

# The Witness

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

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## THE UTAH CONVOCATION

### Bishop Jones Bids Farewell to the District

The Eleventh Convocation of the Missionary District of Utah met in St. Mark's Cathedral, Salt Lake City, January 30-31. At the opening service the Rt. Rev. G. C. Hunting ordained the Rev. Stephen Cutter Clark, Jr. to the Priesthood. Mr. Clark has been in charge of St. Luke's Mission, Park City, and will continue in charge. The sermon was preached by the Rev. J. H. Dennis, and Archdeacon Reese presented Mr. Clark.

The senior Presbyter, the Rev. M. J. Hersey, called the Convocation to order and was elected permanent Chairman of the Sessions. The Rev. H. E. Henriques was elected Secretary. The Bishop's address was read by the secretary. It showed the work of the past year in detail, and the growth and changes in the District during the three years Bishop Jones was head of the work. Several new fields have been opened, notably the coal towns of Eastern Utah and a Japanese work in the industrial centers. He alluded to his resignation only when he said it would be beside the point to lay plans for the future only hoping that progress seen in the past might be continued in the future. There was no criticism of the action of the Council of Advice in asking his resignation. "I regret the necessity of taking leave of many friends throughout the District whose loyal service has made the work successful; but after all, where I serve the Church is of small importance, so long as I can make my life count in the cause of Christ. I am more concerned at the remarkable conclusions expressed by the Commission of the House of Bishops which I think must call forth vigorous protests from the people who love the Church, no matter what their attitude on the war question may be. Expediency may make necessary the resignation of a Bishop at this time, but no expediency can ever justify the degradation of the ideals of the Episcopate which these conclusions seem to involve. In the earnest hope that the future of the District may be rich in service and achievement, I bid you God-speed."

The business of the Convocation was expedited by the advance printing of all reports by the Secretary, which allowed them to go into the hands of the various committees without being read on the floor, as each delegate had copies.

St. Mark's Hospital had a banner year, treating nearly 3,600 patients, and giving free and charity work valued at \$8,900.00. There are fifty pupil nurses and a staff of graduate nurses to oversee the work. The need of a new hospital in better location was clearly shown, and it is hoped that this dream may be realized soon. The equipment is old and inadequate for the number of patients treated. The capacity is less than the actual number of patients in residence.

Under the efficient direction of Miss Eloise Tremain, Rowland Hall has had a splendid term with encouraging prospects for the future.

The Emery House, the Church house at the University, has been filled to its capacity with a large waiting list of men students. For the first time in its history it has been self-supporting. Mr. Richard Budelier is responsible for this and does much to back up the Chaplain in the spiritual side of the house.

The Episcopal Church News is to be revived under a board composed of the Rev. Messrs Henriques and Lewis and Mr. Budelier. The paper was stopped during the troublesome time preceding the Bishop's resignation, in order to keep printed controversy at a minimum.

Archdeacon Reese and J. B. Scholefield were elected to the Corporation for a three year term. All other other

elective boards were re-elected, and all appointments hold over during the interim.

Representatives at the Synod of 1918 for the Eighth Providence; Rev. W. W. Fleetwood, Dean of Cathedral.

Rev. J. H. Dennis.  
Rev. E. T. Lewis.  
Rev. W. W. Reese, Archdeacon.  
Mr. J. W. Thompson.  
Hon. M. L. Ritchie, Chancellor.  
Mr. J. A. Reeves.  
M. F. A. Shiells.

The Secretary is to compile a District Roll of Honor and print the same in the Journal, delaying the Journal for two weeks to make the list complete.

The great feature of Convocation was the effort made by Parishes and Missions which meet the apportionment every year to get the "slackers" to do their "bit" for missions.

The Woman's Auxiliary met the afternoon of Wednesday and listened to reports and elected officers; Mrs. W. W. Reese, President; Mrs. J. W. Horne of Garfield, Secy; Mrs. Geo. Morrow, Treasurer; Mrs. H. E. Hen-

riques Secretary for the Babies Branch, Mrs. George Rose Secretary for Junior Work; Miss Gertrude McGrath United Offering Treasurer.

Deaconess Phelps, on furlough from Hankow gave a most interesting description of woman's work in the interior of China.

### Helpful Lenten Suggestions for Shut-Ins

The Rev. J. M. D. Davison, General Missionary of the Diocese of Quincy, has issued a leaflet for the use of Church people who are unable to attend the Lenten services, which contains the following helpful suggestions:

There are many who by the circumstances of life are unable to keep Lent in a normal Church way. Lent is for them, as well as for those who can go to Church and take part in Parish activities. With your Bible and Prayer Book and other good reading, and by following out the directions of the Church, it will be possible to keep a Lent that will bring a great blessing to you and to others. You can have your hours of devotion, you can deny yourself with religious motive as you are now doing from a patriotic motive; you can be enabled through such self-denial to make a worthy Easter offering for the upbuilding of God's Kingdom. And of course you will not fail to avail yourself of any opportunity to come to Holy Communion and other Church services that may be presented. May God's blessing be with you, and help you thus to keep a good Lent.

### A Bishop's Lenten Pastoral

My Dear Brethren:

The near approach of Ash Wednesday, which falls on February 13th, and which ushers in the most solemn Season of the Christian Year, finds us as a nation facing the most serious and critical period in our history. We are beginning in real earnest to feel the pressure of a world-wide war, and to realize in some measure at least its tremendous demands upon our resources, and the part each of us as a loyal citizen—must play in contributions of time, strength, and substance, in cheerful sacrifices in behalf of great world needs, and in the unselfish support we must give to those ministering organizations which are doing such a noble work for war and world objects. The civil powers, ordained of GOD, representing the united voice of a free and loyal people, have pledged the honor and credit of the nation for the upholding of those great principles of human freedom, for which our fathers gave their lives, and which are the basis of free governments "for the people, by the people, and of the people," and which, for the world's safety, must be fought out in blood and tears. We are giving some of our boys with chastened cheerfulness to the service of our

only during the blessed season of Lent, but all through the days and years that lie before you.

GOD is sounding a warning to nations in these days of "battle, murder and sudden death," because He has been largely forgotten. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Is not this the time of all times, facing as we are the certain readjustment of the world after the war is over; facing as we shall a new order in the social, economic, and industrial spheres of the world's future work; facing as we shall great moral and religious problems, which only historic Christianity can solve—is not this the time of all times when the steady influence of the Church is needed to "uphold, to comfort in suffering, anxiety and bereavement," to give a new and fresher vision of the suffering Saviour of the world, the meaning of His Sacrifice and Death for the sins of the world, and the power and the glory of a converted life, lived through Him? "When we catch the vision, and make it a workable reality in our lives;" when our lives are multiplied by ten thousand times ten thousand other lives, as they might and must be multiplied before this war is over—then will the "kingdoms of this world become the kingdom of our LORD, and His CHRIST."

the effective force for righteousness of her influence and example, will, when this war is over, be in a commanding position to do her part in helping to determine its results, by making "Democracy safe for the world." "First things first." "Safety first."

And so the Great Forty Days should witness to a more entire self-consecration, and to a right division of time, gifts and service. Repentance and amendment; works of faith and labors of love; self-sacrifice and discipline, should characterize the daily life of Bishop, Clergy, and Laity. Let us labor and pray while it is called today—the day of our testing and probation, and the blessing of the Great Head of the Church will follow and surround us here on earth, even as it will follow and surround us in the world to come.

Faithfully your Bishop,  
ARTHUR L. WILLIAMS.

### Annual Meeting of the American Church Building Fund Commission

The Commission held its Annual Meeting on January 17, at the Church Missions House, New York City. The following officers were elected:—President, Rt. Rev. Charles Sumner Burch, D. D.; Vice-President, Rev. Henry Anstice, D. D.; Secretary, Rev. William W. Bellinger, D. D.; Treasurers, George Gordon King; Assistant Treasurer, E. Walter Roberts; Corresponding Secretary, Rev. Charles L. Pardee, D. D.

The reports for the year showed seventeen Loans granted, amounting to \$56,000; sixty-four Gifts, amounting to \$27,320; and twelve Grants, amounting to \$8,150. In addition to these payments, that ten Loans, amounting to \$33,050; twelve Gifts, amounting to \$4,550; and thirteen Grants, amounting to \$10,150, had been approved for payment when the necessary papers were ready. Fifty-seven Dioceses and Districts have been aided during the year, and the list of Jurisdictions to which the Commission has been of help at some time in its history now numbers ninety-six.

The Report of the Treasurer showed that the Permanent Fund had been increased during the year by offerings in the sum of \$2,210.93 and by Legacies in the sum of \$110,587.15, and that the Permanent Fund had reached the sum of \$658,908.46.

During the year legislation looking toward the enlargement of the scope of the Commission's work and a wider liberalization in methods, has been enacted and further enlargement is pending final action by the Supreme Court of the State of New York.

As a matter of regular business, Loans amounting to \$9,050 were voted to the following Parishes and Missions: Epiphany Church, Atlanta, Ga.; St. Luke's Church, San Antonio, Tex.; St. Andrew's Church, Omaha, Neb.; Church of the Heavenly Rest, Abilene, Tex.; and St. Matthew's Church, Chester, W. Va. Gifts amounting to \$8,450 were voted to the following Parishes and Missions: St. John's Church, Crawfordsville, Ind.; St. Stephen's Church, Petersburg, Va.; St. Paul's Church, Kenbridge, Va.; Church of the Holy Communion, Liberty, N. Y.; St. John's Church, Warrington, Fla.; Chapel of the Holy Cross, Porto Alegre, Brazil; Mission Church, Park Rapids, Minn.; Mission Church, Northome, Minn.; Grace Church, Falfurrias, Tex.; St. Andrew's Church, Aberdeen, Wash.; St. Luke's Church, La Union, New Mex.; St. James' Church, Sanshan, China, and Old Donation Church, Bayside, Va.

When I go down to the grave, I can say, "I have finished my day's work"; but I cannot say, "I have finished my life." My day's work will begin the next morning. My tomb is not a blind alley, it is a thoroughfare; it closes with the twilight to open with the dawn.—Victor Hugo.

### What is Lent?

Lent—a familiar word, a much abused word, often-times a slightly or jestingly spoken word, and yet a word of marvellous power to every earnest, honest man, woman and child. Its lessons are lessons of devotion; its truths are truths of manhood; its plea is for reality triumphing over the shams of life. Its many-sided truths commend themselves to different people in very different ways; but there is a spirit underlying all its ways that makes men better, nobler, holier in their daily lives—and that is what we want.

It has been said that "on the Clergy rests a tremendous responsibility. By teaching and by example they should at this crisis show themselves real guides. Prayer and worship, sacraments and the preaching of righteousness, justice and sacrifice, were never more needed." My beloved people, think on these things, and may GOD help you to enter in and fulfill them.

