent is due and I can't pay it, and I want you to help me get another job. Could you come down town this afternoon and meet me?"

(Minister recalls his promise to the afflicted family, and replies that he is sorry, but he cannot meet Sam until later.)

Telephone.—"Well, tomorrow will have to do, then, but in the meantime the grocer will not give me credit. I wish you could come this afternoon. It is only Tuesday and you have all the rest of the week to write your sermon."

Minister.—"Then I'll meet you at 4 o'clock at the hotel. How did you come to lose your job?"

Telephone.—"Another fellow called me a quitter because I was not working as fast as he was, so I hit him. No man as is a man will stand being called a quitter. The boss fired me. A fellow has got to live and I must find a job. My wife and children must eat."

Minister.—"Why didn't you think of that before you hit your man?"

Telephone.—"Stand being gayed by that fellow? I guess not. Well, I'll expect you at 4 o'clock."

11:25 a. m.—Brrrrrr.

Telephone.—"At what hour are your Sunday services?"

(This question comes at stated intervals during the week.)

11:35 a. m.—Brrrrrr.

Telephone.—"Is this Mr. Blank? Do you know that Mrs. Watson's mother-in-law is ill?"

(Mrs. Watson is an irregular attendant, and her mother-in-law an out-and-out member of another Church.)

Minister.—"No, I did not know it."

Telephone.—"Well, she is. She took cold coming home from a card party and is quite sick. I know that she is not a member of your Church, but she is very lonely, as she has so few neighbors. I am sure that she would like you to call. She lives at 993 Vine Street. Look out for the dog. It bit two strangers yesterday."

11:40 a. m.—Brrrrrr.

Telephone.—"This is Attorney Cadman. I sent you a document yesterday asking you to read it and call me up by telephone at 10 o'clock. I waited ten minutes and you did not call up. Now, sir, what do you propose to do with that document?"

Minister.—"I am sorry, Mr. Cadman, but I have not yet opened my mail. I shall do so at once and call you up."

Telephone (sotto voce).—"Hang a

man who works one day a week and does not open his mail until noon. That is the trouble with the ministry. Too many men in it who know nothing of business and have not enough to do to keep their minds active."

11:43 a. m.—Brrrrrr.

Telephone.—"Mr. Blank, I have wished to tell you how much I appreciate the words of encouragement you spoke to me on Sunday. They have helped me very much indeed."

(These are the rewards of the work and the Minister receives them humbly and gratefully.)

(To be continued.)

Advertising the Church

The Rev. John Boden, Rector of the Church of the Holy Communion, St. Louis, Mo., gave a notable address before the Convention of Advertising Men of the State of Minnesota, held in St. Paul, Jan. 22-23, on "Advertising the Church". He said in part:

"Is there any reason why the Church should not advertise? I know of none, unless it be found in the words of Jesus, 'The children of this world are in their generation wiser than the children of light'. The business world has much to teach the Church along the lines of doing business in a businesslike way."

"There are various reasons why the Church should advertise. The first is found in its relation to 'big business'. It is the oldest business corporation doing business in the world today. It alone is entitled to the distinction of being an 'old line company'. The Missionaries of the Church, to whom many business men refuse support, have opened up more markets for marketable goods than the 'drummers' of any other business concern."

"As the Missionary taught men and women the gospel of right living, he created a demand, among other things, for proper clothing. He taught them to build houses and furnish them, hence the demand for furniture of various kinds. He taught them to till the soil, and in due time agricultural implements of all kinds were in demand."

"Presbyterians tell us, and with more truth than the business world appreciates, that the graduates of McCormick Theological Seminary preceded the McCormick reaper. Trades were taught and markets for machinery and tools of various descriptions were opened."

"Another reason for advertising the Church is to be found in the business interests of the Church. It has property interests greater than those of any other business corporation. To place a valuation on all Church properties, such as Church buildings, Hospitals, Schools, Orphanages, Asylums and Homes of various kinds, and multiplied other buildings and grounds, will convince one of the fact that he is dealing with a really big business enterprise."

"Also, the funds handled by the Church are larger than those handled by any other business concern. This may sound like a misstatement of the facts, but you will appreciate the force of it when you realize that the Church handles no funds for personal profit."

As an example of this, the speaker called attention to funds handled by the Board of Missions, and the \$8,000,000 Pension Fund for the clergy, and stated that when we consider the great investment of public funds in the work of the Church, we begin to realize the importance of this matter of advertising. The public has a right to expect returns from its investment."

"Advertisement not only means publicity, but it also means dollars and cents. The public furnishing the working capital should be assured that we are doing everything in our power legitimately to increase the capital. Legitimate advertising will furnish a further guarantee."

"The chief reason why the Church should advertise is found in the fact that the Church is in the world for business. If it is not, then it has no business in the world."

"The Church has a definite mission and message affecting the whole of life, collectively and individually. We have certain goods to deliver, and like the business men, we must believe in their merits. The preacher who does not believe in his business had better give place to one who does. The Church has no reason to be ashamed of giving publicity to either its mission or work. Both should be extensively advertised."

Under the leadership of Mrs. Thos. Riggs, Jr., and Mrs. Ryus, niece of Bishop Rowe, over \$2,000 were secured at Nenana, Alaska, for one particular item of Red Cross work.

Bishop McCormick
Writes Dean White

Paris, Jan. 3rd, 1918.

