

# The Witness

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

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## THE ARCHBISHOP OF YORK A VISITOR TO AMERICA ON IMPORTANT MISSION

The idea suggested to many of our people by an English Archbishop probably is chiefly that of a high ecclesiastical dignitary, with a seat in the House of Lords, moving in select social circles, and a good deal removed from knowledge of, or sympathy with, the mass of ordinary people. Such a conception would be very far from a true picture of the present Archbishop of York, who is spending some weeks in this country, primarily with a view to strengthen the bonds between England and America at this critical time, when they are allies in the war to make the world safe for democracy. Dr. Lang is still a young man, not much over 50. He was brought up a Presbyterian, his father being the Moderator of the Scottish Presbyterian Kirk, but he came into the Church of England while at the University of Oxford, where he had a distinguished career. After his first Curacy, in the great Parish of Leeds, under Dr. Talbot, the present Bishop of Winchester, he went back to Oxford for three years, and exercised a wide influence over the students as a teacher of divinity at Magdalen College, and as Vicar of the University Church. Then he spent five years as Vicar of Portsea, an enormous Parish, with a large staff of clergy, part of the great naval depot at Portsmouth. After that, he was made Suffragan Bishop of East London, succeeding Bishop Ingram when he became Diocesan, and after eight years' work there, became Archbishop of York, a remarkable career of quickly advancing responsibility, justified by devoted and successful discharge of the duties of each post.

Our special point of interest may be in Dr. Lang's contact with the realities of life and of ministerial work. Leeds, Portsmouth and East London gave an experience of anything but cloistered shelter. This familiarity with ordinary life stands out in a little book which it would be helpful for our clergy generally to read. **The Opportunity of the Church of England** (published by Longmans) is the title of a course of lectures given in 1904 to men at Cambridge University, looking forward to Holy Orders. A few extracts will show the kind of man who is visiting us, and his ability to understand our problems, however different in some particulars our circumstances may be from those of English Churchmen. He insists on the necessity of adapting ourselves to actual conditions: "We have our unchanging creed, our definite ministry of Word and Sacraments; but these must be adapted to the conditions and calls of our day and generation. Language and methods which were suitable to the Middle Ages, or to England in the 16th, or 18th, or even 19th Century, may be no longer suitable to the England of today."

He points to two great characteristic evils of our time, and then shows how they are to be met. "(1) the dissolution of definite faith and custom in religion; (2) the indifference towards religion of the great masses of the people." "After all, it is said, 'the breach with custom is often a vague impulse of sincerity. So far, it has a soul of goodness in it. Honest revolt is better than dishonest conformity.'"

With reference to Biblical criticism, the lecturer remarks: "Our ambition should be to restore their Bible to Englishmen, and to restore it enriched

is repeated by the clergy as if it were a lesson learned by rote, as if it were a system in the air, without any context or background in actual human experience and need."

Sound and wholesome words, these, as suitable for America as for England. Let us hope that the Archbishop may give us many such counsels, and that they may be welcomed and taken to heart.

It should be mentioned that Archbishop Lang is the President and the chief inspirer and guide of the Church of England Men's Society, a great Guild, with a very simple rule, like our Brotherhood of St. Andrew.

### Death of Rev. Dr. Hewitt

The Rev. John Hewitt, Rector of St. Mark's, Coldwater, Mich., died suddenly on Tuesday, Feb. 19, at the Rectory.

Dr. Hewitt's life reads like a romance. He was the tenth father and son to take up the work of the ministry. He built ten churches. He

### Church Hyphenates Who Excite Derision

The Rt. Rev. Cameron Mann, D. D., Bishop of the Missionary District of Southern Florida, in his annual address before the recent Convocation of his District, said:

"Our Church has many members who are hyphenates—'semi-Episcopalians' is their proper title. For one or another flimsy consideration they were confirmed. They like the services when attractively rendered, and their pastor when he is an eloquent sermonizer and an attentive listener to their comments and complaints about the course of this world. But of the real value of creed and worship and Sacrament they have scarcely a glimmering.

"So they do not recognize that in supplying them, say, one Eucharist a month, albeit in a humble building and with a simple sermon, their Church is really doing a great thing for them. They mutter, 'If we can't have more than this, we don't want anything.' They make no allowances for the impossibility of giving them more; and they refuse support of personal attendance and of money contributions.

"Another class of our hyphenates dwell where there are regular services in well-appointed Churches. But

## THE NEW DESTROYER—THE TALBOT; THE EPISCOPAL CHURCH IN U. S. NAVY

An event of unusual interest to Church people was the launching of one of the newest and most powerful destroyers at Cramp's shipbuilding yards, near Philadelphia, on Wednesday, Feb. 20.

The name of the boat is "The Talbot", in memory of Commodore Silas Talbot, who rendered the colonies brilliant service in the Revolutionary War, capturing many British vessels. The Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, blessed the boat,

and was assisted by his brother, the Rev. Robert Talbot of Washington, D. C. The beautiful ritual of christening was performed by Miss Elizabeth Talbot, a most winsome Missouri girl, niece of the Bishop. The launching was most auspicious, and we will follow the cruise with a new meaning in Longfellow's line, "Our hearts, our hopes, are all with thee."

It would be most interesting to know of other "Church" boats in the U. S. Navy. Please report them to THE WITNESS.

### Dr. Stires Pays Tribute to Chaplain Who Saved His Son

The Rev. Dr. Ernest M. Stires, Rector of St. Thomas' Church, New York City, in a recent sermon on "Sacrifice" referred to the wounding of his son, Earnest M. Stires, Jr., while driving an ambulance which was paid for and sent to France by the Parish. Young Mr. Stires has recovered and is now at Harvard University. In referring to the wounding of his son Dr. Stires said:

"An American lad of eighteen, driving an ambulance day after day, prepared in the early morning of August 1, 1917, to take a load of wounded to the base hospital. Within a few seconds four shells exploded close to him. The first stunned him, the second slightly wounded him, and the stretcher bearers in the dugout were afraid to venture out to bring in the body. A French Protestant Chaplain was at that advanced post, four hundred yards from the German line. Climbing out of a back window he worked his way to the front, drew the lad's body from beneath the ambulance and with the help which finally came carried him to the surgeons.

"He was the Rev. Ernest La Roche. You will permit this modest record of his name, for the lad he rescued was my son. A few days later this faithful minister answered his Master's call."

### Washington Gave the Boy a Silver Dollar

A certain Jeremiah Much (Mouch) lived in a house on Swanson St., Philadelphia, south of the Gloria Dei (Old Swedes') Church grounds, writes the Rev. P. R. Stockman in his Parish paper. "He was a contemporary of the Rev. Nicholas Collin and was a soldier of Washington's Army in the Revolution. Sometime early in the year 1709, his son, Adam Much, was playing near the Church when a gentleman rode up on horseback and dismounted at the parsonage. He beckoned to the boy and asked him to hold the horse. After a visit with Dr. Collin, the gentleman called for his horse and asked some questions of the boy. Upon learning that the boy's father was an ex-soldier, he entered the Much house and insisted upon seeing Jeremiah Much. Adam still held the horse, and when the gentleman came out again he placed a dollar in the boy's hand and bade him good-bye. It was a large silver dollar, dated 1709, with the bust of Washington stamped upon it, and the gentleman himself was Washington. The mother of Jeremiah Much was the sister of Evan Evans, a famous preacher sent to the Colonies by the Bishop of London in pre-Revolutionary days. The "Washington Dollar" is still a prized possession of the Much heirs.