And I beg of you not to let the economies of the household, or the abnormal sacrifices you are making in order to give solely of your time, labor and gifts to war relief, be made at the expense of the Church, which is your first duty and obligation. Some of you I fear are doing this and it may be seen at this moment in lessened offerings and pledges for Parish support, in an empty Diocesan mission treasury, in a larger number than usual of "stay at homes" on Sunday, and in "stay aways" from Auxiliary and Guild meetings. Excess of zeal has in many cases run to an extreme. As a consequence, some of us are carrying a double load for the Church, and at the same time "are doing our bit" for our country. The double load for the Church happens because some one else has unloaded on us—thoughtlessly, perhaps, but none-the-less it has been done, and there you are. Moreover, if we should all of us do the same thing, what, may I ask, would become of the Church of GOD in this crisis through which we are passing? "The fires must be kept burning." The Church must be sustained by each communicant according to his or her ability. No excess of zeal in other directions can or will acquit us if we are derelict in this first of all duties. The Church, by her living voice, witnessing to the "Faith once for all delivered," and by

I am thankful indeed that my people, both Clergy and laity, are responding nobly to the call of their country. Approximately five hundred of our Church boys are now in war service; two of our Clergy are in war work, with others of their brethren expecting to be called. Both in giving to the point of sacrifice, and in personal service, my people are in no case behind those belonging to other religious communions in the Diocese. Indeed, it is most fitting that the Church of which over sixty per cent of the signers of the Declaration of Independence were communicants, should maintain the same spirit of loyalty today. I am proud of my people; and thank GOD for such signal proofs of their devotion to the cause of this their country.

In the trying experiences still before us I am confident that you, my beloved brethren, will "continue faithful unto the end," having with you the Divine assurance that "Heavenness may endure for a night, but joy cometh in the morning." Let us then "hold fast our profession" without wavering, for we shall "find grace to help in time of need."



# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

Saint Matthias' Day, February 24

## THE COLLECT.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

Three thoughts come out with startling distinctness as we meditate on this Saints' Day Collect. Thoughts which every Priest and Deacon would do well to frequently entertain, and meditate upon. God's choice; man's faithfulness; true pastors.

Our ministers, before they are ordained are required to profess their belief that they are both inwardly moved and outwardly called by God to the Sacred Ministry: "Thou Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen." God chose to save the world through the Church which is the Body of Christ. As therefore the Twelve went out into the world to save the world, so we of the Church must in our day send out the three-fold ministry into all the world in order that those parts of the world which do not yet know God through Jesus Christ, shall learn how to work in connection with God's plan of salvation.

Let us never forget that the Apostolic Order is a chosen missionary order, in which no one should hold back from God's call, nor on the other hand presume to outstep the indications of His will. And let us accept that order as speaking to us for God in Christ's stead.

"Man's faithfulness." The Church rests secure in the belief and expressed hope that God's ministers will be trustworthy. The trust that the Church gives them to preserve is the Faith of the Church which concerns itself with the Person and teachings of Jesus. What the Church prays for is that her foes may be outward, and not inward foes. That the family or household life and honor may be preserved intact. For humanly speaking, the Church wherever she is represented is only as strong as her weakest member; therefore, if the Church is to make progress in alien and foreign places anywhere in God's world, she must send out Pastors who are trustworthy, worthy of being trusted, both by God and man. They may not be eloquent, nor write their messages in imperishable words, but if they are trustworthy, God's Church will prosper. And the more faithful a Church is to the trust committed to it, the stronger and healthier does the surrounding community become.

True Pastors. "Feed my sheep;" "Feed my lambs." The whole work of the pastorate is bound up in these words expressive of love, tenderness, faithfulness, watchfulness, patience, unquenchable hope. As you look back in your life to the influence of a good Pastor how your heart glows with good resolves. And as you have been blessed with good Pastors, do you realize what it would mean to send just such good Pastors into places where men and women and children, the lonesome sheep and the lost lambs of the world have as yet no one to care for them with Christ's own love in their hearts and with Christ's own words on their lips? To say this Collect with memory at work is to stir up your most thankful spirit, and should make you a very earnest and generous supporter of some faithful and true Pastor working out his life in a community that does not yet know God through Jesus Christ.

"False Apostles." Men who do not "ring true": men who by word or deed have secretly or publicly betrayed their trust. God pity them. If you ever have known such, pray God to save them from their worse selves; pray God to give them true repentance; pray God that they may be able to hear His voice calling them back from the gates of Hell and dishonor. And from them learn and always remember that you are not to be followers of any man however good he may seem to be, but to be followers with such a man of God through Jesus Christ our Lord.

## THE EPISTLE

In those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake be-

fore concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of our ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Acedama, that is to say, The field of blood. For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. Acts 1:15.

A Missionary's life is the working out of the vision of Christ which has been vouchsafed him in his early life. It is a great thing when one can feel that he is doing what the Holy Ghost has spoken before concerning him, provided he sees and hears evidences of increasing life ahead of him in his

the sins which will make traitors of us, unless we stamp them out of our witnessing lives? Ask yourselves this question: To what or to whom does my spiritual and material life bear their daily witness?

How many parents and godparents who will read this far, have tried diligently to show their children and god-children the vision of world conquest for Jesus, and helped them sacrifice for the advancement of that Kingdom? How many of us "company with" the great apostolic adventurers for the Lord and His cause? How many of us use our Christian position to advance causes in which we are selfishly interested to the detriment of the Lord's cause? Are any of us training our children to such ways that there is danger of their becoming "guides to them who would take Jesus," or are we so praying and working that they will follow rather the example and life of the witness Matthias?

## THE GOSPEL

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The receptive heart of the young child! Let us see to it that as our illusions fade, the ideals which gave them light and beauty do not also pass out of our lives. The danger for many professing Christians lies in

# COMMENTS ON THE NEW LECTIONARY

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

|              | MORNING PRAYER                    |                 | EVENING PRAYER |               |
|--------------|-----------------------------------|-----------------|----------------|---------------|
|              | First Lesson                      | Second Lesson   | First Lesson   | Second Lesson |
| 1 S. in Lent | Jer. 25:1-14<br>II Esdras 1:4-end | Rev. 17         | Dan. 1         | Heb. 2        |
| M.           | Jer. 35                           | Luke 4:1-32     | 2:1-23         | James 1:1-12  |
| Tu.          | 36                                | 4:33-end        | 2:24-end       | 1:13-end      |
| W.           | Ezek. 2:1; 3:9                    | Matt. 13:44-end | Ezek. 3:10-end | I Tim. 3      |
| Th.          | Jer. 18                           | Luke 5:17-end   | Dan. 4:1-18    | James 3       |
| F.           | Ezek. 33:1-20                     | Matt. 16:6-20   | Ezek. 34:1-16  | I Tim. 5      |
| S.           | 34:17-end                         | 17:14-end       | Jer. 23:1-4    | Titus 1       |
| 2 S. in Lent | I Kings 24:5-17<br>Ezek. 18       | 23              | Dan. 6         | Mark 7:1-23   |

When the American Revisers of the English Lectionary in 1790 (I believe), discarded the ancient plan of leading up to the redemption from Egyptian bondage on Easter by the preceding history and substituted prophetic passages for use on the Sundays and week days of Lent, they were guided by a true instinct in giving large place to the prophets Jeremiah and Ezekiel. What the New Lectionary aims to accomplish is to combine the two methods of treating Lent, the historical and the prophetic. Thus, in Lent of year I, we have given the experience of Israel in Egypt, leading up naturally to their deliverance on Easter, accompanied by prophetic passages in the evening; and this second year, we give the prophets Jeremiah and Ezekiel in their true historical connection, viz., the experience of Judah in getting first into and then out of exile.

The Sunday morning lesson is the prophet's prediction of the Seventy Year's captivity of God's people for their sins, together with the prediction also that Babylon itself, their conqueror, should be punished for its sins (cf. Isaiah 10). Thus the captivity means discipline and God's righteous wrath is but the punitive aspect of His love. For the second lesson, we

have ventured to seize on the spiritual meaning of Babylon as worked out in a chapter of Revelation, viz., a worldly and corrupt Church, in combination with worldly power itself, to be followed by the victory of the Lamb.

(Note: This chapter may be objected to on the grounds of delicacy, but it is extremely important in its teachings and the spiritual meaning of Babylon ought to be brought out.)

Amongst the writings that belong in the historical course for Lent is the book of Daniel; but for lack of space we have allowed it to overflow into the evening topical course, where the first chapter, the story of the three young men who stuck to the "simple life" in diet admirably illustrates the thought of the collect and the experience of the Master fasting in the wilderness (Gospel). The second lesson is keyed to the Gospel story rather than to the first lesson. Having Himself suffered being tempted, our Lord is able to succour them that are tempted. It is, however, not a bad correlative for the Daniel story; and as giving in condensed form the whole story of the Christ from His Birth up to and inclusive of His final triumph, "crowned with glory and honour," it gives the key note of Lent. It is only as we have fellowship with the suffering Christ (cf. Phil. 3:10-11) and look forward to sharing His triumph that we can "keep Lent" to the fullest advantage.

For the week days, we have given in the evening the Epistle of St. James for its practical teachings, especially on temptation; and in the morning we begin St. Luke's life of our Lord, starting just after the Temptation and going straight on, through Lent, to the Resurrection on Easter.

A special request was made of each member of the congregation of St. Andrew's Church, Thompsonville, Conn., recently to bring a hod of coal to the Sunday morning service. Those who felt that they could not contribute that quantity were asked to bring with them to the service at least one lump of coal.

## The Wilderness Lessons of Life

Christ in the wilderness, withdrawn from all ordinary surroundings, shut away from life's cares and turmoil and distractions, met the forces of the invisible world, the powers that rule in man's deeper life, the thoughts that concern man's truer interests, the trials that test man's nobler self.

daily path. But it is torture and hell to realize that there is only death and destruction ahead of one in the path he is walking. Thank God while there is life there is hope even for one who has played the traitor's part. Judas is left in the scripture story to warn us before it is too late, that through our besetting sin, we who have been numbered with the saints may forfeit our place unless we are perpetually true to the vision which was once vouchsafed us.

Temporal possessions never can take the place of spiritual privileges. Judas made the mistake of using his privileges to benefit himself. "He purchased a field." From the moment he set his eye upon that field Judas became untrustworthy. Jesus tells us to go out into all the world and preach the Gospel. Every baptized person has that vision of world conquest for Jesus set before him. If he is captured by the vision, but uses his position and privilege to benefit himself in a material way he is in danger of playing the traitor's part, and of harming the cause to which he was publicly committed; and sooner or later the public will recognize the traitor's act, from which acts may the good Lord and the Holy Ghost ever keep us.