Very Rev. Francis S. White,
Waco, Texas.

My dear Dean:

As I wrote you, I spent part of the Christmas Season with our troops in a certain historic French city, near which several of our camps are stationed. In case the letter may have miscarried, I may repeat that I held three services for them, made an address at the Christmas entertainment provided for the troops by the French residents of the city and visited our men who were sick in the French Military Hospitals. It was a joy to see the men make their Christmas Communion, and to hear them sing the familiar Christmas hymns.

Bishop Israel spent his Christmas with the troops in another section, and both of us are expecting to be out again next Sunday. Bishop Brent, who is on a special tour for the Y. M. C. A., will be in Paris next Saturday and Sunday, and will take part in a meeting arranged by the French, English and Americans in connection with a Sunday of Intercession for the allied cause. My journey next Sunday is to be to an aviation camp of many thousands of men who have no Chaplain, and in which it is very desirable for us to hold services.

Our Church people will be interested in knowing that my office here, as representing the War Commission and thus representing the Church itself, has already given material aid to our soldiers and sailors in the shape of 3,000 pairs of socks, many sweaters, helmets, gloves, shirts, etc., several hundred first rate books, magazines and papers, and has also supplied the Chaplains with portable Altars, Communion linen, wafers, etc. We could use thousands of Prayer Books and Hymnals, (especially those with tunes), and Bibles. We are hoping to receive a large consignment at an early date. There are now about fifty of our Clergy overseas, as Army Chaplains, Base Hospital Chaplains, Y. M. C. A. or Red Cross workers, etc. I have either seen or conferred with all of them.

Today I was able to send to a mother and father, through the Rector of their Parish, the details as to the death and burial of their son, who died from an accident on one of the aviation fields, and was buried in the neighboring city.

You may be interested in the report, just rendered to me, by Dr. Maxon of Christ Church, Detroit, Chaplain of Base Hospital No. 36, as to a recent funeral service held by him.

"I had my first burial service yesterday, a private from Alabama. His body was laid in the local cemetery in a plot the Government has received from the French. The Mayor of the town, several French officers, four Roman Catholic Sisters, with some more civilians, were in the procession with our officers and enlisted men. The American flag was about the plain wooden coffin and a French flag, at the suggestion of the Mayor, was also draped about it. At the head of the grave was placed a wooden cross with the name and company of the dead soldier. I made a brief address at the grave and read the Committal Service of the Church, and the bugler sounded "Taps." I have another burial tomorrow of a private from Louisiana. These sad things will increase as our Hospital will be equipped for 3,000 patients. There are not enough hours in the day for me to fulfill my work, but it is a most impressive and an endlessly interesting work."

Thus the Church is doing at least something to meet the needs of the men, both as to temporal and spiritual requirements, and the enterprise of the War Commission in sending representatives abroad seems to be justified a thousand-fold. I am now organizing for the Red Cross a Corps of Auxiliary Chaplains for emergency and relief work, which will co-operate with the Base Hospital Chaplains, and also supply services in hospitals and camps where there are no Commission Chaplains, and be available for general duty as circumstances may require. The Reverend Sherrard Billings is already on the way to act as Chaplain at one of the hospitals in Paris and other men have been cabled for.

On Christmas Day I preached in the American Church in Paris, and on the Sunday following Christmas in the British Embassy Church. New Year's Day, after the morning service, I had luncheon with ten sailors and soldiers at a luncheon arranged by two of our Churchwomen, and on Christmas Day we were able to place sixty men for dinner with American hostesses. In the afternoon of New Year's Day I visited American Red Cross Military

Hospital No. 3, which has been established and is to be maintained by Mrs. Whitelaw Reid for American officers, and yesterday, I visited American Red Cross Hospital No. 2, in both of which we shall arrange for services.

So the work goes on. There will of necessity be a great deal of sickness this Winter, and every one is trying to keep the men in good spirits, and to help them to be fine and fit for their great task. May God help us!

Yours sincerely,

JNO. W. MCCORMICK.

With Bishop Lloyd
to Liberia

Since Bishop Lloyd sailed for Africa many Church folk must have been studying their Atlases and Gazetteers, and so feel better acquainted with Liberia than ever before. Some may have read the book on the little Republic, "Liberia," by Francis Starr, Professor in the University of Chicago, published in that city in 1915; some have sent to the Library at the Church Missions House and borrowed from its shelves one of the quaint old volumes, "History of the African Missions of the Protestant Episcopal Church," by Mrs. E. F. Hening, (1849), "Day Dawn in Africa," by Mrs. Anna M. Scott, (1858); others have looked through files of Missionary Reports and The Spirit of Missions; and all with the same intent, that when Bishop Lloyd comes home with his story they shall be the better able to appreciate what he will have to tell. And we cannot doubt that as their knowledge of Liberia, of its past, its present, its future, has increased, their prayers have been more constant for Bishop Lloyd, for Archdeacon Schofield, his companion, and for the Mission to which they have gone.

The latest review of the field appeared in an article by Miss M. S. Ridgely of Cape Mount, which was printed in two sections in The Spirit of Missions for July, 1917, pp. 501-503, and October, pp. 716, 717, and which sketched the Mission from her twelve years' acquaintance.