### The Wilderness Lesson of Life

We live in two worlds—the physical and the spiritual. We are living two lives—the one putting us in contact with the material world and its daily duties and pleasures, the other charging us with duties and pleasures that are spiritual, which bind us to the world invisible. In the wilderness it was determined to which world man belongs, which is his true life. Character, virtue, integrity—moral elements—are definitions of manhood; these separate us from the beasts and make us lords of creation. And the more one lives in and among the invisible powers, so much the greater will be his lordship. These are some of the explanations of Lent. These are some of its occupations, some of its benefits.

placed ten men in the ministry, and had he lived to attend the next Convention, it would have been the tenth General Convention to which he had been a delegate.

During his Rectorate in Coldwater, Dr. Hewitt saw built one of the most commodious and convenient Parish Houses ever erected in a town the size of Coldwater. Dr. Hewitt had passed his three score and ten, yet he did the work of a young man while in Coldwater, leaving the Parish in better shape, after three years' labor, than it had been for years previous to his coming. Mr. Hewitt was beloved by all who knew him.

He was a Mason of high degree, and at one time he was Grand Prelate of the Grand Commandery in Pennsylvania. He had taken the thirty-third degree in Masonry. The services were impressive, as the Masons, Elks and Knights Templar took part and went to the cemetery as well. All the ministers in town were there. Rich and poor, Jew and Gentile, black and white, religious and irreligious, paid their respects to the much-loved Rector of St. Mark's. One man, who had never been inside of a Church, broke his custom to attend the burial services. In the morning there was a celebration of the Holy Eucharist, and at 2:30 p. m. the services took place in the Church. The Rev. Lewis P. Franklin of Newark, Ohio, a friend of long standing to the Hewitts, read the Sentences, the Lesson, and made the address. In the absence of the Bishop, now in war work in France, the Rev. G. P. T. Sargent of Grand Rapids read the Creed and gave the Blessing. Out-of-town clergy attending were the Rev. W. F. Bachman of Albion, Mich., the Rev. C. E. Bishop of Sturgis, and the Rev. D. C. Huntington of Grand Rapids.

The work of Dr. Hewitt, at his advanced age, was a constant rebuke and rebuttal of the current idea that a clergyman has passed his time of fruitfulness because he is beyond the meridian of life.

they dislike the priest; or they dislike somebody in the Parish; or they dislike some bit of ritual; and so they stay away, not helping the Church, and not helped by the Church.

"All these hyphenates are worse than 'dead wood'; they are rotting wood which spreads contagion. It is my deliberate conviction that the Church in Southern Florida, probably in the whole of the United States, would be much better off if a considerable percentage of her nominal members would openly withdraw, and so release her clergy from the vain task of trying to minister to them."

The following is an excerpt from the Bishop's trenchant appeal for the support of the Church:

"The Church has no power of taxation. She depends absolutely on volunteer men and volunteer money.

"And the Church—using the term for all organized Christianity—must be saved, or the nation will not be worth saving. We might as well give in to Imperialism at once, and stop fighting.

"You and I believe our Church to be the best Christian society in the land—otherwise we would not remain in it. It is, as Westcott says, 'a Church which possesses in a unique combination a heritage of catholic doctrine, unbroken historical continuity, and intellectual freedom'. It is, as the author of 'John Inglesant' defines it, 'an agency by which the devotional instincts of human nature are enabled to exist side by side with the rational'.

"This Church must be preserved with full equipment and undiminished activity. And that means we must contribute time, and labor, and money to a greater degree than ever before. We are not to recoup our war expenditure by cutting down our religious expenditure; we are not to feed our soldiers by starving our Missionaries.

"Let none of our women say she can't work for the Guild because she is working for the Red Cross; let none of our men say he cannot pay for Missions because he is paying for aeroplanes.

### Bishop Hall Views General Boards and Commission With Suspicion

The Rt. Rev. A. C. A. Hall, D. D., in his annual address to the recent Convention of the Diocese of Vermont, said, "I have always favored Provincial action, and I believe that the development of the Provincial Synods may be of great service. I hope it may tend to free us from the multiplication, which I view with considerable suspicion, of General Boards and Commissions, to which a Church nominally Episcopal is in danger of being given over for government.

Committees and commissions to prepare plans for action by a legislative body are of course necessary. But I distrust commissions for executive purposes. The General Board of Missions may be necessary—for the present. But the General Board of Religious Education and the General Commission on Social Service are to my mind of doubtful value. They can exercise no real authority, and I don't think they should have any. I am ready to co-operate with neighboring Dioceses, and I believe Diocesan peculiarities may be helpfully checked, as well as work stimulated, by such joint deliberation and action. But direction from a Board or Commission supposed to represent in its membership the whole Church, but owing to vast distances practically coming to be confined in its action to a small group round headquarters, is an entirely different thing. Apart from questions of ecclesiastical order, the circumstances, needs and possibilities of small and rural Dioceses are likely to be overlooked. We are in constant receipt of prescriptions dictated from the point of view of large cities."



# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

## Wednesday Before Easter

### THE EPISTLE

Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. ix:16.

"The blood of the testament." As we read this there comes to mind the phrase, "The blood thereof, which is the life thereof." A man reveals his life in his testament as much as he does himself in his covenant. Many of the hopes and fears, many of the ambitions and plans which he has long lived in his heart, come to light in a man's last will and testament. His desire to speak, even though dead, is an imperishable desire. Moses found this desire inherent in the heart of man, and he consecrated it to a higher purpose. Our Blessed Lord does the same thing, only He shows us that healing and health lie not in the blood itself, but of the life of which the blood is a common carrier.

Notice that it was after "Moses had spoken every precept" that he used the blood, thus sealing the life of the precept to the life of the hearer by an outward and visible sign, which had its origin in the aspiring life of all peoples, and therefore could by them be easily understood and appreciated.

In the upward progress of the race, man learns to seek more and more earnestly for spiritual meanings; and in proportion as his vision is clear will those meanings be powerful and effective in his daily life. Christ's great mission was to show man that life was a sacramental thing, the outward and visible, made by hands, being mere carriers for the inward and spiritual, which are the heavenly things. He says He came that man might have "the more abundant life". And He warns us that more abundant life does not consist in the abundance of things which a man has. In fact, the more "things" a man possesses, the more difficult it is for him to see spirit and life in the words of Jesus, and hence the more difficult it is for such a one to enter the Kingdom of Heaven. Remember how St. Paul tells his congregation in Rome that "the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost". So when the true Jesus is preached, or, rather, when Jesus is truly preached, we see that He expects to be preached as One who by His blood cements the life of His love to the life of our love, in order to purify those loves which are human figures of the true and eternal love, and make them happy and shining bright. God so loved the world that He gave Jesus to the world. Jesus so loved the world that

of His covenant, His testament, is still being used in the Church by the Holy Ghost, the Life Giver, to tie our loves and our lives to His commandments, which are not grievous, and which mean life, wonderful life, to every one of us who will yield ourselves to His cleansing touch.

How much we Christians miss who are content only with the formal touch of the Sacramental cup, and know not what power issues therefrom to those who have washed their robes, that is, the "habits" of their daily lives, in His blood, and thereby have made them bright with His life, which is righteousness, and peace, and joy in the Holy Ghost.

-And how very important it is that we Christians, members of God's Kingdom, do our level best to bring this idea of Sacramental life into the haunts and habits of all men who dwell on the face of the earth, and thus to hasten Christ's "second coming without sin unto salvation".