A Missionary's business is to be a witness. Every baptized person is a Missionary. Never forget that fact. Also remember that every one who companies with the baptized is liable to be called on to bear his witness. To be a witness is to be a martyr; that is, to be a witness of the ability of Jesus to raise one from the death of sin: and the call to be a martyr is going to be a call to complete sacrifice. As the phrase goes in these war days, "Heretofore we have done our bit, now we must do our utmost." And who of us has yet done our witnessing for Jesus to the very utmost? Who of us has yet given up all thoughts of "purchasing a field" by reason of our peculiar position and privileges, and turning our backs on

losing sight of the ideals which Jesus and his apostles set before men while they were yet bearing their witness in the flesh. The Missionary life is the witnessing life. If the mission story and ideals no longer thrill us it is because we have become worldly wise and worldly prudent, and we are in danger of losing sight of God the Father and of His Son, and of the world in bondage to that God, through the agency of the Holy Ghost who takes its inarticulate longings and makes them understandable to the simplest minded person on earth, provided that person is as receptive and open minded as is the normal child. Only as we are receptive, can we hope to be witnesses, only as we are witnesses can we be said to have found our vocation in life.

And what saves the witnessing life from drudgery and monotony? How can the Missionary in the city settlements; or in the isolated, foreign thinking, foreign speaking land keep bravely to the witnessing life? What will save him to the standard of Jesus, and keep him in the footsteps of the apostolic lowly Matthias? Is it not the Gospel invitation as it is preserved for us in this day's Gospel? "Come to me," "Take my yoke," "Learn of me." This proffered Companionship, this Yokefellow, this Teacher is all that makes the witnessing life endurable and helpful. When one has attained to that Blessed Companionship and intimacy then the witnessing life which is the missionary life for all baptized people becomes the happiest and the most joyful sort of life that one can live on earth—when one is a daily yokefellow with Jesus. Everything else in this world takes its place in the economy of life. Lands, houses, people; one covets them only for the Master's use, and then danger of coveting them for one's own self passes, and with it passes the danger of becoming untrustworthy, traitorous, false, eternally lost.

"Faithful and true!" After all are there any better words for Christians

## THE SANCTUARY OF PRAYER

### FOR LENT

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end.

O Lord, we beseech thee favourably 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.

to embody in their lives than these? Of what use is love if he who loves is untrustworthy? Of what use is sacrifice if the sacrificer be not true? Of what use to give to this cause, and that cause even in Christ's name, if we refuse to give to the furtherance of the Great Cause for which Christ died? Nothing done in Christ's name is done in vain, but to do all sorts of humanitarian things in Christ's name, and to refuse to be a helper in sending that Name to the ends of the earth in dangerously near betraying the Name, and the Cause for which the Name stands. "Thou shalt

### COLLECT

O God, whose most dear Son went not up to glory but first he suffered pain, and entered not into joy before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace. Through the same, thy Son Jesus Christ our Lord. Amen.

### DAILY COLLECT

Almighty and everlasting God, who doth govern all things in heaven and earth; Mercifully hear our prayers, and grant to the Parish with which we are connected all things that are needful for its spiritual welfare; strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; arouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; and make all to be of one mind and heart within Thy holy Church; to the honor and glory of Thy Name, through Jesus Christ our Lord. Amen.

call His Name Jesus for He shall save His people from their sins."

Go to Church on St. Matthias' Day; thank God for His faithful and true Pastors; pray that their numbers may increase: remember not to exalt them to the obliteration of the Lord Jesus: help them to be trustworthy by keeping them up to the requirements of their office. Do all you can to increase their number in every land, and in your own station and place in God's Kingdom. Strive ever to be as faithful and true a worker as was St. Matthias.

F. S. W.



**Confirmation Instructions**

by  
**Rt. Rev. Irving P. Johnson, D. D.**  
 Bishop Coadjutor of Colorado.

**VII  
 YOUR OFFERING**

Catechism: Remaining questions on the Sacraments in Church Catechism.

**Prop. 1**

What is the Christian Religion?  
 It is not having certain feelings about God. That is emotion.  
 It is not having certain opinions about God. That is philosophy.  
 It is not keeping certain rules that God has laid down. That is ethics.  
 It is not giving your money to feed the poor. That is benevolence.  
 All these things have a place in religion but they are not religion.  
 What, then, is the Christian Religion? It is the giving of an offering (or a sacrifice) to God, and it is the receiving that blessing which God gives in exchange for an offering.  
 It is the uniting of our self-sacrifice with the sacrifice of Jesus Christ. Your religion as a Christian consists then in giving to God.  
 (1) The offering that He has commanded us to make, which is obedience.  
 (2) In the spirit in which He receives all our offering, which is cheerfulness.  
 (3) With the purpose with which such offering should be made, which is worship.

**Prop. 2**

What is the offering which He has commanded us to make?  
 There is just one perfect and complete offering that God ever received, and that is the offering of Jesus Christ, the spotless Lamb.  
 He offered Himself to God as a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.  
 To take part in this offering which He made is your duty and your privilege.  
 For Christ, in the night in which He offered Himself, allowed His apostles to partake of His Body and of His Blood, and commanded them "to do this in memory of Him."  
 To do what? Manifestly to do what He was doing, to make an offering of themselves to God, but not apart from Christ, but with "Christ dwelling in them and they in Him."

The whole service of the Last Supper was the corporate offering of Christ's Body, (or the Church as it was then constituted), to God in the service which He instituted. We do not need to separate the act of offering from the service, nor do we need to attach to any one part of the service, this idea of offering; it was the consecration of those whom Christ identified with Himself in the great offering that He was about to make.

It is true that theologians have separated the idea of communion from that of offering in this service, but truly if there ever was a consecration service that was one, independent of any theological definition, it was Christ's Church identifying itself with Christ in His great offering.

(We will consider this matter further in XI and XII lessons on the Communion office.)

Wherein, therefore, we participate in this service, which He commands us to do, we are participating in the same act that the Apostles did—we are identifying with His one perfect sacrifice. In addition to this, we are looking forward with joy to the privilege of being joined to Him in our sacrifices, for we know that unless we are, any offering we could make would be incomplete.

And so we will make the service which He commanded the center of our worship, because He commanded it and because by it He identified in some mysterious way those who so participated with Himself.

Thus the Christian Religion essentially is the joining of the sacrifice of ourselves to the sacrifice of Jesus Christ, and to do this as he commanded. In appreciation of this we say at the end of every prayer, "through Jesus Christ our Lord."

It is only through Him that our offerings are acceptable to God.

**Prop. 3**

A good illustration of this cardinal principle of religion is to be found in the feeding of the five thousand.

Note St. John vi:11:

"And Jesus took the loaves, and when He had given thanks, He distributed to the disciples."

Compare this with St. Matt. xxvi:26 (in the description of the Last Supper):

"And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body."

In each of these cases there is a religious act.

1st. He took bread, which is a symbol of God's gift and man's effort, and therefore a fitting symbol for man himself.

2nd. He blessed it and gave thanks; that is, He offered this symbol of man to God.

3rd. God received it and in turn sent His blessing. In the first instance He gave to the bread the power to feed the multitude. In the second instance He made the bread offered to be the body and blood of Christ.

Thus in the Eucharist (the word means, to give thanks) we perform this act of worship. We offer ourselves, our souls and bodies, to be an offering to God. We identify ourselves with the bread which Christ has chosen. God receives our offering and returns that bread to us, no longer common bread, but the Bread of Life upon which we feed.

**QUESTIONS**

1. Define emotion, philosophy, ethics, benevolence, religion.
2. In what does the Christian religion consist?
3. What is the offering which He has commanded us to make?
4. What was the manifest purpose of the Last Supper in connection with Christ's offering of Himself?
5. When we participate in the Lord's Supper what are we doing?
6. Show the relation between St. John vi:11 and St. Matt. xxvi:26.
7. How does bread form a symbol of man's own self? What does he receive in return for the offering of himself?

**TEXT**

"I am the living bread which came down from Heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh that I will give for the life of the world." St. John vi:51.

**READINGS**

1. All of St. John vi.
2. St. Matt. xxvi:26-28.
3. I Cor. xi:20-30.

**Every-Day Religion**

By Dr. James E. Freeman

**WASTE**

Text: "Gather up the fragments, that nothing be lost."

The Master of men believed in conservation. He not only believed in the conservation of material things but in the conservation of those things in our human nature that are worthy of our greatest concern. With his penetrating eye he saw the saving good in human life. What men sometimes call "the remnant of good," to Him constituted the vital spark that, once fanned into a flame, meant a life illuminated and saved. We as a people are having forced home upon our consciousness today the need of stopping the leakage, or in other words, the need of stopping the waste. Probably we are as prodigal as most people. It is perhaps our generosity in part that prompts us to be so. Again, it may arise from the fact that we have had a superabundant supply of men and things, especially things. Suddenly we were arrested by the statement that manpower on the one hand and food resources on the other constituted the very sinews of war itself. We are being told today that that nation must endure that has the greatest supply of these essentials. The best authorities, notably Mr. Hoover, have been compelled to call a halt upon the prodigality of American extravagance, especially in the use of food stuffs. The Red Cross is now calling a halt upon another form of waste that touches everything with which we have to do.

If these lessons that are so important can be brought home to the consciousness, especially of our growing youth, they will constitute one of the most valuable things that will come out of this war. We have often remarked, in traveling abroad, that the peoples of small countries, especially those who literally have to extract from the rather sterile and rocky soil of mountainous regions their limited products, disclose the greatest economy. Our acres are so broad, our land is so productive, our resources are so unmeasured, that we have fallen into the habit of careless and wasteful living. Let us here remark that almost inevitably, wasteful living leads to intemperate living, and intemperate living leads to moral and physical enervation and ultimately to destruction. Abundant citations from history might be submitted in demonstration of this.

We have never thought perhaps, that religion and conservation of the world's resources and supplies were intimately related, but they are. Indeed, we are learning at last that the great Teacher of men was intensely practical and that His life and its ministry were designed to deal with the most vital and immediate problems of human living, and that His supreme endeavor was to make this world a fit place in which to live, and so to make it, in a very real sense, the vestibule to a larger and more abundant world beyond. It has become now a matter of paramount importance that His point of view concerning waste should be learned by every individual in the land, and indeed in the world. An overfull and overfed nation is doomed, because it witnesses to carelessness, prodigality and an un-Christian theory of living. The Christian Church itself has not always been immune to the charge of wastefulness, but today, throughout the land, it must stand for conservation of men and resources as it has never done before. We have been reminded repeatedly of late, that they who waste anything at this critical time are enemies of the state and of society. Ought there not to be disclosed a practical demonstration of conservation in all the practices of our daily life, and ought there not to result therefrom, not only a more abundant supply of food for those who must sorely need it in the devastated countries overseas, but, a far better manhood and womanhood here in our own land? "Gather up the fragments that remain"—might well be one of the slogans of the hour, and in our gathering up of the fragments of material things, let us take heed that we gather up also those finer fragments that remain, even in lives that have hitherto witnessed to failure and defeat. There is a vast reserve remaining beneath the surface of the soil that only waits the hand of the tiller to uncover it. There are vast resources of good in human nature, covered up by rough and rude exteriors, that only await the sympathetic word of confidence and expectancy of the true conservator of mankind to reveal them in all their splendor and potentiality. (Courtesy of the Minneapolis Tribune.)