Before Bishop Lloyd sailed another woman conversant with the West Coast was consulted, and Miss Woodruff's calm, matter of fact statements were reassuring to friends to whom the words "West Coast" represent certain illness and much risk. A woman who has ten times crossed the Atlantic and spent five terms in Liberia should know something of what she speaks. "Africa is not at all terrible as Africa," was Miss Woodruff's verdict. "Under present conditions Bishop Lloyd may not be able to do all he would like and could do at other times, but there is no reason why he should not be comfortable." "Everyone does not have the fever; after five years Miss Conway has just had her first at all serious attack." "People imagine a great deal." "Provide for both warm and cool weather." "Be careful, and use common sense." What good advice for visitors to new places, even Africa!

A warm welcome, kind care, friendly suggestions for health and comfort, all these might be expected; but rides by canoe, oxcart or hammock must be depended on for the interior, the uncertain, infrequent steamer for the coast, unless—and the chance seemed most uncertain—the Mission launch, "John Payne" were not out of commission.

Our latest letter from Mrs. Moort at Bromley, twelve miles up the St. Paul's River, gives a cheering glimpse of what our Commission to Liberia may find.

"The eighth year of our School life opens with a large enrolment of girls. The farm clearing has been extended, and there is prospect of a good yield of breadstuffs. The kitchen garden, too, promises good results, for the girls, with the matron, have spent much time in planting and caring for cucumbers, tomatoes, string beans, egg plants, collards and okra. The store rooms, cooking, bread making, laundry, dormitories, in fact the entire building are under the care of the matron and her young assistant, who are indefatigable in training the girls in useful ways. We have a Guild and Chancel Society, and the girls are being taught to care for the Chapel at Bromley. The Bible and Prayer Book lessons are carefully kept up. The girls are improving in singing and are learning to give more expression to the beautiful words they sing. I am hoping that a class will be ready for Confirmation when we are again privileged to have a Bishop with us."

When Mrs. Moort thus wrote she did not dream that Bishop might be Bishop Lloyd, and among the happiest experiences of his visit must be a Confirmation such as this.

A CAMP SECRETARY'S LETTER

A Brotherhood of St. Andrew Man Describes Conditions in One of the Western Cantonments

Dear Friend F—:

During the last ten days we have had dreadful weather—sand storms and rain. In the midst of it, one of my boys was critically ill in the hospital, and this took me out a great deal at night in the bad weather. I caught a severe cold, and the hospital corps insisted that I come "over there" and go to bed. They treated me splendidly—it seemed as if they could not do enough for me. I am better now, and hope to be hard at work in the near future.

Chaplain F—, with my assistance, is about to get authority from Divisional Headquarters to establish a Chapel at X—. This will be a splendid thing, if we can manage it. We will convert a mess hall into a Chapel, build chancel and Altar, rent chairs and buy stoves and fuel. The Division will use it as a school on week days, and we are to have it for services in the evenings and on Sundays. The Churchmen are enthusiastic over the plan, but none more so than the Chaplain and I. Heretofore, the celebration and the Church service have been very indefinite. The men will not go to the little Church in M— in any great numbers, nor with any regularity. Several of the boys have told me that they will not go again to the service in town. We have some of the finest Churchmen in X— that I have ever known, but the situation is peculiar, and I have difficulty in getting the men banded together for Church work. I feel that if we can get the Chapel through it will fill a long-felt need.

Bishop Q— was in M— last Saturday, and came to camp to see me. He has authorized the Rector of the local Church to spend \$300 fitting up two vacant rooms at the Rectory as recreation rooms for the Churchmen.

It is a difficult task to find Churchmen, as the Chaplains will not give out the names of the men belonging to the various denominations. There is no denominational census, and the rules are very strict about such things. The Chaplain and I, with the assistance of two or three devoted Churchmen, have come into touch with more than 300 men, and we are constantly discovering others.

One of our boys—by the way, he is a Brotherhood boy—was in town with me a few days ago, and I told him we hoped to have a regular Communion celebration in camp. He was so happy that he gave three yells at the top of his voice, right there in the street. People must have thought he was crazy. He is a very High Churchman, and misses his service very much.

It is almost impossible to get the men together, even by pre-arranged plans, for there are a thousand things they have to do—drills, lectures, detail and school nearly every evening, and when they have an evening off they like to get away from camp. I seem to obtain my best results by getting them to Church occasionally and getting them to read and think holy things. I urge them to adhere to the teachings of the Church, and never forget to pray.

Most of the men I have encountered are living the right kind of life, and are willing to build up the Prayer, Personal Work and Communion service. I made a canvass of 100 men last week, and found only two non-confessing Christians among them.

My hospital work is a pleasure to me. Some of my best personal work has been done there.

With best wishes and warmest personal regards, I am ever,

Faithfully yours,
X. Y. Z.

OUR CHILDREN'S CORNER

THE ADVENT OF SPRING

When sweet Lady Spring was all ready to make her appearance upon the earth once more, she wondered who she could find to go out and announce her approach, for Spring is Queen of all this wide world and must have her heralds and her train.

She called together all who loved her and asked of them who would go and tell the boys and girls, and men and women, that the cold and the snow, and the ice and cutting winds, had gone far, far away and that they would see them no more, for this year at least. And when she called, the Robin came, and the Bluebird, the Butterfly and the Bee. There came also the Green Grass and the Leaves on the Trees, the Crocus and the Spring Beauties, the Violet and the Dandelion, and out of the deep woods came the Arbutus and the Anemone. The warm, bright Sun came also and the gently falling Raindrop and a soft murmuring Wind. And each one said in a most pleading voice, "Dear Lady Spring, I want to go. Please let me go and be your herald."