### THE GOSPEL

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John.

saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the Goodman of the house, The Master sayeth unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is

not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet

elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.—St. Luke xxii:1.

Today we begin St. Luke's version of our Saviour's most holy and wonderful passion. Surely he who accompanied with the Missionary St. Paul will have some unusual messages for us in his version of The Good Tidings. May the Holy Spirit help us to search them out, and take them home to ourselves.

Judas knew about testaments and covenants. And the covenant he and the high priests made clearly revealed the minds of those two parties to that covenant. They thought and talked about the Messianic Kingdom in terms of money, and Judas, in his disillusionment over the Kingdom that Jesus proposed, as compared with the one he thought Jesus was going to propose, made him speak cheaply of his Master, whom the chief priests and captains already held at a low price. Never let us present the dear Lord of mankind to those who know Him not as we know Him in any way that will cheapen or lower Him in their sight. I think this applies even to the buildings where we gather to worship Him, and present His claims to the passer-by, whether at home or abroad. Let us beware of so presenting our Lord, or His claims, anywhere or to anybody in such a way as to cheapen Him who is the Pearl of Great Price.

"Follow the man into the house", etc. If we would only be braver about "following" people, we would find that God had led those same people to ex-

"petros", a stone in God's building. It is a sign of the truly converted Christian when we see him strengthening his brethren. He who is interested only in his own self, his own Parish, his own Diocese, his own country, is a loose stone, and is out of place in the stronghold of faith—a dangerous stumbling stone, instead of a helpful stepping stone, hindering instead of serving his weaker brethren in the way of righteousness.

When Jesus is "reckoned among the transgressors", then His cause needs the defense of the sword. Let the sword be a literal sword if you please, but bear this in mind, that no material sword is going to make peace half as effectively as will the other "Sword of the Spirit, which is the Word of God". That is a two-edged sword, but its destructive and constructive work are absolutely necessary to change transgressors into followers, and no battles for our Blessed Lord are or can be turned into victories where the swords are only of steel.

"Lest ye enter into temptation." One of the reasons that we should pray, "Lead us not into temptation", lies in the fact that many of us do not know how to pray when we have "entered into temptation". Praying in temptation is an agonizing concentration to find the door of escape, and then to make a strong effort to use that door when we find it.

The great Mission cause fails of fulfillment because, of many a Christian who is essentially a Missionary born, it can never be said, as St. Luke said of Jesus, "He went as He was wont to the Mount of Olives". We do not get away into a place of retreat in order to gain that conversion or turning back again to those first and recreative things which will enable us to strengthen our brethren. Not only must we watch and pray, but we must also rise and pray. We must aim to be foresighted and forehanded Missionaries of the Cross.

"Peter followed afar off." Too many Christians are apt to follow afar off when the test time comes. Peter thought he was ready to go "into prison and to death" with Jesus, but when the test came he just "petered out". Too much of our religious life can be summed up in those two words, "peter out", which doubtless owed their origin to St. Peter's action. The solitary places might have blossomed like the roses of Sharon, only the few Church folk "petered out". They called themselves "followers" of Jesus, but they "followed afar off". Pray that ye enter not into that sad and disappointing procession. After "petering out", denial is apt to come. And then will come the eyes of the Lord, with their look of sorrow, regret and pathos. Oh, then for the tears of a true repentance! And then for the resolve to do your bit to help "feed those lambs and feed those sheep", for whom He gave up His life—for whom He shed His blood.

"What need we any further witness? We have heard of His own mouth." Listen to Him: "Other sheep I have which are not of this pasture: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Tell me, how will the Good Shepherd bring home those other sheep, if we keep within our own fences, and never let Him use us to show how green are the pastures, and how still are the waters, where the Good Shepherd giveth His life for the sheep? By Thy Cross and Passion, dear Lord, deliver us from hardness of heart and contempt of this Thy Word and commandment!

## An Occupation of Lent—Self-Denial

The germ principle of the Christian life;—Its practice the universal evidence of love, which is willing to spend and to be spent—to become a living sacrifice—for others. The test of our love for the Redeemer, whether we are willing to count all things else but loss to win Christ and to be found in Him;—Self-denial in food, in dress, in luxuries, in amusements, to produce also a "saving fund" for an acceptable Easter offering. "If any man will come after Me, let him deny himself."

spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the

pect us to talk to them about the Master, and that they already had a room waiting for us to "make ready" for Him. Timidity has lost many a soul to the Master's use. Let us not be afraid to speak to others about the Lord Jesus and His cause. Nine times out of every ten you will find them grateful and happy over your action.

"The New Testament in my blood." Let us remember that the old covenant was sprinkled with the blood of animals, but the new covenant is in the blood of Christ, and that our business is to see that every one has a chance to know and accept the terms of that new covenant, which is the great Sacramental message for material loving and material thinking people.

"When thou art converted, strengthen thy brethren." Each of us is a



## THE SANCTUARY OF PRAYER



### WAR-TIME PRAYERS

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

O Lord of Hosts, bless our soldiers and sailors; keep them pure and loyal amid their temptations; and grant that all their operations may tend to peace on earth; that they may fight nobly in their earthly warfare and maintain steadfastly the Christian conflict against sin, the world, and the devil, and triumph therein by thy victorious might, O Lord, thou God of Hosts.

O Almighty God, King of kings, our Father and our God, we commend to thy fatherly goodness the men of our army and navy and our allies, who are enduring the pains and perils of war for us on land and sea, under the sea and in the air. Be thou their tower of strength in the midst of so many and great dangers and help them, in life and death, to put their trust in thee,

who art the only giver of all victory; through Jesus Christ our Lord.

Defend, protect and sanctify, O Lord, we beseech thee, all those who wear thy cross and minister to thy suffering brethren. Keep them pure and true amid all their temptations; give them patience and tenderness, and the wisdom and guidance of the Holy Spirit in their work that in thee and for thee they may labour and be rewarded by thee.

"Oh, make me feel it was my sin, As if no other sin were there, That was to Him who bears the world A load that He could scarcely bear."



## Confirmation Instructions

by

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

X  
CONFIRMATION

Catechism (To read carefully the Confirmation Office) (p. 273).

## Prop. 1.

In the Acts of the Apostles, we find that, closely connected with the Sacrament of Holy Baptism was the Rite of the Laying on of Hands, commonly known as Confirmation.

So close is the connection that many theologians have regarded this Rite as the completion of Holy Baptism, and a part of it. Certainly in the Eastern Church the two are performed at the same time, and as infants are baptized in the Eastern Church, they are also confirmed at that age.

But in the Western Church the two have been separated by a lapse of time, but not necessarily by any different view of the nature of the Rite.

The essential parts of the Rite of Confirmation are:

1. The Candidate must have been baptized.
2. The outward and visible sign is the laying on of hands.
3. The Bishop must participate in this Rite. (In the Eastern Church by consecrating the oil which the priest uses in performing the Rite; in the Roman Church by a blow on the cheek from the Bishop; in the Anglican and Episcopal Churches by the more primitive method of laying on of hands by the Bishop in person.)

The grace conferred in the Rite is the gift of the Holy Spirit.

The grace of Confirmation differs from that of Baptism in that in the latter we receive by the Holy Spirit the gift of eternal life; in the former we receive the personal indwelling of God's Holy Spirit for our guidance and inspiration, and for the development of that special vocation within us to which we are called by the same Spirit. (See I Corinthians xii.)

## Prop. 2.

In the separation of Baptism and Confirmation by a lapse of years, and in the requiring that a child come to the years of discretion (that is, moral responsibility) before being confirmed, the Church has given a double significance to the Rite.