**ASTRONOMICAL PHENOMENA OF THE BIBLE**

**Eclipses of the Sun Aroused Terror in the Popular Mind**

By the Rev. J. H. Young, D. D.

There are a number of references in the Bible which show that eclipses of the sun and moon had been noticed by the Jewish people. These references, however, are solely to the popular terror caused by the phenomena. The darkness at the Crucifixion was not caused by an eclipse of the sun. This is absolutely certain, since the Jewish Passover came at full moon, and an eclipse of the sun can come only at the new moon, when the moon is between the earth and the sun. Also the darkness is recorded as having lasted three hours, while during an eclipse it is only from two to seven minutes. Whatever it was, we know that it was not an eclipse. Nor can the going back of the shadow on the sun dial of king Hezekiah 10 degrees be due to an eclipse. (2 Kings 20:10-11, Is. 38:7-8)

An eclipse, even if partial would have no effect upon the shadow, since that part of the sun's surface which would cast the shadow would be moving westward toward the setting just the same as usual. Science can offer no explanation here, nor is it clear that it is to be explained. The Greeks did not have the sun dials until a much later date. At this time they were using the length of the shadow to measure time, a very rough method. The shadow is said to have moved back "10 steps on the step-clock" which seems to refer to some such arrangement. But until we can know definitely what occurred it is impossible to attempt an explanation. An eclipse seems out of the question, in any case.

But we have unmistakable references to eclipses in the Old Testament. The Prophet Amos says "I will cause the sun to go down at noon, and I will darken the earth in the clear sky." This seems to imply that he had seen a total eclipse. We know that one did occur in June 763 B. C. which was visible in Babylon, and this same one the Prophet no doubt saw in Palestine, and it furnished him his imagery.

In Joel we have two possible references to eclipses of the sun and moon (2:10 and 3:15) "the sun and the moon shall be dark, and the stars

shall withdraw their shining." But here the description is less exact. In a total eclipse of the moon the stars are not affected, while in one of the sun they appear, instead of being darkened. It looks as if the Prophet were using stereotyped language, and had not himself seen an eclipse. Total eclipses of the sun occur in any one place only about once in 360 years. But if the Prophet himself had not seen an eclipse, the terror which they aroused in the popular mind had become a stereotyped symbol of the terror of any great "Day of the Lord." It is in this way that Our Lord uses the same symbol. Luke 21:25, "there shall be signs in the sun and in the moon and in the stars." Matt. 24:29, "in those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." This is vague and general language. It is not necessary to suppose that Our Lord meant that there should really be eclipses, etc., but that men would be filled with as great dismay as they caused.

But in Acts 2:20 we have again a vivid description, which seems to imply that a total eclipse had given definiteness to the language of prophecy.

The sun shall be turned into darkness brings out the jet black disc which hangs in the sky during an eclipse of the sun. The moon into blood is descriptive of the coppery red of the moon during a total eclipse. Total eclipses of the moon are more frequent in any one place than of the sun, since the shadow in an eclipse of the sun is only 60 to 120 miles in width, while a total eclipse of the moon is visible to half the world at a time.

In Rev. 8:12, is a reference to a partial eclipse of the sun, "the third part of the sun shall be smitten," while in 6:12 is a very vivid description, which seems to show that the writer had seen a total eclipse of the sun, "the sun became black as sackcloth of hair." Perhaps Astronomy may cast some light on the question of authorship of this book.

**POEMS**

**Worth Preserving**

Selected by

THE REV. FRANCIS L. PALMER

**THE GOOD SHEPHERD WITH THE KID**

**GRADATIM**

(The author was born in Belcher-ton Massachusetts, 1819, and died in New York City, 1881. He was the first editor of Scribner's Monthly, afterwards the Century Magazine. The title is a Latin word, meaning "step by step.")

Heaven is not reached at a single bound;  
 But we build the ladder by which we rise  
 From the lowly earth to the vaulted skies,  
 And we mount to its summit round by round.

I count this thing to be grandly true:  
 That a noble deed is a step toward God,  
 Lifting the soul from the common clod  
 To a purer air and a broader view.

We rise by the things that are under our feet;  
 By what we have mastered of good and gain;  
 By the pride deposed and the passion slain,  
 And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,  
 When the morning calls us to life and light,  
 But our hearts grow weary, and ere the night,  
 Our lives are trailing the sordid dust.  
 We hope, we resolve, we aspire, we pray,

And we think that we mount the air on wings  
 Beyond the recall of sensual things,  
 WITNESS—GAL. EIGHT—  
 While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!  
 We may borrow the wings to find the way—  
 We may hope, and resolve, and aspire, and pray;  
 But our feet must rise, or we fall again.

Only in dreams is a ladder thrown  
 From the weary earth to the sapphire walls;  
 But the dreams depart, and the vision falls,  
 And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;  
 But we build the ladder by which we rise  
 From the lowly earth to the vaulted skies,  
 And we mount to its summit, round by round.  
 —Josiah Gilbert Holland.

Lent presses close upon the Christmas season this year. We have hardly forgotten the spirit of one until we find ourselves plunged into the atmosphere of the other. Yet this is not foreign to the revolutionary changes and conflicting emotions of these days.

But the fact that Lent is the most outstanding opportunity for spiritual rejuvenation that the year offers, makes it imperative that we turn immediately and struggle to harmonize our thoughts and lives with its purpose.

The spirit of penitence should come this year more easily than ever before.

With a consciousness of self-guilt we must come to God's footstool. With a humility hitherto unknown, must we seek to learn His will for us.

Lent—an opportunity!  
 May it not be a regret!  
 —The Rev. Edward M. Cross.



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

Bishop Tyler of North Dakota has requested all the Clergy of his Missionary District to hold loyalty services and to secure, if possible, laymen to make the addresses.

The will of the late Caleb Cresson provides that \$1,000 is to be given at once to St. James' Church, Evansburg, Pa., and \$6,000 eventually, in trust.

As the fruit of a house to house canvass conducted by thirty young men of the Church of the Holy Communion, New York, the collection for the Church's War Commission was brought up to \$1018.80.

Under the leadership of Mr. Camille Estornelle of Philadelphia Divinity School, the congregation of Good Shepherd Episcopal Mission in Berlin, New Jersey, have secured a lot for the erection of their new building, and expect to have the new building completed by next Spring.

Trinity Church, Albany, N. Y., conducts a coal exchange for the benefit of the poor of the city. The exchange was besieged with throngs of poor people who sought relief from the cold during the recent cold spell. The coal is sold at cost and at a price within the reach of all.

"The Religious Secretary is brought into close personal touch with the soldier," says the Rev. John H. Nolan, Chaplain at Camp Devans, Mass. "He eats with them in their barracks and enjoys all the hardships they enjoy, even to the inoculations for typhoid and paratyphoid and vaccination."

Mr. John W. Shannon, Treasurer of the Philippine Mission, says:

"The Philippines has the largest leper colony in the world at Cullion Island. It houses over 4,500 people and is said to be the most modern settlement in the world, which speaks well for this government. A small Protestant Church graces the island and there are about 200 in the congregation."

The twenty-seventh mid-winter conference of the Hartford Branch of the Connecticut Church Sunday School Union was held in Christ Church Parish House, Hartford, on Friday, January 25th. Addresses were given by the Rev. L. N. Caley of Philadelphia, the Rev. G. H. Heyn of New Haven and the Ven. H. S. Harte, Archdeacon of Hartford, who is also Chairman of the Diocesan Board of Religious Education.

The Bishop Coadjutor of Colorado would be glad to hear from a couple of young Priests who want to do pioneer Missionary work in all our doors.

He has two large fields where there is an opportunity to do many small things which in the aggregate would equal one good sized Parish.

It is hard work, out of doors, in a virgin field. Only the patient and persevering need apply.

The Social Service Committee of the Girl's Friendly Society of the Diocese of New York is making an earnest appeal to all men and women interested in the welfare and working conditions of girls and children to protest against three bills presented to the Legislature in Albany. These bills wish to abolish all safe-guards now protecting working women and children. One bill was vetoed by Governor Whitman last Spring and is now introduced and called the Brown War Bill. Two more bills to break down child labor and compulsory education by providing that these laws so far as they apply to children in street trades and mercantile establishments shall be suspended during the summer months.

It is urged that letters of protest be sent to both Senators and Assemblymen in Albany urging them to oppose the passing of these bills which are designated Senate Bill Int. No. 15, Assembly Bill Int. No. 170, and Assembly Bill Int. No. 171.

### Personals

The Rev. J. D. Hamlin, Rector of Trinity Church, Bethlehem, Pa., has resigned to enter the army as a Chaplain.

The Rev. Sidney E. Sweet has assumed charge of St. Paul's Church, Columbus, Ohio. He was formerly Rector of St. Stephen's Church, Jersey City, N. J.

The Rev. Charles P. Bispham, Rector of Grace Church, Waverly, N. Y., has accepted a call as Assistant Rector of the Church of the Holy Apostles, Philadelphia, and will go to his new field of labor March 1st.

The Rev. Arthur A. Burton, formerly Rector of St. Alban's Church, Marshfield, Wis., has entered upon his work as Rector of the Church of the Advent, San Francisco, Cal.

The Rev. J. B. Whaling, who was recently appointed Archdeacon of the Diocese of Texas has selected Temple as his headquarters. He has been given charge of a district composed of ten counties in the central part of the state.

THE WITNESS was in error when it stated in a late issue that Rev. Mr. Barber had resigned St. Mark's Church, San Antonio, Texas. Rev. W. Bertrand Stevens is the Rector of St. Mark's and has not resigned.

Among the many activities of the ministry of the Rev. William Porkess, Rector of Grace Episcopal Church, Pittsburgh, will be the writing, for the fifth year, of the course of seven sermonettes, to be published in the Pittsburgh Gazette Times on the Sundays of Lent and Easter Day. The title of the course will be, "Modern Studies in Camouflage."

The Philadelphia Divinity School recently notified the Board of Missions that it had taken pleasure in conferring the degree of S. T. D. on the Rev. A. A. Gilman, President of Boone University, Wuchang, China, and the Rev. L. B. Ridgely, Dean of All Saints' Divinity School, Hankow, China.