The gracious and lovely Queen smiled sweetly upon them and her heart throbbed warmly as she thus learned of their generous loyalty. But how could she choose? How could she say to one, stay, and to another, go, when all were so earnest and desirous? So it all ended by her saying to them, "Dear children, I cannot choose between you. You shall all be my heralds. Let the Birds sing their merriest songs, the Butterflies flash their brilliant colors and the Bees hum. Let the Grass send forth its green shoots to gladden the eyes of men. And you, Dandelion and Violet and Crocus, blossom out and dot the green with many a bright color, and fill ye all the air with odors sweet, and as for you, Arbutus and Anemone, send forth your fragrance through forests. Raindrop and Wind and Sunbeam shall help you, and all this great world shall know that Lady Spring is here."

Thus the Heralds went forth upon their ways and then comes Spring, and in her train come Rose and Sweet Pea and Marigold and Mignonette. The trees blossomed, the crickets chirped, the air hummed with joy, and life touched everything around.

Spokane Notes

An increasing interest is being shown all over the District in the work of the Sunday Schools, and in some cases the Christian Nurture Series adopted. Two successful meetings of the Spokane clergy and their Sunday School Teachers have been held this year already at All Saints' Chapter House, the first being addressed by the Rt. Rev. Dr. Page, Bishop of the District, and the second by the Rev. Gilbert W. Laidlaw, Rector at Pullman, and in each case much interesting discussion resulted.

The District is now divided into five Deaneries, the latest of which is the Spokane Deanery, which has taken the place of the former Clericus, and of which the Very Rev. W. C. Hicks, D. D., is Dean.

Holy Trinity Church, Spokane, of which the Rev. J. A. Palmer is Rector, has undergone some extensive improvements and it is now one of the most Churchly edifices in the District of Spokane. Considering the limited space, it would be very hard to conceive a better arrangement than has been made, and much credit is due to

all who had a share in the work of reconstruction.

St. Thomas' Church, for the Colored people of Spokane, has as its new Vicar the Rev. M. J. Stevens of Epiphany, Hillyard. The congregations are steadily increasing and the outlook is brighter now than for many years past.

St. Matthew's Church, Spokane, has a Service Flag with nineteen stars, and at every service the lads are remembered by name in the closing prayers and the Ladies' Guild is doing what it can to make the parents of the boys interested in the work of the Church.

A Parish That Knows How to Advertise

On Septuagesima Sunday at St. Luke's Church, Evanston, Ill., the afternoon service was one of thanksgiving at the close of a week's campaign for weekly pledges to Parish, Missions and the Building Fund. This drive, from Jan. 20 to 27 was preceded by a rally of men at the Parish House on the evening of January 19th. The canvass was made in zones, with a Vestryman in charge of each and

Meeting of the Anglican Eastern Association

The Anglican Eastern Association met in New York and held its annual service in old Trinity Church, Sunday afternoon, Jan. 20th. Both Anglican and Orthodox Clergy were in the procession and the sermon was delivered by the Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire, who is Anglican President of the Association. At midnight a service of thanksgiving for the deliverance of Jerusalem was held, under the auspices of the Association, in the Church of the Redeemer, Brooklyn. Greek, Syrian, Serbian and Armenian ecclesiastics were in the procession in their robes. Bishop Parker delivered an appropriate sermon, taking for the text, Gal. 4:26, "Jerusalem which is above is free." After the sermon the Armenian Archbishop delivered a message of greeting in his own tongue, which was interpreted to the congregation. The benediction was pronounced by the Syrian Orthodox Archbishop Germanos. The order of service was especially authorized for the occasion by the Bishop of Long Island, and the music embraced Gregorian and Russian selections.

The Conference opened on Monday morning in the Church of the Redeemer with a choral celebration of the Holy Communion, at which Bishop Courtney officiated. The music was rendered by a choir of students from the General Theological Seminary, with Dr. Clement R. Gale at the organ.

At the close of this service Bishop Parker called the Association to order for a consideration of the "Mutual Relations of the Anglican and Orthodox Churches." The discussion was introduced by Bishop Courtney. Its various phases were presented in apt addresses by Rev. G. W. Hodge, D. D., Rev. Arcady Plotrowsky and Miss Isabel Hapgood. Luncheon was served to the delegates and guests in the Redeemer Parish Hall. The Annual Meeting followed, at which reports were presented and routine business transacted. The same officers were elected for another year, as follows:

Presidents: The Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire; the Very Rev. Leonid J. Turkevich, Vice-Presidents: The Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg; the Rev. Nicholas Lazaris, Secretary: The Rev. William Chauncey Emhardt, Treasurer: Charles G. Saunders, Esq.

At 3 p. m. a public mass meeting was held. Long before the hour the body of the Church was well filled with an interested congregation. Bishop Parker presided and the Rev. Prof. Jenks of the General Theological Seminary was the first speaker. Other speakers were Dr. V. R. Savics, author of "South Eastern Europe"; Archimandrite Sebastian of the Serbian Church in America; the Very Rev. Michael Tlinisky, Dean of the Russian Theological Seminary; the Very Rev. Dean Fosbrooke of the G. T. S., and the Rev. Michael Dziama. At 5 o'clock the recently appointed Syrian Orthodox Bishop of Brooklyn, his Grace, Aftimius, arrived, attended by his Chaplain, and was escorted to the chancel by a committee consisting of Bishop Courtney, Dean Fosbrooke and Dr. Lacey. Bishop Parker received him and presented him to the conference. Aftimius delivered a message of greeting in Arabic, which was translated by his Chaplain, the Very Rev. Basil Kerbawy, Dean of St. Nicholas Syrian Cathedral.