1st, and chiefly of course, the gift which Christ promised would guide us into all truth and convince us of sin.

2nd, the marking of the age of moral responsibility,—a time when we should voluntarily assume the vows made by our sponsors in Baptism, ratifying and confirming the same; and also publicly bear witness to our acceptance of this responsibility and of Christ. It is much as if the United States should require a child born as a citizen of the U. S. A. to publicly confirm his responsibilities of such citizenship before assuming its full privileges. (It might be a good thing to do this.)

3rd. It is further directed in the Prayer Book that none be admitted to communion except such as have been confirmed or are ready and desirous of being confirmed.

This Rubric has caused us to be much criticized by other religious bodies, (who have abandoned this Apostolic Rite) as being narrow and exclusive.

As a matter of fact, the Rubric was framed before those bodies existed, to prevent our own people from being careless in neglecting Confirmation and had no reference to the exclusion of these sects.

When the sects arose the Rubric was retained, because it was thought undesirable to allow a privilege to those outside of the Church's communion which we denied to our own children (viz, to come to the Sacrament unconfirmed).

## Prop. 3.

The person who is confirmed takes or renews certain vows which are to be found in the Baptismal Office.

A vow is a solemn promise made to God, and pledges us to be faithful soldiers of Jesus Christ until our life's end. (I take it that means soldiers and not slackers.)

Of course, one who is born in the U. S. A. has the full responsibility to be a patriot without renewing that vow; even though he had no choice of his own in becoming an American.

So a baptized person, even though baptized in infancy by the piety of Christian parents, has the full responsibility of being loyal to his Church as he is to his country, but in Confirmation he voluntarily renews that vow, and assumes full responsibilities for that to which God already holds him responsible.

## QUESTIONS

1. Where is the first Confirmation recorded? (Acts vi.)
2. What was the gift said to be imparted by the Rite?
3. What presumption is there that our Lord instituted the Rite? Ans.: The fact that the Apostles were trained by Him during the great forty days in the things pertaining to the Kingdom of Heaven and that the Apostles performed the Rite as soon as the necessity arose.
4. What relation does Confirmation have to Baptism?
5. What gift is conferred in each?
6. What are the essential elements in a valid Confirmation?
7. What difference between the Eastern and Western Church in its administration? What between Roman and Anglican?
8. What two aspects of the Rite do we get from the Western use?
9. What can you say about the Rubric excluding the non-confirmed from the Altar?

## TEXT

"And when Paul laid his hands upon them the Holy Ghost came on them." Acts xix:6.

## SCRIPTURE READING

1. The Promise. St. John xvi:6-14.
2. The Commission. St. John xx:21-23.
3. The Reaffirmation. St. Luke xxiv:49 and Acts i:1-9.
4. The Gift. Acts ii:1-4 and 38.
5. The Bestowing of Gifts. Acts viii:14-24. Acts xix:1-6.
6. Some Results of the Gift. I Cor. xii and xiii.

## The Epistle to the Ephesians

By B. W. Bonell

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

## XXVI.

Vs. 27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

Blunt: Present it to Himself. The salvation of the Church is represented as being wholly the work of Christ.

Ellicott: Christ permits neither attendants nor paranympths to present the Bride. He alone presents, He receives.

Sadler: The presentation of the Church in glory is described in Rev. xxi:27.

Gore: The spiritual union of Christ and His Church is freed from the imperfection of sin, and has become the stainless counterpart of Christ Himself.

Estius: Spot, i. e., deformity of work. Wrinkle, duplicity of intention.

Grotius: Any such thing, i. e., anything that disfigures, like spots or wrinkles.

Sadler: That it should be holy and without blemish. This statement is founded on the sacrificial rule that the victim should be without spot or blemish.

Vs. 28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Moule: To love their wives. The Greek emphasizes the "selfness," so to speak, of the relation. His own wife—his own self.

Ellicott: As their own body. The context clearly implies that Christ loved the Church, not merely just as He loved His own body, but as being His own body, the body of which He is the head. They twain are one flesh. St. Matt. xiv:5.

Wordsworth: Here is the measure and end of conjugal love. It ought to be a love of self-sacrifice, and it ought not to be sullied with carnal impurity, but ought to have for its aim the spiritual holiness and everlasting glory of the wife.

Sadler: As Christ loved the Church which He made His own body, so ought the husband love his wife, as being his body.

Blunt: The unity of husband and wife is a parable of the unity of Christ and His Bride, the Church.

Ellicott: He that loveth his wife loveth himself. A man's wife is a part of his very self. His love for her is, therefore, in fact, self-love. "Amor proprius universal est."

Sadler: Christ considers the Church a part of Himself, and after His example the husband should consider his wife a part of himself.

Vs. 29. For no man ever yet hated his own flesh, but nourished and cherished it, even as the Lord the Church.

Wordsworth: For no man. He would not merely not be a Christian, but would not even be worthy of the name of a man, for no man ever yet hated his own flesh, and a man's wife is his own flesh.

Sadler: It is the destruction of the husband's happiness if he illtreat his wife. On the contrary, kindness and forbearance to the wife, after the example of Christ's conduct, is loving himself, and so conduces to his happiness and that of his household.

Ellicott: Nourisheth, i. e., ministers to its outward growth and happiness and development. Cherisheth; literally warmth, the fostering warmth of the breast being the connecting idea.

Moule: No man ever yet hated his own flesh under normal conditions. Self-love, whether in the direction of the flesh or spirit, acts sinfully only when it acts outside God as the supreme and all-embracing Reason and Good.

Vs. 30. For we are members of his body, of his flesh, and of his bones.

Ellicott: Because we are members. The position seems emphatic. Members, not accidental, but integral parts of His body.

Wordsworth: Of his flesh. We derive our life from Christ, as a river flows from and out of its source, or as a tree springs up and receives its growth out of and from its roots. We are formed out of the flesh and bones of Christ by means of His Incarnation and by incorporation into His body.

Whitby: These are the very words that Adam used concerning Eve. Gen. ii:23.

Hooker: The words of Adam may be fitly the words of Christ concerning His Church. Flesh of my flesh and bone of my bones, a true native extract of mine own body.

Waterland: It is a self-communication

tion of His Divine nature, by which Christ makes us to be His flesh and bone.

Ellicott: Our union with the Deity rests entirely in our mystical union with our Lord's humanity, which is personally united with His Divine nature, which is essentially united with God, the Father, the Head and Fountain of all.

Moule: Limbs of His body, and of His flesh, and out of His bones. Our true spiritual life and being is the derivative of His as he is our second Adam in a sense, so strong and real as to be figured by the physical derivation of Eve from Adam.

Vs. 31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Jerome: For this cause shall a man leave. Even as Christ left His Heavenly Father's house and married our nature, espoused Himself a Church on earth, and made her to be one flesh with Himself.

Taylor: Christ descended from the Father's bosom and contracted His Divinity with flesh and blood, and married our nature, and we became a Church.

Sadler: These are the words of Adam (Gen. ii), speaking prophetically about what would take place amongst his descendants. They set forth that the marriage union is closer than any other, so that, on account of it, a man severs that parental union which has been hitherto most binding upon him. Hitherto his first duty has been to his parents; now it is to his wife.

Hoffman: The words of Adam are the first prophecy in Scripture.

Wordsworth: They two. Literally the two. Marriage is only "inter duos", a protest against polygamy.