The Rev. Francis B. Boyer, state

secretary of the North Carolina Red Cross Society and secretary of the local chapter at Asheville, and until recently the Rector of All Souls' Church Biltmore, has been commissioned a Captain in the Red Cross Society and was ordered to sail for France the first week in this month.

Previous to his Rectorship of All Souls' Church, he had served for eighteen months as an ambulance driver in France. His new commission will carry him right up to the first line trenches and his work will be done virtually under fire.

Leonard Wolcott, a candidate for Holy Orders and son of the Rev. Dr. P. C. Wolcott, Rector of Trinity Church, Highland Park, Ill., is with his College Ambulance Unit at Allentown, and is one of the advanced French instructors in the camp. He also was secretary to the Rev. Harvey Officer while he was acting as Chaplain to Churchmen in the camp, and had charge of his rented house and the entertaining. He is now secretary to the Rev. E. H. Schlueter, of Trinity Parish, New York, who has succeeded Mr. Officer as voluntary Chaplain.

The Rev. W. Russell Bowie, D. D., Rector of St. Paul's Church, Richmond, Va., who was appointed Chaplain of Dr. Stuart McGuire's Hospital Unit, is now with the rest of the members of the Unit ready for a call to active service, says the Leader of that city. The call at any time would not come as a surprise. During Dr. Bowie's absence the work of the Parish will be in charge of the Rev. Valentine Lee, who recently took his Priest's orders. St. Paul's congregation has granted Dr. Bowie a leave of absence, during his service with the colors. He recently declined a flattering call to New York. St. Paul's is the Church which President Davis attended during the lifetime of the Southern Confederacy. General Robert E. Lee also attended worship there, with his family. Their pews are still preserved, and memor-

### New York Notes

"Charity's burden increased by war" is the newspaper heading over an abstract of the annual report of the Association for Improving the Condition of the Poor in New York City. This very useful society co-operates with the Churches and all other benevolent organizations, a number of its directors and officials being loyal members of our own Church. It insists that the war must not be won at the expense of the children of today, and it therefore urges that its local work be continued unabated. The total

expense last year was \$873,000. It assisted in various material ways 6,423 families, with nearly 30,000 members, and 4,800 other families were under care of its trained nurses. Nearly 7,000 mothers and children were given Summer outings, and 585 widows received monthly allowances the year through. About 100,000 meals of hot food were given to needy work people, and \$25,000 children in 34 public schools received hot lunches. Considering the extreme cold of the last two winters, and the extraordinary increase in prices of living necessities, the appeal of the Association for increased contributions is understandable. If it were not for this and other general organizations the charitable undertakings of the city Churches would be almost beyond ability to carry on. There are Church people who think it would be better for the Church to turn over more of its work of temporary assistance to such associations, with the assurance that deception and extravagance would be greatly reduced thus, while the Church would be freer to do its spiritual work.

Other radical positions maintained in the conferences of the Synod included the contention that "equal pay be granted to women who take men's places," that "women protective officers or policemen" in all towns near training camps were desirable, that the full favor of the Church be exercised in favor of prohibition of the liquor traffic, at least during the war, and that the intrusion of secular affairs on the Sacred Sunday hours be more and more opposed, with special reference to moving pictures, baseball, etc.

Dr. Manning came out in the papers this past week as favoring Sunday parades of our new soldiers, for, he remarked, there was not enough attention being given to the progress of enlisted men, and that Sunday was an excellent time to show our appreciation. This attitude is undoubtedly in line with former feelings of Churchmen not in sympathy with Sabbatarianism and Puritanism, but the distinguished Rector of Trinity shows a strong inclination the other way with respect to the drink question. In the Diocesan Convention and elsewhere he has proved himself a vigorous champion of the present demand for immediate prohibition of liquor wherever the national flag flies. It was curiously interesting to see the quondam "low and broad Church" Rector of St. Bartholomew's so strenuously defend the right of the soldier to drink, or, at least, to hear

Dr. Peirce made a serious and eloquent statement of college conditions in war times, and claimed that Kenyon had, in proportion to its size, the largest number of enlisted men of any American college. There is no doubt of the fact that Kenyon, which is one of the smallest colleges in America, has had an extraordinary part in the development of American public life. The writer of these notes heard the late President Hayes assert that Kenyon, of which he himself was a graduate, had done more for the nation than any other college during the Civil War, and he cited as proof of his claim that Edwin M. Stanton, Lincoln's great Secretary of War, was a Kenyon boy; that the best debater in the Congress of that time, Henry Winter Davis, was a graduate; that Solon M. Chase, the great Secretary of the Treasury, afterwards Chief Justice, and Justice David Davis, with others almost as eminent, owed their initial college training to "the little Episcopalian College on the hill."

Since that speech was made the names of Mark Hanna, Andrew Carnegie and J. Pierpont Morgan have been enshrined amongst its friends and helpers. There are those who refer to it, as a New Yorker did recently, as "the only college in the Middle West where a gentleman may freely send his son as he would to an Amherst or a Williams "without danger of losing social cast."

This is of course dubious praise, and chimes in a bit with a criticism that the college has run too much after men of wealth and boys of family, but the meaning is probably better than that. It is, at all events, a remarkable thing that a college so small, and so far from any city or town of large size, should have exercised an influence so metropolitan and national—the exact opposite of its rural and quiet environment. It is, in some respects, an almost miraculous record.

### Western Michigan Notes

The United Lenten Services for the Church in the city of Grand Rapids are to be held in Grace Church this year. They are held on Wednesday evenings, and the several Episcopal Churches unite with the congregation in joining in the services.

The sneakers for these Wednesday night meetings will be as follows:

Ash Wednesday, the Rev. Howard R. White, of South Bend, Ind.

Feb. 20th, the Rev. Francis R. Goldolphin, Oak Park, Ill.

Feb. 27th, the Very Rev. Bernard Idings Bell, Fond du Lac, Wis.

March 6th, the Rev. R. H. Chalmers, Tiffin, Ohio.

March 13th, the Rev. Dr. George Gunnell, D. D., Toledo, Ohio.

March 20th, the Rev. W. H. Poole, Jackson, Mich.

March 27th, the Rev. Walter F. Tunks, Muskegon, Mich.

### The Way to Make Your Parish Prosper

Some Parishes and Missions express the feeling that the various assessments and apportionments laid upon them are very heavy and hard to meet. This feeling is based upon a wrong estimate of the proportion that extra-parochial claims may properly bear to the parochial budget. If it represents one-third the amount raised for all purposes, it is not excessive. There is no reason why a Mission or dependent Parish that pays say \$300 toward the maintenance of its own services should not pay \$100 to \$150 toward the various extra-parochial claims. The ideal should be "fifty-fifty"—we should "love our neighbors as ourselves." To do our share toward the advancement of God's kingdom is a privilege to thank God for, not to be regarded as a burden. No Parish or Mission that repudiates its extra-parochial claims can prosper; and no one ever heard of a Parish that paid these claims promptly that did not prosper. "Seek ye first the Kingdom of God," and all other things in the way of parochial welfare, both material and spiritual, "will be added unto you."—Light.

To live in the Spirit is the right condition of man, his normal condition; and to live in the Spirit is to live with God—hearing Him, and knowing Him, and loving Him, and delighting to do His will.—Thomas Erskine.

That was a sensible father, alert to his moral responsibilities as a parent, who declared to his son, in the course of a discussion as to going to church: "As long as my son sits

### A Lenten Occupation—Fasting

In obedience to the universal practice of the Church of God in every age:—"To keep the body under," lest the spirit suffer harm;—"To increase spiritual power, remembering the words of Jesus:—"This kind cometh not forth but by prayer and fasting;"—As the natural companion of sorrow for sin—the sad, the afflicted, the anxious, fast from inclination; so let the penitent.

The newspapers give some attention to the topics of discussion of our recent Provincial Synod, calling attention to the fact that the positions taken by the leading speakers were well in advance of what used to be the views of conservative Episcopalians. That "the Episcopal Synod may admit women to its councils" was given most prominent notice in the headings. The press does not pretend to have a long memory, and therefore this mention of feminine possibilities was oblivious to occurrences in recent Diocesan Conventions, where women were not only openly held in honor but officially invited to address the Convention in session. Nothing is more impressive in the American Church than to see this dignified body of New York Churchmen in its annual legislative meetings at the handsome Synod Hall rise as one man and stand in manifest

his eloquent urgency that the Church should not depart from its time honored liberal platform, while against him stood some of the so-called "high and dry" element, once known as kindly affectioned toward "the social glass." The ecclesiastical world certainly is a bit topsy turvy in these war time "questions of the day," though it is to be noted that Cardinal Gibbons stands firmly by the guns of the respectable fathers of nineteenth century Catholicity.

Kenyon, of Gambier, Ohio, is a little College, but, as Daniel Webster said in his defence of Dartmouth, "there are those who love it." Twenty-five of its lovers and friends got together for a banquet in the Delta Kappa Epsilon Club on 44th str et the night of January 31, and the guests of honor were President Peirce and former Secretary of War, the Hon. Lindley M. Garrison. Among the sons of Kenyon present, who have gained metropolitan and even international fame were Earl Babst, who is now head of the more than ever important sugar trust; and John Brooks Leavitt, a leading New York lawyer, as well as Warden of St. Mark's in the Bowery. Mr. Babst, who received his legal training in Michigan University, revealed the fact in an impromptu speech that he is not only something of a graceful orator but that he has also done a thing not very common among great captains of industry, viz. he has thought out the principles of capitalism, and has a reasonable hope of a favorable social outcome of its various anxious movements. Another interesting speech, more personal and reminiscent of college life, was a rollicking one by the Rev. E. M. McGuffey, who has been Rector in Elmhurst, Long Island, for nearly 30 years. He described himself as a product of the McGuffey spellers, his father's famous school work, and wittily defended the right of a graduate to tell tales out of school, especially when far from the time and the place.







requests for the literature of the movement have come to the Secretary, Robert H. Gardiner, Post Office Box 36, Gardiner, Maine, who is always glad to send, gratis, pamphlets explaining the movement. But besides the direct requests for literature, the publicity which the newspapers have been kind enough to give, has inspired and strengthened many a soul who longs for Christian Reunion and promoted many local efforts to

A woman doesn't have to be a nun to lead a dedicated life.

Our Lord working in the carpenter shop of Nazareth was doing His Heavenly Father's business as well as following St. Joseph's trade. St. Peter went a-fishing even after Christ's resurrection because that was the immediate duty as he saw it.

But the Church is in a unique and lofty sense the Father's business because it has only one reason for existence, and that is to bring the Father and His children close together. When it fails to do that it is out of business.

Now there never was an enterprise in this world that didn't involve money.