The session was prolonged far beyond the scheduled hour and adjourned to the Greek Church of the Annunciation in New York, where the closing service was held. The Greek Church Choir and the Vested Choir of the Church of the Redeemer rendered the music. An address was delivered in Greek by the Pastor, Rev. Nicholas Lazaris, Vice-President of the Association. The Greek exarch, Dr. Solon Vlastos, spoke in English for the Greek community, after which Bishop Parker made the closing address, summing up in a masterly way the whole situation as regards the relation of the Churches. There was a congregation of some 700 or 800 people, both Greek and American, and the service made a profound impression. The next Annual Meeting will probably be held in Detroit.

assisted by Vestry associates. A unique feature of the campaign was the issuance of a daily paper which went to all parishioners. The first issue was just in the press when the coal order shut the printers down and it was necessary to secure a page in the local newspaper instead. This page was rented for six days, and each day brought to each parishioner seven columns of live messages on the Church and its work.

Notes from the Missions House

Japanese young women are beginning to make the acquaintance of the typewriter. Not a machine that writes the weird Chinese characters that constitute Japan's written language, but a real American machine that writes perfectly good English. This is one of the recent developments of St. Agnes' School, Kyoto.

Miss Etta McGrath, who went from St. Luke's Church, Montclair, N. J., last Summer to be Bishop Tucker's Secretary and to help in a number of other ways, writes that on April 1st she is to become instructor of typewriting at St. Agnes'. The trouble is she has not a single machine other than the one she uses for Bishop Tucker's work. She needs three machines of standard make. Rebuilt machines, costing approximately \$50 each, will serve the need.

Would any young woman who is familiar with writing machines like to form a Typewriter Guild to supply at least one machine?

Would any business man, who knows the necessity and mechanical assistance of a typewriter in modern business, like to give another?

If the first two are given, there will be no difficulty in getting the third. Mr. John W. Wood, 231 Fourth Avenue, New York City, will be glad to supply further particulars.

The many friends of Bishop Roots of Hankow, who were not a little concerned about his health last Summer, will be glad to know that in a recent letter the Bishop says:

"I never felt better in my life and I am sure that the visit to Shihnan, has been not only a good thing from the point of view of our Mission work in general, but also of my personal health in particular. I have travelled a distance of about 300 miles over the hills and walked about two-thirds of the distance, possibly more than that, and the whole trip has been a delightful one in almost every way. I am quite sure, however, that there is no place in the Diocese where conditions are more primitive or the darkness and ignorance of heathenism more oppressive than they are in this Shihnan region, all of which, of course, makes this work all the more important."

COUNTRY MISSIONS IN HAITI

On Saturday, January 19th, the Rev. A. R. Lloyd, late Rector of St. Luke's Church, Hot Springs, Arkansas, and now appointed, as Bishop Colmore's commissary, Archbishop for Haiti, sailed from New York for Port au Prince. Archdeacon Lloyd goes to a field which to many of our Church people is practically unknown. The following letter, received three days after the Archdeacon sailed, presents an interesting account of the conditions that may welcome him, outside the city. It is written by Mrs. Battiste, who as a girl was with the Sisters in Baltimore. She is now Secretary of the Haiti Branch of the Woman's Auxiliary, and wife of the Rev. A. Battiste, in charge of the District of Leogane. The date is January 11.

"Just now everything seems to have come to a standstill in the life of the Church. The war has paralyzed nearly every branch of operation. Being entirely out of the way of contact, the people feel the effects of the war but not the stimulating motive making it necessary to act.

"We began our round of Christmas visits on Christmas Eve, arriving in Leogane in time for the midnight celebration; and really we had such a cold wave, we could have believed ourselves up North! The Church was so packed that there was no kneeling room.

Christmas morning we were at Bigonie; St. Stephen's at Dufort; St. John's at Deslandes; on Sunday it was Milton Citronnier; Monday the farthest point, Aelie Citronnier, where it began to rain, making the roads slippery and nearly impassible, and some places so dangerous that we had to get down and be dragged up the mountains by our guides, putting our feet in the foot-steps of the horses that had preceded us, and all that in the bitterest of cold weather. We were so cold we had no heart to admire the beautiful scenery laid out before us and to give more than a passing glance at the orange and shaddock trees laden with their golden fruit, wasted for means of transportation on the crest of those mountains. New Year's Day we were at the real Oranger, still wet and cold. But weather makes no difference to those sturdy mountaineers; they simply drink a cup of coffee and go on their way rejoicing. This being the coffee season, every house is well provided with this wholesome beverage, and the Chapels were full to over-flow-

ing with grown people and children. The day after New Year's we were at Petit Moucan, and still it rained; but the next day saw us, still in the rain, on our way to the city of Leogane, and on the Epiphany our little congregation at Thor kept their Christmas, for which they had been preparing for weeks and weeks. The place was crowded, and we will soon have to build a Chapel for them, but there is no help—everybody has their hands full as it is."