## A Tradition of St. John

By the Rev. C. C. Gore

There is a beautiful tradition related of the beloved St. John, that when great age rendered him incapable of preaching long discourses, it was his habit to be carried into the Church, and as he sat in a chair among the brethren, he often repeated this tender exhortation: "Little children, love one another." This aged saint, it is said, when questioned why he so often repeated the same words, thus reducing his instructions to a single precept, was wont to reply, in substance: "Because this is the great command of Christ, our Lord, and if in spirit and act, you always observe this, you will be perfect Christians."

Whether it was the privilege of the Christians of Ephesus to hear these words fall from the saintly lips of their venerated Bishop, the beloved Apostle, St. John, cannot now be determined. But the tradition has taken such hold upon the minds and hearts of Christians, it is so in harmony with the character of the last of the Apostles, who by the grace of God was permitted to tarry upon earth after his holy associates had each, probably, earned a martyr's crown, that he might add to the Gospel that part of the Glad Tidings which bears his name, and that, as a lonely exile upon the Isle of Patmos, he might receive the Revelation which closes the canon of Holy Scripture—this tradition, I say, accords so completely with the spiritual tone of him who, in the upper room, at the Last Supper, leaned upon his Master's breast, that all Christians may well desire to accept it as true. Its tenor and teaching embody the spirit of Christ, and inculcate the chief doctrine and practice of our Saviour, and of His divinely inspired Apostles—notably of St. Paul, who in his address to the Corinthian Christians, summarizes the varied attributes of love, and declares that of the trinity of Christian virtues, "The greatest of these is charity."

Mr. Henry Watterson, the eminent Editor of the Louisville Courier-Journal, says: "Surely the future looks black enough; yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion."

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come, not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being."

## Christian Religion the Paramount Issue, Says Henry Watterson

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## The Observance of Lent

Every once in a while some one breaks out in a tirade against the observance of Lent. We have become rather hardened to the various names which have been applied to us for presuming to observe Lent as a piece of hypocrisy; that it is a man-made institution; that it is a time for those who serve the world, the flesh and the devil, at other times of the year, to give some time to religious observance, in order that they may prepare themselves for another year of dissipation.

Now we may be peculiar, but in the first place we never could understand what business any one has in my own observance of Lent. It has always seemed to me a very private matter.

It certainly is a very harmless custom, and need not interfere with any one else's liberty. Again, if it is proper to take one day in seven and devote it to religious observance, what possible impropriety is there in taking forty days from the year and devoting them to religious observation? The principle is exactly the same.

Again, if our Lord saw fit to retire into the wilderness (where they neither married nor were given in marriage) for forty days, certainly the retirement from social engagements for the same period is no more culpable in His disciples than it was in the Master.

In short, Lent should be a time in which every one pays strict attention to his own business. Those who observe Lent should make this their first rule, and those who do not observe Lent will find it an excellent tonic for the season of their non-observance.

If it be true that those who dissipate the rest of the year use Lent for religious purposes, let us be thankful that there is a season that they do respect. At any rate, let us be charitable toward their virtues, if we cannot be toward their vices.

Personally, we never noticed people who dissipate the rest of the year being very strenuous in the observance of Lent, but we are always willing to defer in those matters to those who are wiser than ourselves on such subjects.

Lent has its origin in the imitation of Christ (Acts xxvii:9). It is a time of abstinence. The Jewish Church had its fasts and feasts, and they are the basis of our fasts and feasts.

Easter is the preservation of the Passover; Whitsunday, of the Day of Pentecost, while Good Friday perpetuates the Day of Atonement.

When our Lord was on earth, He told His disciples that "the days will come when the bridegroom shall be taken away from them, and then shall they fast" (St. Matt. ix:15). In another place (St. Matt. xi:6), he tells Christians that they are to be careful not to fast in order to be seen of men, but that they are to fast to be seen of God.

If, then, fasting is a Christian duty, when is it to be done? The Church gives us a regular season when this may be done with the least possible inconvenience to one another, and when the custom of the season conceals from public view our absence from gaiety and social pleasure.

We fast because Christ taught His disciples to fast. We fast in Lent because it is more convenient to have a season for fasting, and because our Lord set us an example of such a season.

Now, marrying and giving in marriage are enjoyable and festival occasions. Hence the season that the Church sets apart for fasting is not an appropriate one for a wedding feast.

We, therefore, decline to marry in Lent, because, as an official of the Church, we feel it to be our duty to safeguard the Church's season.

We do not take this stand because it is more profitable, but because Lent is no season for a Churchman to be married in, and for those who are not Churchmen, if they wish the Church to marry them, they must conform to her rules.

An every-member canvas was made of St. Paul's Parish, Brockton, Mass., one of the purposes of which was to secure a special pledge from seventy-two parishioners to each pay ten cents a Sunday until the end of the war for one of the absent soldiers represented on the service flag of the Parish. Each parishioner making such a pledge was given a little star to be attached to the envelopes for their offerings. The large number of young men enlisting in the service of the country necessitated this "drive" for others to assume the parochial obligations they had to relinquish.



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

The Church War Commission have under consideration the placing of a Chaplain at an early date in charge of the religious welfare of the men at Camp McArthur, Waco, Texas.

At the request of the officers at Camp Upton, and of the War Commission of the Episcopal Church; and with the full approval of the Vestry of Trinity Church, the Rev. Dr. William T. Manning will continue his work as Chaplain at Camp Upton for an indefinite period. According to the first arrangement, Dr. Manning's term of service was to end March 1.

Miss Mary H. Stewardson, a devoted communicant of St. James' Church, Philadelphia, and well known as an active Church worker and deeply interested in Missions, died on Feb. 19. She is survived by two sisters and a brother, the Rev. Dr. Langdon C. Stewardson, Chaplain of Rosemary Hall, Greenwich, Conn., who was formerly Chaplain and Professor of Philosophy in Lehigh University, and President of Hobart College from 1903 to 1913.

Major E. P. Freemont, who is with the DuPont Powder Works, Carney's Point, Del., and a son of John C. Freemont, first candidate for President on the Republican ticket in 1856, gave an address before the Men's Club of Emmanuel Church, Wilmington, Del., Feb. 19, on the topic, "Japan as a World Power, and Her Relation to International Affairs." The Major served with the American forces in the Spanish-American War, and was stationed in the Philippines during the insurrection. During his stay there, he had occasion to visit Japan five times. He says the Japanese have envious eyes on the Philippines, and cannot imagine why the United States needs the islands, that they need the islands to raise rice for their people, and that the United States could well do without them. He stated that among the sources of Japan's strength was their intense patriotism and loyalty to their country and devotion to their families, and the unity of Japan in language, custom and purpose.

Thirty-three men have been led into the ministry through the Galilee Mission, Philadelphia, and last year there were over 1,200 men converted. The object of the Mission is to bring men to Christ. Gospel services are held every night and Sunday afternoon. It is one of the largest and best equipped rescue Missions in America. A good bed, bath, bread and coffee, are furnished for ten cents, and meals for five and ten cents. Employment is secured for needy men. The Rev. J. J. D. Hall, is the Superintendent, and Mr. Geo. W. Wilkins, Assistant Superintendent. The following are the Board of Directors: The Rt. Rev. P. M. Rhineland, D. D., Ex-Officio; the Rev. Llewellyn N. Caley, President; J. Clifton Buck, Vice President; Edmund B. McCarthy, Secretary; Edward H. Bonsall, Treasurer. The Rt. Rev. Thos. J. Garland, D. D., the Rev. Floyd W. Tompkins, S. T. D., the Rev. Chas. C. Pierce, D. D., the Rev. Louis C. Washburn, D. D., John E. Baird, Franklin W. D'Olier, and William Waterall.