True, the best choir that ever sang on earth cost nothing—that was the choir of angels at Bethlehem. But angels are not available to lead our music. Human choirs cost money.

So do clergy,—though not very much,—at least we have never heard of modern clergy who had to pay their surtax.

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## ROUND ABOUT THE PARISH

A Series of Articles by

**GEORGE P. ATWATER**

Rector, Church of Our Saviour, Akron, Ohio

XVII

### Rejoicing With Those That Rejoice

Among the blessings of the parson's life is that he is so often taken into the family circle. It becomes his privilege not only to weep with those who weep but to rejoice with those who rejoice. He can look back with pleasure upon many a scene the memory of which has clung to him for many years.

Among these occasions are the weddings in whose solemn and sacramental rites he has had his part, and in whose festal brightness he afterward shares. He is treated with rare friendliness and consideration by those who recognize that through his office a blessing has been brought to two happy young people. The wedding and the gathering at the home afterward never become to him a routine duty but one of the bright hours of a burdened life. The joy of it is contagious and he were callous indeed who cannot feel a glow of affectionate regard for those who have sought his services in this most solemn yet joyous moment of their lives.

He may bring his share, too, to the feast. He may put into practice that sermon of fellowship which he preached a short time ago. Here are the people, here the opportunity. It takes but genuine goodwill to mould that group, often reticent because it has gathered from various remote habitations, into a real assembly of those who, united in spirit, desire to do honor to the bride and groom.

And then when the first little baby comes to bless that union the parson as an honored guest may tip-toe in and allow the wee bundle of humanity to be placed in his arms. The anxious mother awaits the verdict. There is but one verdict. The parson understands how to announce it skillfully and with variations. He is wondrously sincere about it, too, for he cannot fail to respond with deep feeling to the atmosphere of love that a mother has cast about that little infant. The air is electric, charged with the radiance of mother love.

Then comes the crucial question, "Whom does it resemble?" You stumbled over that at first as you looked at the little mite of humanity, whose eyes were closed and whose unformed features as yet gave no slightest trace of likeness to either parent. At last the parson learned wisdom and the reply comes easily and honestly. "It seems to me very probable that it will resemble its mother when it grows up." Perfectly true and perfectly satisfactory to the mother.

Then there are the birthday parties and the family reunions and other occasions when friends gather for the pleasure of being together. You are made welcome. No wonder that the parson feels that his Parish is a great family.

At times, too, it is his good fortune to sit at some comfortable fireside and to listen to the hopes and ambitions of those in whom the current of the run of life is running strong and deep. There is nothing so valuable to his relationship to his people as to be a good listener. He becomes the interested listener, too, because here is the reality of which novels are the reflections. Here is life. The boy who must bring the pictures he has taken, the girl who wants him to see her new party cloak, the mother who brings forth the children's school record, and the father who takes him to see some useful and ingenious household contrivance he has fashioned, and the older folks who bring some album or relic of by-gone days, all are his children. There is a touching intimacy in the address of "father" which many clergymen are privileged to hear, that expresses the deepest attitude of the parson toward his flock.

It becomes a source of distress to the parson as his work becomes larger and his duties more burdensome, that the opportunity for these fireside renewals of his pastoral watchfulness and concern becomes more infrequent. The organizations demand his time and his energy, outside interests claim his strength, his correspondence grows heavier, a score of anxieties exact their toll. To the material fabric he must give some oversight, and a building project of any sort turns his attention to business affairs. There comes a time when from one end of the week to the other almost every

minute is claimed. An unexpected and unplanned-for call which must be heeded is forced into that line of duties and a score of engagements are telescoped in the process.

The parson regrets it more than the people do. They do not realize how his mind wanders over the flock, and with what eagerness he would welcome the chance to go to this home for an evening, or give an hour's cheer to some shut-in, or have a good talk with a friend, or hunt up some neglectful sheep and give him a fresh stimulus to come again within the fold. Try as he may he cannot make more hours in a day, and these are being claimed from day to day by the exigencies of the day's toil.

The people must be lenient in these harassing days. Perhaps you, who read these words, were mentioned in your parson's prayers last night. He would have God surround you with the care and watchfulness, of which his own ministry is but a pale and feeble reflection.

### Jesus and Finality

By Thos. F. Opie

Lord, to whom shall we go? Thou hast the words of eternal life—John 6:68.

Never was the world more in need of certitude as regards the fundamentals than today. Never did the world need finality, assurance or certainty more than now. Where is it to be found? St. Peter and the early disciples might have gone to various sources popular in their day for light

ye that labor and are heavy laden and I will give you rest." The mind cries out for truth and for freedom from the shackles of ignorance, doubt and superstition. Christ answers, "I am the truth;" "If the Son make you free ye shall be free indeed." The soul cries out for eternal life. Christ answers, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent;" "I give unto them eternal life."

Suppose we go to (1) THE GREAT RELIGIONS. If we ask Confucianism, for example, what are the higher powers, we get the answer—"You cannot know the higher powers." This is agnosticism. If we ask the same question of Buddhism or Brahmanism, we get the answer, "The universe is the highest power." This is pantheism. If we ask Mohammedanism, the answer comes, "Law is the highest power." That is fatalism. If we ask Christianity what is the higher power, we get the answer, "The highest power is revealed to man through man—since God made man in His own image and since Jesus appeared in the form of the God-head bodily." This is revelation. So the closer we get to the mind of Christ and His divine teaching the closer we get to eternal truth and to the words of eternal life.

Suppose we go to (2) THE NEW THEOLOGY, or the NEW RELIGION. We find such men as Oliver Lodge, Winston Churchill, W. G. Wells and Dr. Eliot espousing the cause of a so-called new religion. But what the world needs today is not a new religion or a new theology. The world needs new life, a new mode of living and of being and of doing. The new religionists, generally speaking, represent the attempt of the purely intellectual to compass the great facts of the infinite. They would find God with a telescope and weigh the soul with a pair of scales. They would apply chemistry to sin and endeavor

## OUR CHILDREN'S CORNER

ARBUTUS

In the heart of a great forest in the far northwest, a dainty, timid Arbutus grew. All through the long Winter she slept peacefully under the leaves and the deep, deep snow. Sometimes she would half wake up and wish for the Spring, with its sunshine and its sweetness, its singing birds and its glad, joyous sounds. Then he would fall off to sleep again and dream of the butterflies and bees that wooed her in the days that were past.

As the snow melted away and the warm breeze began to blow, she awoke

once more, and as she rubbed her tiny eyes she wondered if she might not venture forth now. She did not wish to appear too soon for she might be thought a forward maid.

While she was pondering and her little heart was beating with anxiety, she heard a bird sound forth his first joyous note of Spring. Surely she must go now, it would never do to be too late. So she pushed aside the moss that made a cover for her winter bed and poked her little head a wee bit out. And there was the great round Sun looking down on her from the sky. She was so startled that she blushed a dainty pink and hid her head beneath the leaves.

ed by God for His people—where Christ is; where God is and doubtless those who have died in Christ are to be. What does Christ say as to the method of getting there? Here again we must lay aside all conflicting pronouncements and go to Christ's words. "I am the way." "No man cometh unto the Father but by me." We get to heaven then by following Christ—by sacrificing for Him, by serving Him, by seeking Him. What does He say as to TRUTH? "Ye shall know the truth and the truth shall make you free;" "I am the Truth." The trouble is, we want to know too much. Christ vouchsafes enough to every humble, inquiring soul to insure satisfaction and assurance, granting he be a faithful follower of the lowly Nazarine.

In order to receive the message sent out over the sea by wireless telegraphy, the receiver must be in perfect accord with the transmitter, they tell us. So it is with the soul. Christ's divine words like a sort of spiritual wireless telegraphy, comes sounding

being the quaint tribute of an early pastor to his wife.

The Font bowl is of marble and was brought over in the days of the Swedish Colony.

The walls contain memorial tablets to the Rev. Nicholas Collin and his wife, the Rev. Jehu Curtis Clay and the Rev. Snyder B. Sims. These three Rectors served the Parish for 45 years, 32 years and 47 years, respectively, or for the periods 1786-1831, 1831-1863 and 1863-1915.

In the middle aisle, grave-stones formerly placed with the graves beneath the chancel, commemorate the Rev. Andrew Rudman, Rector, 1700-1702; the Rev. John Dylander, 1737-1741, and the Rev. Olof Parlin, 1750-1757.

The present bell bears the following notes and inscription: "Partly from the old bell dated 1643; cast for the Swedish Church, Philadelphia, stilled Gloria Dei, 1806.

"I to the Church the living call,

And to the grave do summon all."

Great changes have occurred again and again in the surroundings of the Church. Founded in the midst of a wilderness, it soon became the center of a thriving settlement, which in time, was incorporated in the City of Philadelphia, and on its waterfront was built the first navy yard of that city, and a thrifty population inhabited the district, making it one of the most desirable sections of the city. But times have changed, the former inhabitants and their descendants have moved away, and three or four waves of foreign immigration have overrun the neighborhood. Nearly every corner has its saloon, and "speak-easies" openly operate on Sunday, bearing all too obvious witness to a loose and regardless city administration. But the Church remains, a silent reminder of better conditions, and an active agency of protest against the corrupting influence at its doors.

On the present site, as a forerunner to the quiet dignified structure built in 1700, stood a block house, built at command of the Swedish King, as a defence against the Indians, and later used as a house of worship in times of peace. In the modern warfare against the more subtle and more dangerous foes of such a locality today, the Church has just opened a new "Block House," the name given to a small Parish House, which it is hoped in time to expand as a center of a strong and steady influence seeking to reclaim the neighborhood.

In 1845, the Swedish Crown and Church having long since failed to send Missionaries to the Church, and the last Swedish Rector having been in charge for forty-five years, during most of which time he was assisted by Clergymen of the Episcopal Church, one of these latter, the Rev. John Curtis-Clay, then Rector, brought the congregation into union with the Diocese of Philadelphia.

An interesting and earnest man who is not long out of sight in Church movements, is Eugene M. Camp, author of "Christ's Economy." The Seabury Society owes its birth and useful work to him, and now he has a new organization launched. It is called the Institute of Applied Christianity. At a recent meeting he described it as a hopeful undertaking to train laymen of every denomination to be Bible Class teachers, Sunday School Superintendents, lay readers, elders, Vestrymen, Wardens, etc. His method he claims is Christ-like in that it begins with making the converted man himself get next to one other man, and so on, without limit—a sort of expansion of the Brotherhood of St. Andrew method of personal work. Towards this good end there are to be classes and courses of educational training, if such work can be taught.