Death of the Rev. J. E. Curzon

A meager report comes to our desk announcing the sudden death of the Rev. John Edward Curzon, Rector for the past year of St. John's Church, Ft. Smith, Ark., on Saturday, January 19th, while travelling on a troop train into Ft. Smith. Mr. Smith was born at Darien, Conn., December 26th, 1863, was a graduate of St. Stephen's College and of the Nashotah Theological Seminary. Bishop J. H. H. Brown, ordained him to the Diaconate in 1888, and the following year he was advanced to the Priesthood by Bishop Pierce. He spent his Ministry in Arkansas, Pennsylvania and Michigan, serving faithfully and well in a number of Parishes and Missions. He was Secretary of the Fifth Missionary Department from 1911 to 1914, Archdeacon of the Diocese of Marquette from 1914 to 1917, alternate Deputy to the General Convention from Arkansas in 1889, a member of the Standing Committee of the Diocese of Pittsburgh, and Deputy to the General Convention from Marquette from 1898 to 1913.

Dr. Birkhead of Baltimore Addresses Audiences in Illinois

The Rev. Dr. Hugh Birkhead, Rector of Emmanuel Church, Baltimore, Md., spoke at St. Mary's Hall, Evanston, Ill., on Saturday evening, January 26th, under the auspices of the Evanston War Council. On the following Sunday morning he preached in St. Luke's Church, and in the evening gave an address before the Sunday Evening Club of the First Methodist Church, Evanston.

Dr. Birkhead has just returned from the Front, where he went last June as an inspector of the American Red Cross. In this position he had unexampled opportunity for visiting the various battle lines, hospitals, munition plants, etc. He was present during the violent attack and counter-attack on the line in Belgium; under the guidance of a Rear Admiral of the British fleet he visited the North Sea fleet; he went up 5,000 feet in a hydroplane; took a trip in a submarine; visited Switzerland and interviewed distinguished German officers there; preached in York Cathedral, Manchester Cathedral, St. Margaret's, Westminster, St. Martin's, London, and other important places, and always to huge congregations. At his Church in Baltimore where he has been giving a series of Sunday evening addresses on the war, hundreds have been turned away every night.

Dr. Birkhead is a remarkable man, a young man still in the forties who is recognized in Baltimore as one of the leaders in every religious and civic movement. At the age of 26 he succeeded Dr. Rainsford as Rector at St. George's Church, New York City, a Church of more than 5,000 communicants, the largest single congregation in the American Episcopal Church. His Senior Warden was Mr. J. Pierpont Morgan. After a very successful ministry there of six or seven years he resigned in order to exercise his ministry as a Priest and Pastor in a smaller congregation where he could know his people more intimately. He is a man of magnetic personality, of powerful physical, intellectual, and spiritual affairs.

An Altar rail of Convent Sienna marble has been placed in the Cathedral at Garden City, being given by Mrs. J. H. Aldrich. It is hand carved and designed to conform to the Gothic architecture of the Church. The gate is of perforated cast bronze, finished in dull gold. The whole is said to be exquisitely beautiful. Other recent gifts to the Cathedral have been morocco-bound books for the Bishop's, Dean's and Clergy stalls; two cruet, especially designed. The Cathedral congregation, on the appeal of the Dean, provide six hundred New Testaments for soldiers in the Rainbow Division, then at Camp Mills, now in France. These books bore the arms of the Diocese on their front cover. They were highly appreciated by the men who received them.

POVERTY AND THE CHURCH

With a Few Words About Mr. Sunday

By Dean Walter S. Pond, Chicago

I am absolutely convinced that Christ said, "The poor ye have with you always", because the curse of poverty is providentially ordained for our good. I know no better way to keep people from poverty than first to permit them to suffer poverty. Those who have had comfortable circumstances, or much more than comfortable circumstances, who fall down into poverty, are seldom able to recover their senses again. That is my belief, after seven years' experience in one of the most poverty-stricken districts in Chicago. But the poor who begin with poverty suffer so terribly under that system that if they can once see a ray of hope (that they may follow to get out of their sufferings), they will never take any chances again at being poor.

And in the Episcopal Church, when we are wiser, we will pay more attention towards remedying the awful conditions of poverty-stricken humanity. Amongst my personal friends, of valuable Church members, with two exceptions, the very generously minded rich Senior Wardens that I know (and I know them by the dozens) are men who won their riches after having first tasted poverty. Therefore, we will get more money when we educate our wealthy Church members in the matter of Church support, even as far back as the days when they had most direful want. And if we are going to train up these rich Church members in that way we may have to use our poor boxes for the poor, and some of our Missionary barrels of old clothes, not only for the heathen districts in Western fields and foreign countries, but also for the heathen and foreign precincts in wards of some of our more fortunate American cities. It may be necessary to have Church Employment Bureaus, too, and Church offices may have to connect up with legal Aid Societies and Hospital Superintendents also. In other words, the poor suffer too much to be able to think at times. And the clergy need to remember that the poor woman who has had no breakfast that morning, and who has no car fare in her pocket, is physically unable to walk the two miles to the nearest organization that can remedy her difficulty, even if we do fill her with advice. All these are ways of fighting poverty that may cost much or little, but they should not be unwelcome ways, if we really want our buildings filled.