St. John's Church, Elkhart, Ind., is enjoying and making good use of the new Parish rooms which have been formed by renovating and attractively decorating the Church basement, at a cost of \$1,000. A choir room, a spacious auditorium, a large kitchen, and a well constructed stage, add greatly to the equipment of this busy Parish. Three hand-sewed memorial flags were recently presented to the Parish and dedicated, including a processional flag given by Mrs. C. D. Roys; a service flag, containing sixteen stars, given by Mr. and Mrs. E. D. Borneman, and an American flag, given by Mr. and Mrs. W. H. Foster. The latter gave a new Rectory to the Parish a year ago, as a memorial to their mothers.

Even the particular methods of the Church now receive national sanction. "Meatless days" are no new thing. "Apportionments" for Liberty Bonds and Red Cross are not strange to us who have this way of meeting our missionary obligations and the government's bulletins on self-sacrifice and thrift remind us strongly of the Lenten addresses we have been hearing since childhood.—Carolina Churchman.

"I have no sympathy" says the Rev. Dr. Lacey of Brooklyn, N. Y., "with the long-faced, straight-laced old fashioned orthodox hard-shell Puritan conception of religion. It belongs where the tombstones are. Mr. H. G. Wells dates his hostility to the Church from boyhood when he was a lad of 13 he was repelled by the severe Puritan discipline of his home. We must enter into sympathy with the young life and present religion as bright, happy, cheerful. Why should Church workers be queer, disagreeable, irritable, censorious, harsh. Bishop Williams remarks that 'social-reformers are hard to live with.' This ought not to be if we catch the spirit of our great Master."

### Personal Mention

The Rev. Henry B. Lee, Jr., has resigned the Rectorship of St. Paul's Parish, at Weston, West Virginia, and will become the Rector of Trinity Church, Towson, Md., April 1st.

The Rev. Robert D. Roller, D. D., Rector of St. John's Church, Charleston, W. Va., for the past thirty years, has resigned and has been elected Rector Emeritus of the Parish.

Mr. William Edmund Watson, Senior Warden of Christ Church, Fairmont, W. Va., for thirty-five years, died at his home at Smithtown, in his ninetyeth year, on January 28th.

The Rev. Marshall M. Day, Rector of St. Alban's Church, Indiana Harbor, Ind., has resigned to accept the Rectorship of Grace Church, Muncie, Ind.

The Rev. Nicholas Rightor, formerly assistant Rector at Christ Church, Savannah, Ga., has entered upon his new work as Rector of Grace Church, Lake Providence, La.

The Rev. Glenn W. White, Rector of Christ Church, Albion, N. Y., has resigned to accept the Rectorship of Christ Church, Riverdale Ave., New York City. He will take up his new work shortly after Easter.

The Rev. T. W. C. Cheesman, who recently resigned from the Rectorship of St. Paul's Church, Pekin, Ill., has become the Rector of the Church of the Covenant, Junction City, Kans.

The Archbishop Germanos of the Syrian Orthodox Church held services in Grace Church, Grand Rapids, Mich., for the Christian Syrians in the city. He is the head of the Syrian Orthodox Church in the United States.

The Rev. John R. Atkinson of New York, who has been in charge of Christ Church, Broadway and 71st St., that city, for the past three months, has accepted the Rectorship of the Parish. He succeeds the Rev. Edward H. Van Etten, who resigned last fall to become the Rector of Calvary Church, Pittsburgh, Pa.

Mr. J. R. Tolar, Jr., Vice President of the Tolar, Hart & Hart Mills at Fayetteville, N. C., who has had long experience in the work of the Brotherhood of St. Andrew, is engaged in religious work at Camp Sevier, Greenville, S. C., with headquarters at the Y. M. C. A.

The Rev. Robert E. Gribbin, Chaplain at Camp Sevier, Greenville, S. C., on returning to Wilmington, N. C., for a visit, found that his home had been ransacked by burglars during his absence at Camp Sevier, and that practically every movable article of any value had been taken away.

The Rev. J. A. Schaad, formerly Rector of the Church of St. John the Evangelist, St. Paul, Minn., who for the past year has been conducting Missions and financial campaigns in the Diocese of Quincy, and for the Church in Detroit, Mich., has accepted a call to the Rectorship of Trinity Church, Bay City, Mich.

The Re. Norman B. Nash, who left

Cambridge, Mass., some time ago, and has been doing Y. M. C. A. work in France, has been appointed Chaplain of an Indiana artillery regiment stationed at one of the large cantonments in France. Mr. Nash is a Harvard University man of the class of 1909, and while attending the Cambridge Divinity School was an instructor in the Department of Literature and the Interpretation of the New Testament.

The Rev. Byron Holly, Rector of the Church of the Redeemer, Biloxi, Miss., by appointment of Bishop Bratton has been made one of the Diocesan Missioners for the Gulf Coast. Dr. G. N. Richardson, a former Congregational minister was ordained to the Deaconate on Wednesday, February 20th, at Trinity Church, Peru, Ind. He was presented for ordination to Bishop White by the Rev. Edward W. Averill, Rector of Trinity Church, Fort Wayne, Ind., who also preached the sermon. Mr. Averill states that Dr. Richardson is a man of scholarly attainments and forceful personality, and is doing a splendid work at Peru, where he has aroused the enthusiastic co-operation of the whole Parish.

The Rev. T. J. Lacey, Ph. D., was given a delightful supper by the members of the congregation in the Parish Hall of the Church of the Redeemer, Brooklyn, N. Y., on the occasion of his fifteenth anniversary as Rector of the Parish in February. The speakers were the Rev. Geo. H. Hoover, Assistant Minister; Mr. L. K. Mungum on behalf of the Vestry, and Mrs. DeForrest, President of the Daughters of the King, who in a graceful address presented the Rector a desk and chair. Dr. Lacey was completely taken by surprise and made a brief reply. An informal social followed in which greetings were called for from those present and the assembly broke up at a late hour.

their refusal, in the very face of death, to renounce their faith, have made a profound impression on the minds of hundreds of thousands of Moslem Turks. The more intelligent subjects of the Sultan, who came to understand what Christian martyrdom means by observing it, realize better than ever before in their lives that there is something peculiarly vital and appealing in a faith that fortifies men to dare what these persecuted Armenians dared.

The Turkish masses have been impressed further by the unselfish work of Christian missionaries and Christian philanthropists in their behalf. It was not lost upon them that, in an atmosphere of wartime hate and political persecution, the missionaries went on with their ministries in a spirit of true charity and love, helping Moslem and Christian alike where help was needed. Every dollar contributed in this country to Armenian and Syrian relief is a silent missionary, helping to break down the religious barrier that stands in the way of Moslem evangelization. Every dollar also is a humanizing force, doing something to soften the asperities of war.

To make the most of the Christian martyrdom in that part of the world, it is the duty of Christians everywhere to keep on reaching out the hand of mercy and aid to the living. Particularly is this true of American Christians, upon whose beneficence almost entirely depends the saving of the survivors of Turkish outrages.

Christian ministers, teachers and college instructors have given their lives in the Turkish field as the price of loyalty to their great trusts. Christian schools, churches and hospitals are serving as barracks for Turkish troops. Few missionaries are left on the ground today, most of the survivors having been compelled to leave the country, but the wonderful influence of their stewardship abides

## Talks of Favorite Hymns

By Alice S. Millard

"A verse may win him who a sermon flies", wrote the Country Parson, almost three hundred years ago; and instances are not wanting in modern times of the power of an old familiar hymn to rouse the sleeping consciences of men and women who have sat unmoved and unconvinced throughout eloquent and earnest sermons.