### Lent is an Opportunity

I have read somewhere the legend of one who, day-dreaming in his chair, beheld a vision, which stood before him and beckoned him to follow her to fortune. He waited sluggishly; heeded not her call nor her beckoning, until at last she grew dim and disappeared. Just as the vision faded, he sprang to his feet and cried out, "Tell me who thou art!" and received the answer, "I am Opportunity; once neglected, I never return."—Selected.

bearing on the fundamental problems of life. They might have gone to the Pharisees, the learned class of the day. But they spoke without authority and without conviction, substituting their own traditions for the Word of God. St. Peter might have gone to the Sadducees, but this sect even denied the resurrection and the existence of spirits—they spoke without certitude and without assurance. The inquirers might have gone to Gamaliel, the great teacher at whose feet sat Saul of Tarsus—but he made no claim as to solving the riddles of the unknown, or the problems that haunt the soul and will not down. It was to Christ alone, then, that the disciples could go for words of eternal life—words bearing on the eternal verities and words themselves carrying life and light.

We too may go to sources numerous and varied in our quest for truth. We too may go here and there for solace and comfort—for pronouncement on the fundamentals of life and death. But they do not furnish satisfactory solution nor do they quench this divine curiosity that arises in the soul of every man at one time or another in his sojourn here. We may go, as thousands are today going, to the great scholars and teachers of ages past and present to scientists and philosophers and potentates. We may go to Kant, or Hegel, to Huxley or Tom Paine, to Pastor Russell or Ralph Waldo Trine, to Elbert Hubbard or to Mary Baker Eddy. The bare element of truth about the eternal realities that each of these sets forth, while the whole teaching of each lacks both finality and certitude, as well as satisfaction and assurance, has led thousands into a mystic maze from which they hardly escape, and in which they find that the curiosity of the soul is not gratified. It is to Christ alone that we may go, for it is He alone who has words of eternal life.

The body cries out for rest and surcease from the perplexing problems and the irritating routine of the day. Christ answers—"Come unto Me all

to fathom the unknown with a plummet. They would banish from faith and credence all except those things that man thinks he can comprehend and find out by mental process. Sin they say, is a figment of the imagination, a shadow in the picture—simply a mistake. Inspiration and miracles they doubt and even the resurrection is considered by them to be doubtful, as is also the divinity of Christ. Truly it is not to the new religion or the new theology we are to go for words of eternal life. While all the men named do not hold views entirely at variance with the teachings of Christ, nor do they all hold to the above conception of the unknowables—it would be folly to displace the pronouncements of Christ by the emanations of any modern scientist, preacher or novelist. It is to Christ only that we may go for authoritative information on the verities of life.

Suppose we go to (3) SCIENCE. Here, again, many have been led into bypaths and have found themselves lost. Science deals in the very nature of the case with material things—not with the things of the spirit. Science has to do with God's acts, not with His being or with His person, nor yet with the fundamental truths He has seen fit to reveal in Christ. Science leads only to the threshold of the eternities and the everlasting verities. It seems to take the attitude that mind-evidence or none goes here; whereas, the heart has reasons which the reason cannot know, as Paschal has it. So it is to Christ alone that we may go—indeed it is to Him we must go if we would know the truth as regards the eternal fundamentals.

"Lord Thou hast the words of eternal life." And what are some of these words? What does Christ say for instance about heaven? "I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am there ye may be also." Heaven then (laying aside all vain speculation) is a place prepar-

down the ages, carrying all over the world. In order to catch them and to appreciate them, man must be in attune with God Himself—in tune with the infinite. If man is engrossed in the things of this world he cannot catch the words of Christ, and cannot comprehend them either! When man is obsessed with the passion of murder and rapine and war; when he is bent on destruction of his brothers and in conquest and devastation, how can he hear and properly interpret the sweet and gracious words of the Savior of the world! "Come unto me," saith the Christ—"and ye would not."

"And that sweet voice still soundeth on—

Through the centuries that are gone

To the centuries that shall be;  
Over the cornfield's waving gold,  
By the shores of the beautiful sea."

### One of the Oldest Church Buildings in America

The Rev. James Empringham, D. D., describes in Temperance a visit which he made to one of the oldest and most interesting Parishes in the American Church—the Gloria Dei Church, Philadelphia—the Rev. Percy R. Stockman, Rector.

This most remarkable Church has had a continuous spiritual history since the days of Swedish Colony on the banks of the Delaware River, first established in 1638, and the present substantial edifice has stood for two hundred and seventeen years, a faithful witness to the enduring elements of a Christian civilization.

The Archbishop of Canterbury has written to say how greatly he enjoyed his visit to this ancient sanctuary. The floor and walls are replete with monuments more than two hundred years old—one of the most touching



## DIOCESAN COUNCILS—CALIFORNIA AND VERMONT

### California

The sixty-eighth annual Convention of the Diocese of California was held in Grace Cathedral, San Francisco, beginning on Tuesday, January 22nd, with a celebration of the Holy Communion. A patriotic atmosphere marked the convention throughout and found expression in the addresses of the speakers. Indicative of the patriotic note of the Convention the Stars and Stripes were borne with the cross in the procession of the Clergy, theological students and the choir. In the course of his annual address, Bishop Nichols said:

The war has jolted us out of that kind of patriotism which entails no sacrifice. It must also inevitably move us out of the direction of easiest resistance in religious matters. There is to be hereafter a notably united strength in the performance of the work of the Church. The work of religion is growing with each successive day. The world is one mass of dishevelment, and it is to be the work of the Church to readjust it. The Church must be prepared for the leadership in a fiercer test than war. Keeping a Christian era Christian is to be the real issue of this conflict.

The Rt. Rev. Dr. Hunting, of Nevada, and the Rt. Rev. Dr. Sanford, of San Joaquin, were honored guests of the Convention. The sessions were taken up largely in the transaction of routine business. The following delegates were elected to represent the Diocese in the provincial Synod: Clerical—The Rev. Alexander Allen, the Ven. John A. Emery, the Very Rev. Dr. William Gresham. Lay delegates—Messrs. W. B. Bakewell, H. R. Fairclough and Vincent Neal. A reception was given by Bishop and Mrs. Nichols in the library of the Divinity School. Professor H. M. Stephens of the University of California addressed the opening session of the House of Church Women on "Christianity and Nationality." The meeting was presided over by the Diocesan President, Mrs. Gaillard Stoney. The Rt. Rev. Dr. Sanford delivered the principal address. He told particularly of the Missionary work of the Church.

### Vermont

The 128th annual Convention of the Diocese of Vermont met in Rutland on February 6th under climatic difficulties; the weather was cold and the train service very poor. Many of the Clergy and Lay delegates were hours late, and some from the northern part of the state were not able to attend.

The business done was mainly of a routine nature, although there were many interesting and helpful discussions on the support of the Clergy, the Missionary work of the Diocese, and the work in Social Service. All the old officers were re-elected or appointed, with two or three exceptions. It was decided to have the next Convention in Burlington on February 5th, at which time (D.V.) will be celebrated the 25th anniversary of the consecration of Bishop Hall.

In his address the Bishop gave some interesting figures in regard to Vermont Churchmen in the service of the country. Cards had been sent to every Rector and Missionary in the Diocese asking for full particulars as to the men from their cures in the service. Two hundred and twenty-three cards were received. From these it was learned that 7 men were unbaptized though loosely attached to the Parish; 52 were baptized but unconfirmed; 153 were communicants in good standing; and 11 were confirmed but were not in good standing. It is well to note here that in this Diocese only communicants who have made their communions within three years are classed as communicants in good standing.

Of the 223, 137 are in the army, 40 in the navy, 3 in the marines, 9 in aviation corps, 8 in the quartermaster's department, 22 in the medical and the ambulance corps, and 2 in the Judge Advocate's department. 65 are commissioned officers and 48 are non-commissioned officers. One of the Bishops and some of the Clergy have sons among those serving their country.

It was reported by the Treasurer that every Parish and Mission in the Diocese had paid its premium on the Clergy's pension, and had paid promptly.

## Notes from the Diocese of Lexington

### CHANGE IN DIOCESAN SECRETARY

The Rev. J. H. Gibbons, The Burton, Covington, Ky., Rector, Trinity Church, and formerly Assistant Secretary of the Diocese, succeeds the Rev. George H. Harris as Secretary. Rev. Mr. Harris, owing to pressure of duties as Dean of Margaret College, and Rector of St. John's, Versailles, resigned the secretaryship recently, which position he held some years while Rector of St. Peter's, Paris.

### GOOD SHEPHERD, LEXINGTON, BURNED

Sunday, Jan. 20, the Chapel of the Good Shepherd, Lexington, was totally destroyed by fire a little before evening service. The fire started in the basement, from woodwork exposed to the heat of the furnace. It is doubtful if the sexton had an unusual fire. Flames had gained such headway when the fire department succeeded in thawing the water plug, that none of the contents of the building were saved. Over the smoldering ashes the stuccoed walls stood, scarcely stained on the outside, while the electric cross, over the front entrance, remained erect, arms outstretched as usual, pointing east and west. The building was valued at \$35,000, remodeling and improvements to the extent of \$10,000 having just been made last year. Most of the Church appointments were memorials, including altar clothes valued at \$500. The handsome memorial window, Good Shepherd design, only recently installed, carrying \$300 insurance, was destroyed with other memorial windows. Building and contents, exclusive of the Good Shepherd window, were insured for \$7,000.

After the evening service, which was held in the home of a parishioner near the burned Church, the congregation met to lay plans for rebuilding immediately. Bishop Burton, Dean Massie and representatives from the Cathedral were present and pledged the aid of that congregation in replacing the burned Church with a modern and more complete building. \$50,000 is to be raised for this purpose and as a step toward organizing forces to accomplish this, a mass meeting of all Church people in Lexington was held Friday night, Jan. 25, in the Cathedral Parish House. Plans are now being drawn for the proposed new building.

### NOBLE WORK DONE FOR NEEDY OF LEXINGTON

Through the untiring labors of the Rev. Dr. Richard Wilkinson, Rector of the Good Shepherd, Lexington, and the wise counsel of Dean R. K. Massie, of Christ Church Cathedral, the needy and suffering of Lexington were given seasonable relief during the recent cold spell, when coal was scarce and work stopped. Groceries and provisions were supplied, and "200 tons of coal were distributed in suitable portions to fireless people without one cent of cost to them, and without asking any question whatever, because workers knew these homes 'had need of it'." In this work Dr. Wilkinson and Dean Massie were ably assisted by members of their respective congregations, leading citizens of Lexington, and members of other communions.