According to the 31st verse of the 21st chapter of the Gospel of St. Matthew, Christ said that "Harlots went into the Kingdom of Heaven before some of the Church members of His day". As some of us are aware of the dreadful price for the apathy of many of our Church members of today, we could speak almost as frankly, if we dared to. Only in those Churches where men's sins are being frankly mentioned is there any fear that the seats won't be sufficient. We need to speak in the common language understood of the common people. If we cannot call a spade a spade, we had better not call it anything at all. Today the sins of the poor are well advertised, whether in Church or out of Church. Well, when the rich go to Church, they don't hear very much about their sins. And we ministers of today are not as wise as was our Lord. We need to learn that the best way to serve God is to fight the devil in an open fashion. When the rich know where we stand they are going to want to come to us, because they know in their own conscience (whether they show their guilty state or not) that they are guilty in so far as the rich man is a thief, or a drunkard, or licentious, or untruthful, etc. The drunkard needs to hear something on the subject of temperance; the immoral, on the subject of purity; and the dishonest, on the subject of honesty. When men, conscious of their sins, are hungering for ways out of these troubles, they do not want to hear too often about the authorship of the Gospels or the technicalities of the founding of the Church. The scholarly sides of our religion are important for the clergy to know and advertise once in a while. Food prices is an important issue—but our experts must not stay so long on that question that the public is actually starved!

It is shameful that 100 of our leading Chicago ministers should have to get together and decide that a deputation must be sent East to wait on Billy Sunday and beg him, some day in the next few years, to find time to come to Chicago and preach the Gos-

pel with power. Think how ridiculous it would seem if 100 of our leading Chicago dentists would have to go South and borrow a noted pianist and ask her how to take care of teeth? What would you think of 100 tailors who are obliged to send East for a blacksmith and beg him to give his expert advice as to how clothes had best be made? Please do not misunderstand me on the Billy Sunday issue. Although Mr. Sunday is not an ordained minister, he has evidences of more power of God's Holy Spirit than does almost any noted clergyman. When Mr. Sunday was in an Eastern city for one of his latest campaigns, something like 20,000 people heard him every night. Literally dozens of policemen were necessary to stand about the Tabernacle and beat back the thousands who made the effort to get in, but were unable to get in. The people who came, came most of all to hear an ordinary man who was formerly a sinner, but who is now empowered with God's Holy Ghost, preach Christ to the multitudes. Mr. Sunday has been very successful so far, largely because he has refused to be a one-eyed Christian. He has fought wickedness in high places just as sincerely as he has fought wickedness in low places. He is making it financially profitable to work the Christian religion on the Christian basis. He is paying his expenses wherever he is going, and the purse that he carries away for himself is no small sum. In the last place of which I have any memory of the results of his work, 54,000 converts were made for God. Whether Billy Sunday's converts do come up to the average convert (made in the denominational Christian Churches) I cannot say.

I have already mentioned earlier in these articles that two-thirds of the membership in the Christian Churches of America is practically a worthless asset. If Mr. Sunday's results are no worse than that, we had better stop talking, after a Pharisaical fashion, regarding the "lasting work" that he is doing.

Mr. Sunday is leading men to read their Bibles. He is turning the gamblers against gambling, the drunkards against drink, and the immoral against immorality. He is turning the hearts of the fathers to the children, and of the wives to their husbands, and of children to their parents. He is doing all this sort of thing by the thousands. He is bringing men into the Kingdom with all the fervor that was known to the Church in Apostolic days. I have already said that he is making it financially profitable to save men for the Kingdom. All over the United States there are Churches in abundance. Where Churches have large endowments they are doing more work than where they have not. But in many places, even with free suppers and soliciting committees, and multitudinous invitations sent through the mails, and the most attractive doctrine beautifully preached, and wonderful music and pretentious Churches—even with all these helps, most of our Churches, except for the Romanists, are only partially filled from Sunday to Sunday.

Mr. Sunday is reported to have used words to the effect that whenever the Episcopal Church sincerely sets herself to Christian evangelism, she can sweep the American continent. Well, we are not doing it as yet. If Mr. Sunday can make that statement regarding the superior merits of our system, possibly we shall do our work with greater effect when we use that system with something of his power of God's Holy Spirit as we meet in the daily fight with the devil. I believe that we have got to preach the Christian religion with a little more of Apostolic frankness if we are ever going to win out in the fight in this day.

(To be continued)

The Rev. George Hefflon, a Missionary of the Church to the deaf and dumb, describes an interesting wedding which took place recently in Grace Church, Mt. Airy, Philadelphia: "Miss Dorothy Sanders, a bright and intelligent deaf girl, daughter of Mr. and Mrs. G. T. Sanders, and a niece of Mrs. Persis, founder and first President of the Ladies' Auxiliary that works so successfully for the Everett Home, was married to a young army officer. It was a military wedding, and the young couple passed under an arch of swords held by the four ushers, themselves army officers."

Annual Convention of the Woman's Auxiliary of South Carolina

The Woman's Auxiliary of the Diocese of South Carolina held its 33rd Annual Convention at Union, S. C., Jan. 15-18, and throughout the proceedings sustained a record of high purpose and achievement.

The opening service was conducted in the Church of the Nativity, with the Rt. Rev. W. A. Guerry and Dr. Wm. S. Sturgis of the Board of Missions, New York, speakers of the evening. The Bishop commended in glowing terms the work of the Auxiliary, and stressed with forceful words the supreme necessity of putting first and foremost the Church and its activities, as representing that power to which alone we may look for permanent and righteous peace, and held as a mistaken sense of proportion the neglect and sacrifice of spiritual things to the advancement of other interests, however vital and compelling.