We all love hymns. Most of us have our favorites, endeared, and one may say, without irreverence, sanctified to us by memories of bygone days.

It will be the purpose of this article, and of some succeeding, to trace the authorship and history of our best known hymns, both ancient and modern, and we believe that the study will emphasize still more their value and beauty.

Most ancient of the Christian hymns, apart from those taken directly from the Holy Scriptures, is the Gloria in Excelsis, or the Angelic Hymn, as it was called in the early Church, and which has been used in its present form since the middle of the fourth century, although fragments of it are found in still earlier writings. This hymn of praise did not always form part of the Communion Service, but for many centuries was sung at the opening of Morning Prayer. In 1552 it was placed in its present position in the Prayer Book.

Next in order of time came the Te Deum, the authorship of which is ascribed to St. Ambrose and St. Augustine. On Easter Day, in the year 337, Augustine was baptized in Milan by Ambrose, the Bishop, and there is a beautiful tradition that this glorious hymn of praise was first chanted antiphonally by the great Bishop and the young convert at that service. This may be only tradition, but it is an historical fact that the Te Deum was used as part of the morning service at Arles, in France, in the year 500. So, for almost fifteen centuries the Te Deum has voiced the praise, the faith and the supplications of all sorts and conditions of men in the Church. At the coronations of kings and emperors, at the services of national thanksgiving for perils averted and blessings bestowed, it has ever been heard. Great musicians have delighted in setting its words to exquisite melodies and harmonies, and great artists have pictured the glorious company of the Apostles, the good fellowship of the Prophets and the noble army of martyrs. At the concluding service of the Pan-Anglican Congress, held in St. Paul's Cathedral, London, on June 24th, 1908, it was in the Te Deum that the highest note of thanksgiving was reached: "We praise Thee, O God! We acknowledge Thee to be the Lord, Thine adorable, true, and only Son; also the Holy Ghost, the Comforter". So sang St. Augustine in the dim and distant days of the Fourth Century, and the same ancient words and the same ancient truths expressed the thankfulness and belief of that great congregation gathered from every quarter of the world fifteen hundred years later.

"So be it, Lord, Thy throne shall never,  
Like earth's proud empires, pass away.  
Thy Kingdom stands and grows forever,  
Till all Thy creatures own Thy sway."

## War-Time Resolutions

Penitence, sacrifice and prayer will win and end the war, say the great generals and admirals who are conducting it. Let us all do our "bit".

Pray daily for our country and our allies, using especially the penitential prayers and psalms.

Pray daily for our rulers and all

## Who Should Observe Lent?

Therefore, Christians should be very careful to observe the season of Lent, to keep it thoroughly, earnestly, seriously, that they may lead the world to its Redeemer. Ought not the strong to help the weak? Ought not the thoughtful to help the frivolous? Ought not the wise to counsel the foolish and lead them away from their follies? Most certainly. It is for this purpose the Christian lives, and it is to this work of leadership he consecrates his influence. We are sons of God, and we must do for this world what the Son of God Himself did.

## A Greek Funeral

The funeral of a Greek who was accidentally killed in a coal mine, was held in the Church of the Holy Spirit, Gallup, New Mexico, on February 4th. About sixty countrymen of the deceased were in attendance. The burial service of the Prayer Book was used, supplemented by the Lord's Prayer, and the Nicene Creed which were said in modern Greek. As one of their number read the lesson in Greek, the congregation arose and remained standing reverently during the reading. At the close of the service in the Church the casket was removed to the vestibule, and as each Greek passed out he made the sign of the Cross and then impressed a kiss on the forehead of the deceased. At the grave portions of the burial service were also said in Greek. At the words of committal about a dozen persons cast a handful of earth upon the casket. The Rev. D. A. Sanford, who was in charge of the service, has shown a deep interest in the Greeks scattered among the numerous coal mining camps near Gallup and ministers to them religiously. Most of them are single men, but the deceased leaves a family in Greece.

## Martyrdom a Christian Asset

Armenian martyrdom may yet work a miracle of everlasting good to the Turk and to the Christian world. In the providence of God, it is quite possible that the victims of Moslem hate and political diabolism, though dead, will exert an evangelizing missionary influence as potent as that which living ambassadors of the Christ have exerted.

Missionaries who know Turkey well say the slaying of Armenian Christians, the villainies inflicted upon women and children, and the deportation of thousands of helpless people from their homes to desert wastes, are crimes to be laid at the door of a clique of human brutes in power in Constantinople, and that probably 80 per cent of the Turkish population disapproved of these terrible deeds.

The superb courage of the buffeted Armenians, their Christ-like spirit,

through all the shocks of opposition. It is teaching the Moslem—possibly as nothing else could—that the true essence and spirit of the Christian religion have come not out of the Central Empires but out of the other lands where the teachings of the Nazarene are put above all others as pointing to the ideals and standards, ethical and spiritual, that men should strive for. —Minneapolis Tribune.

## Shortage of Bibles Due to the War

A rather surprising shortage in our land of vast capabilities—for shortages as well as for other things—is a shortage of Bibles. Since the days of Gutenberg's first issue from movable metallic type, some 450 years ago, printing presses have been turning out Bibles, the clank of the presses at work on them following the morning salute to the flag around the world. Editions have ranged from thumb-nail sizes to great volumes, the cheaper copies running into the millions. Rightly held in reverence, the book is not one carelessly tossed aside or destroyed. It seems as if there must be Bibles extant for everybody's pocket, everybody's desk and everybody's parlor table. Such is not the case. Efforts to fill an order for five hundred thousand pocket Testaments for the Y. M. C. A. failed, though the search extended to Europe. The American Bible Society's presses have been running sixteen hours a day since Mex-



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## EDITORIAL

### The Way, the Truth and the Life

If we had the power of exorcism, we would use it in casting out the statistical devil with which American religion is obsessed.

If there was one thing which our Lord failed to feature as a vital part of His Gospel, it was recording the number of souls which He converted, the size of the audience which He addressed, or whether His teaching attracted the multitude or dispersed them.

Our Lord was "the way, the truth and the life." "Narrow is the way and few there be that find it."

"Because I tell you the truth, therefore ye will not believe me."

"I am the living bread which came down from Heaven . . . The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat. . . . From that time forth many of His disciples went back and walked no more with Him."

I do not mean that our Lord was not sensitive to popular approval. He was as sensitive to it as every tender hearted man always is to the good opinion of his fellow-men, but I mean that our Lord preferred to suffer loneliness and misunderstanding than to sacrifice the narrow way to latitudinarian vagueness; or revealed truth to sectarian prejudice; or eternal life to pragmatic opportunism.

We have a word to say under these three heads.

"The way" is a phrase frequently used in the New Testament.

"I am the way."

"After the way which they call heresy, so worship I the God of my fathers."

"Narrow is the way that leadeth to eternal life."

Now the frequent interpretation of this last passage would seem to indicate that some people believe that the broadest minded of all men was advocating a narrow, pharisaical temperament as the Christian ideal.

It is a perfectly absurd interpretation. A study of the "Didache" (or Teaching of the Twelve), one of the earliest Christian writings, written in the second century, shows that the expression, the way, referred to the faith and practice of the Church.

Manifestly the analogy is to a path, which certainly does not lie inside of the man that is travelling, but outside of him; which is not something that he creates as he walks, but finds already prepared in order to save him stumbling through the wilderness.