The work sprung out of the opening of the Court House "which Judge Bullock had ordered on leaving his office Saturday afternoon, to afford a lodging place for any who desired to avail themselves of such shelter through the promised cold of that night—for hundreds had no coal in their homes." Dr. Wilkinson realizing that this was not going far enough to meet the situation, since no coal for heat meant no fire for cooking, and learning that no provision had been made for food, set to work to provide food for the needy and those gathered in the Court House. Simultaneously, but without the knowledge of what Dr. Wilkinson was doing, Dean Massie was organizing members of the Cathedral congregation for similar relief work at the Parish House. When this became known Dr. Wilkinson and Dean Massie united forces, with the Court House as center. Food was provided for over Sunday, and by Monday the body of workers had greatly increased and the work grown to proportions beyond expectations. Groceries were bought by the wholesale and distributed by the "wholesale", but "as expeditiously and as carefully as possible"; and distributed to those who came for them and to those who remained at home who were known to be needy. The city aided by giving to the workers right of way to fill orders for coal to shivering people. Limited coal supply caused delay of

## CHURCH MISSIONS HOUSE

### Meeting of the Board of Missions

Twenty-five members were present at the regular meeting of the Board of Missions held in New York on Wednesday, February 6, 1918. The President is still absent in Liberia and the Bishop of Washington presided in his place.

The Bishop of Kansas appeared before the Board with a carefully prepared plan for the better development of the work in his Diocese. It involved an additional appropriation of \$1,540 per annum. It seemed to the Board that this was so important that the appropriation was granted.

A communication was received from the Synod of the Province of Sewanee in reference to the better development of the mountain work within the Province. The Board adopted a resolution assuring the Province that it will do everything possible to strengthen the Church's work among the mountain people of the South. It arranged for a deputation of not more than three persons to visit the Dioceses and Districts in the Province of Sewanee, having such work.

In the absence of a Provincial Secretary in the Province of the Pacific, the Bishop of Idaho very generously offered his services in any way in which he could be used. The Board accepted his offer with great appreciation, hoping that he would be able to accept any invitations to speak within the Province in this connection.

The Board was gratified to receive a communication from the District of Eastern Oklahoma, asking for an increase in their apportionment from \$1,543 to \$1,750. The Board expressed great appreciation of this generous act.

Mr. Henry Lewis Morris, for seventeen years a most valuable member of the Board, died on January 9, 1918.

Mr. George Wharton Pepper, because of the great pressure of other matters, felt obliged to present his resignation both from the Board and Executive Committee. The Board recognized the many calls upon his valuable time, and felt it necessary to relieve him from his duties on the Executive Committee, but unanimously requested him, if possible, to reconsider his resignation from the Board.

Mr. William Fellowes Morgan was elected a member of the Board to succeed Mr. Morris, and was also elected to the Executive Committee to succeed Mr. Pepper.

In the absence of the President the Board felt that there should be some one to act in an executive capacity representing the Board. Mr. John W. Wood, Foreign Secretary, was

nearly thirty-six hours, which was relieved only by the timely location and placing of cars of coal that had been "lost in transit." Lincoln and Booker Washington schools, closed for school purposes, were opened as a sort of permanent restaurant where the hungry were fed, as was being done at the Court House, the schools being supplied with hot soup, coffee and sandwiches from Headquarters. It is conservatively estimated that 3,000 people were helped between Saturday night and the following Thursday. One feature of the work was the direction given workers, that "no applicant must be turned down", and, that "until the worker could more closely investigate they must trust the people to make honorable appeals."

Evidence of the great need and the willingness to help meet the need is seen in the case of Major E. B. Ellis, who entered the Court House merely to see what was "doing." Upon seeing what was "doing" he gave order to "go ahead and I'll stand by you," at the same time handing Dr. Wilkinson checks with which to draw on him for "whatever he needed" and instructing the bank to honor the Doctor's signature.

So greatly did this movement meet the emergency, that in order to meet similar future emergencies, permanency has been given it through the formation of the "Emergency Committee of the Associated Charities of Lexington," with Major E. B. Ellis, President, Mr. John G. Stoll, Treasurer, and Rev. Richard Wilkinson, General Director. Sub-Committees will be set to work districting the city and gathering necessary information, whereby distribution may be made with the least possible loss of time. The Committee will co-operatively relate itself to the work of the Associated Charities of the city.

unanimously requested by the Board to act in this capacity.

The Secretary for Latin America announced that a magazine in Spanish was being published in New York to supply the needs of the Latin American countries. The Board expressed its appreciation of the new venture.

Word was received through the Presiding Bishop of the illness of the Bishop of Honolulu and the need for an extended leave of absence. The Board assured the Presiding Bishop that whatever arrangements he might make would, so far as the Board is concerned, be satisfactory.

There is great need for Christian literature in the vernacular in the mission fields in the Orient. At the last meeting of the Board the Rev. C. H. Patton, D. D., of the Congregational Board, and on the American Section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference, presented this matter most fully to the members. We have in the District of Kyoto, a Missionary of exceptional ability in this line, and at the request of Bishop Tucker the Rev. Dr. Irving H. Correll was assigned to the work of translation.

The meeting adjourned at eight o'clock to meet again in May when two days have been assigned for the transaction of the large amount of business which demands the attention of the Board.

### MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee met at the Church Missions House on the day preceding the Board meeting.

A request was presented from the Bishop of Atlanta and the head of the La Grange Settlement, La Grange, Ga., for an appropriation of \$21,500 to further develop the work of the Settlement. The mill owners are deeply interested in this work and have volunteered the land and three-fourths of the cost of the construction of the desired improvements. The Executive Committee, while appreciating the value of the work done by the Settlement, regretted exceedingly that owing to the lack of funds it could not make the desired appropriation.

Mrs. Sarah M. Peppers was appointed Missionary in the District of the Philippines, under the United Offering of the Woman's Auxiliary.

### Consecration of St. Paul's, Duluth

On Sexagesima Sunday, Rt. Rev. J. D. Morrison, D. D. consecrated old St. Paul's Church, Duluth, with elaborate ceremony. The entire indebtedness of \$58,000 had been paid and the vestry made request to the Bishop to set apart the magnificent building for sacred purposes. The Bishop was assisted by the Rev. C. A. Cummings, a former Rector, as Chaplain, by the Rev. W. E. Harman as bearer of the crozier, by the Revs. E. D. Weed and T. J. E. Wilson, who read Morning Prayer. The article of donation was read by Mr. Thos. S. Wood for the Vestry and the Chaplain read the article of consecration at the request of the Bishop.

The Rev. George Craig Stewart, L. H. D., of Evanston, Ills., was the preacher, and he set forth in eloquent terms the high place of the Church in these trying days and suggested that it was a superb example just now that a noble building like St. Paul's was to be consecrated, when the attention of the most of the world was centered on the war and its appended financial outlays. It was a brilliant piece of oratory and brought tears to many eyes as he pictured our young men going, like crusaders, to the relief of a burdened world.

A great choir, under the direction of Mr. A. F. M. Custance, with an orchestral accompaniment of seven pieces, rendered a service that is not often excelled.

For one purpose or another this congregation has raised over \$80,000 this past year and has just taken on a curate in the foreign field for whom they pay the salary.

On Jan. 22, last, the Rector of St. Paul's, Rev. A. W. Ryan, preached at the graduation of six nurses, as supplemental class, who were sent forth early that they might offer themselves for war work. As President of the Board of Control of St. Luke's Hospital, he also gave the diplomas to this very interesting class.

## Southern Virginia Notes

### BEDFORD CITY, ST. JOHN'S CHURCH

This Parish has only 154 communicants, but has sent twenty-seven (27) men for service in the Army and Navy. There is hardly a Parish with a larger percentage of its young men in the service. The Rector, the Rev. T. Carter Page, dedicated a handsome silk flag on Sunday, Jan. 27th, a gift of Mrs. John M. Smith. It has gold fringed cord, mahogany pole, surmounted by a brass eagle. This beautiful design of the National Colors will stand in St. John's Chancel.

### CHRIST CHURCH, PULASKI

The Rev. Thomas F. Opie has made most remarkable progress in the work in the pretty and growing town of Pulaski, during the few months he has been in charge. The Bishop Coadjutor of the Diocese visited this Parish on the 27th, Septuagesima Sunday, confirmed a class of ten (10). The Bishop preached a timely sermon for these days of anxiety and unrest from the text "I will lift up mine eyes to the Hills from whence cometh my help."

The Sunday School has taken on new life, grown to such an extent that three new classes had to be formed. Also a Junior Brotherhood of sixteen (16) members has been organized which gives promise for good and valuable service.

A new organ has been bought for this Church to fill a long felt need and is to be installed this month. Mr. Opie is a man of energy and leadership and is so recognized by the people of Pulaski, who have made him chairman of a relief Committee for the town and also elected him member of the Red Cross Home Service Committee, which is to look after the dependents of the men in the service.

This great southwest part of the state is manifesting the need of men in the ministry. There is no resident clergyman between Bristol and Witherville, Rev. Mr. Davidson vacating Bristol, Rev. Mr. Hobson, Abingdon, and Rev. Mr. Opie, Saltville and Marion. The Rev. E. A. Rich ministers alone to forty mission stations along

the Clinch valley and out in Tazewell and Giles Counties. Indeed there are TWENTY COUNTIES with only four resident clergymen, the Rev. F. H. Craighill, Wytheville; the Rev. I. F. Opie, Pulaski; the Rev. C. E. A. Marshall, Radford, and the Rev. E. A. Rich, Archdeacon, and this field is white unto the harvest. May we hope that these great training camps will produce, after the close of this war, many recruits for Holy Orders.

Bishop Tucker stated that he has appointed the Rev. R. B. Nelson, of Blacksburg, as one of the Civilian Chaplains to serve from this Diocese. Mr. Nelson left for Hampton and Newport News on Monday the 28th. While he is not certain where he will be definitely located, he will take a survey of that field and confer with the Bishop.

Mr. Nelson leaves one of the most important fields in the Diocese, since he ministers to a large number of students at the Virginia Polytechnic Institute, and has five or six Missions scattered around through the mountains, in which Mission work he has drawn a large number of the young men from the Institute. Also, he ministers to the towns of Blacksburg and Christiansburg, but, he has gone to do even a better work to carry the message of the Church and salvation to the men training for the army and navy service. Mr. Nelson is pre-eminently fitted to this service. During his absence the Rev. T. G. Faulkner, of Salem, will give one Sunday a month and the Rev. C. F. Smith of Lynchburg, and the Rev. G. O. Mead, of Roanoke, will give occasional services to help along in this great enterprise.

The Rev. Arthur P. Gray, Jr., who for several years was Rector of the Churches in Brunswick and Lynchburg Counties is the Civilian Chaplain at Camp Les. Mr. Gray is a man of great energy and devotion, and will do fine work in this camp. He leaves a very large field, which no doubt the neighboring Churches will look after.

The war work fund which has been before the Church for the last two or three weeks was responded to liberally in the southwest part of the Diocese, especially in Roanoke, where the full amount asked of the Churches has been paid.