The Convention heard with pleasure the Bishop's announcement of the creation of a War Commission by the Church and the campaign to be inaugurated for its support.

Dr. Sturgis spoke, by request, on the subject of "Prayer", and in an eloquent, earnest appeal brought home to the large congregation present a realization of the power of prayer and the futility of the prayerless life.

At the celebration of the Holy Communion Wednesday morning the United Offering was presented—the voluntary thank offering, over and above all pledges, amounting to \$916 for the six months since the change of the fiscal year from May to January.

The business session of the Convention was called to order by the President, Miss Katie Lee, and the invocation was pronounced by Bishop Guerry. Addresses of welcome were delivered by the Rev. L. W. Blackwelder, Rector of the Parish, and by Mrs. J. W. Mixson, President of the local Branch. Letters of greeting were read from Miss Lindley, General Secretary, from Miss Alice Gregg, China, and Miss Uta Saito, Japan, Missionaries who have recently gone from South Carolina. The Convention sent messages of cordial appreciation and love to them, and to Miss Emery, former General Secretary.

Reports from all officers received close attention, a marked feature of the Convention being the sustained interest of the delegates throughout the sessions. Especial interest was manifested in the noonday prayer for our country, our soldiers and sailors recommended for observance throughout the Diocese.

The Mission Study Classes conducted by Miss Ford were attended with much interest.

Mrs. C. T. Lundgren presided over the Junior sessions. She emphasized the new "Junior Plan", and expressed the determination of the Junior officers to make this a banner year. A Junior demonstration given by the local Branch was enjoyed by the Convention.

Thursday evening the Convention heard talks on "The Catawba Indians", by Mrs. Alexander Long; "The Mill Operatives", Graniteville, Miss Ford; "Columbia", Miss Singleton; "The Rural Districts", Archdeacon Mitchell; "Work Among the Negroes", Mrs. W. P. Cornell; "The Red Cross", Mrs. Mixson. The cordial hospitality of the people of Union was manifested in every way compatible with the crowded programs, the reception at the home of Mrs. F. H. Garner proving a delightful occasion.

The month of January having been found undesirable for a Convention experiment, it was determined to revert to May as the Convention month, closing the fiscal year, however, in January, as recommended by the Board of Missions.

Resolutions of warm appreciation of the faithful administration of the retiring President, Miss Lee, and other officers, were voted. The officers elected for 1918 are as follows:

President, Mrs. W. P. Cornell.

Vice Presidents—Mrs. A. P. Gailard, Mrs. D. D. Taber, Mrs. J. J. Miles.

Secretary—Mrs. T. B. McCarrroll. Treasurer—Miss I. B. Heyward.

Educational Secretary—Miss M. P. Ford.

United Offering Custodian—Miss Virginia T. Singleton.

Box Secretary—Mrs. F. P. Henderson.

Secretary of Junior Department—Mrs. C. T. Lundgren.

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"Long Time We No See" John W. Wood

The Alaskan Churchman comments editorially as follows upon Mr. John W. Wood's visit to the Missionary District under the supervision of Bishop Rowe:

"The Jurisdiction of Alaska often has the pleasure of welcoming distinguished visitors other than those of our own Bishop and Mission Staff. But it is safe to say that no other was more welcome or meant more to the Jurisdiction of Alaska and the work here, than did the coming of Mr. John W. Wood, Foreign Secretary of the Board of Missions. Mr. Wood left New York in June last, and after the usual incidents and accidents common to an Alaskan journey, met Archdeacon Stuck and the Pelican at Eagle. Bishop Rowe on his annual visitation of the Missions went up with the party and together they journeyed down the great Yukon. That was the beginning of a trip which led Mr. Wood into some of the furthest cracks and crannies of Interior Alaska, and which ended with taking a boat in St. Michael for all the towns and Missions on the coast. What it meant to Mr. Wood, he will have to tell; what it meant to each one of us, we find it hard to tell. Certain it is, that however little we may have known Mr. Wood when he came, whether we had ever seen him or not, at his departure it was as the going of a personal friend. We hated to give him up. If his memories of the trip in any way approximate our consciousness of his friendliness, his real interest in all our problems, great or small, his unending patience in all that we had to tell him, then it will

indeed be a trip that will be remembered. Already with our Indian brethren we feel "Long time we no see," and we shall hope that not too many years will elapse before we see him again treading the soil of the great Northland."

False Notion of Patriotism

It is a false and superficial notion that patriotism requires the sacrifice of work and institutions of the Church. The many calls of patriotism demand sacrifice of us all, but it must be self-sacrifice, and not the "robbing of Peter to Pay Paul". There is no patriotism in cutting off the labor or gifts you have been giving to the Church and giving them to the Red Cross. This is not a sacrifice of self, but of the Church and her institutions. "These things ought ye to have done, and not leave the other undone." One is the State, which we must support. The other is the Kingdom of God. Our Lord says, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's".—Carolina Churchman.

On Visitation of the Sick

"When any person is sick, notice shall be given thereof to the Minister of the Parish." (Rubric in Book of Common Prayer.)

St. Luke's Church, Scranton, Pa., is planning to send THE WITNESS to the young men in war service on the Honor Roll of the Parish.