If every traveller had to manufacture his own way as he walked, he would make mighty slow progress.

The path is prepared for us to save us unnecessary hindrance on our journey.

There are two paths, the one narrow, trod by our Saviour, first of all, and then by a small proportion of mankind.

The gate to this way is Holy Baptism, and the way is the faith and practice of the Christian Church which has been trod by her saints and confessors.

It is a simple path and therefore narrow.

The other road is broad, for it is made up of many paths, and when the traveller gets tired of one, he can step over into another. He is not committed to any particular path and it makes little difference which one he takes.

There are just two forms of religion—Christianity and Idolatry.

The latter sometimes worships gods of wood and stone, and sometimes those made of the gray matter of their own brains. Like the pagans of ancient Rome these household gods may be spanked or exchanged when they fail to suit.

A pagan can change his gods most readily, for none of them are real.

A Christian has only one way, and that narrow and unchangeable, because it is based on fixed facts and not on shifting opinions. A Christian could no more change his religion, because, for example, he didn't like the ritual, than he could change his mother because he didn't like the dress she wore.

Since it is based on facts, we cannot change those facts to suit our preference.

Truth is another aspect of the same principle.

It cannot be varied to suit the imagination.

But truth is a curious thing. You can, by getting hold of a

fragment of it and refusing to accept the balance, so damage and distort it that it becomes a nuisance.

Take the vocations of men. Here is a Prussian General to whom the whole world is a military camp, and men are merely cannon fodder. To be sure military discipline is a fine thing in itself and in its place, but he makes it a monstrous thing which men despise and would rather die than submit to.

Or here is a Viennese doctor, to whom the whole world is a chemical laboratory, and the poor sick are merely automatic specimens for dissecting purposes. He may change a hospital from a house of mercy into a sort of experimental morgue.

Or here is an Italian priest to whom the world is a school of ecclesiastical politics in which the word of justice and truth is sacrificed to temporal expediency, and the Church a mere tool for political ends.

Or here is an American evangelist to whom the world is a place for him to utter war cries and count his scalps and call everybody a rascal but himself.

It is all one with the pharisaic spirit, "Those who trust in themselves that they are right and despise others."

To these belong many of the reformers, as well as many of the orthodox.

It is a state of mind, that, if the world is to be saved, it must be by that fraction of truth which they may have absorbed.

They take one feature of truth, like the human nose, and spread it over the face, until it is all nose and hideous.

Christ taught the whole truth and lost the sectaries who resented His unwillingness to subordinate the whole truth to their particular panacea.

But the American business man has introduced a new danger into the Christian faith. Like the rich man in the parable, he loves this world and wants it to grow. If he lives in a city of 50,000, he wants it to have 100,000; not that homes will be more comfortable nor society more delectable, but that the statistical devil within him may be satisfied as to population, bank receipts, and his own personal fortune, although the only really important rich man is the village squire.

The Church also feels this touch. It must show pew rents, souls saved, and confessions made.

No matter how sacred a soul's relations to God may be, it must be standardized and fitted into a statistical table.

The congregations are counted, not measured.

Moreover, the Church is a tremendous motive power. It must attach itself to all avenues of progress, civic, national, educational, social, political. Truly the Church is the greatest motive power in all history, but its function is to prepare men for eternal life; not primarily to convert them, but rather to introduce that leaven which, working secretly, leavens the whole lump.

There are just two things in the world that you can't advertize without ruining them both—a man's home-relationships and his personal relations with Almighty God.

The business hand can so ruin religion that the more enormous it is, the more unsolvable it becomes.

### A "Mission of the Incarnate Life"

#### ATTRACTED WIDE ATTENTION AND DEEP INTEREST IN WYOMING

A new method for Parochial Missions, devised by the Rev. Paul B. James of Torrington, Wyo., has been tried out with marked success in a mission in St. Luke's Church, Buffalo, Wyo., conducted by the Rev. Mr. James, assisted by the Rev. Rowland F. Philbrook of Glenrock and by the Vicar of St. Luke's, the Rev. Samuel E. West. Twelve scenes from the life of Christ formed the basis of both instructions and sermons, each of these scenes supplying the topic of one complete service of the mission. The description of the scene and of its function in our Lord's life and teaching, with brief comment suggesting the thoughts the event might have produced in His own human consciousness or in that of one or more participants or witnesses, formed a separate "exercise" each evening, the Missioner who was to read the lesson having this portion of the work assigned to him.

The following list of the scenes described, together with topics of instructions and sermons developed therefrom, will help to explain the method:

The first part is the scene, the second part the instruction and the last the sermon.

The Birth at Bethlehem—The New Birth (Baptism)—"The Infant Child in our Hearts."

The Baptism in Jordan—Confirmation—"Vocation."

The Wilderness Temptation—The Three Notable Duties—"Temptation."

Peter's Confession and the Transfiguration—The Incarnation—"What Manner of Men are We?"

The Cleansing of the Temple—Repentance—"Cleansing the Body of Christ and the Temple of the Holy Ghost."

The Last Supper—Holy Communion—"The Bread of Life."

The Betrayal of Our Lord—Sin—"Judas and Ourselves."

The Trial of our Lord—the Christian and the World—"Christianity and the World."

The Crucifixion—The Atonement—"The Captain of Our Salvation."

The Great Sabbath—After Death, What?—"The Communion of Saints."

The Resurrection—(Sermon only). Ascension and Pentecost—Priesthood and Sacrifice—"The Holy Catholic Church."

From the foregoing it will be seen that, in its descriptive portions, the "Mission of the Incarnate Life" employs a principle known to everyone who has learned how to make a Meditation, i.e., the objective delineation of a scene; that its general method is but an extension of that of the "Three Hours" service for Good Friday to other events in Our Lord's life; and that, in effect, it is a condensed presentation of the Christian Year. The events chosen for treatment, of course, admit a great deal of variation.

The advantages of the method appear to be: (a) Definite instruction in the life of Christ; (b) The linking of Christian doctrine and practice to their source in His life and teaching; (c) Emphasis on the motives which produce conversion more than on conversion itself as a subjective experience; (d) Dependence upon the silent preaching of Jesus Christ Himself in the hearts of the hearers, rather than upon the personal gifts of the Missioner; (e) General harmony of the method with the Church's system of teaching, eliminating the usual hiatus between a parochial mission and the "follow-up" work of the Parish Priest when the mission is over. It is too early for more than a general summary of results from the mission at Buffalo. These, however, may be noted: (1) Increasing interest and attendance, especially of men; (2) An unusual number of resolution cards signed and returned, most of them indicating serious thought, self-examination and prayer; (3) The clearing away of much misunderstanding about the Church and the Christian religion; (4) The awakening of several "lapsed" communicants; (5) The breaking down, especially among business men, of cynical indifference to the claims of Christ and the Church; (6) The discovery of several candidates for confirmation; (7) 20 per cent increase in regular subscriptions for the support of the Parish; (8) Promises secured from fourteen business men to make an "Every-Member Catechism."

### Carry an Altar Three Miles Facing a Blizzard at Camp Grant

The work of the Chaplains and Secretaries of the Brotherhood of St. Andrew in war service at the camps in this country is less spectacular than that of the man who "goes over the top" at the front, but is none the less a trial of manhood. That the Chaplains and Secretaries stand the trial without flinching, and display no little heroism, is evidenced by the story which has come to our table of a trying experience undergone by Chaplain F. E. Wilson and Secretary Herbert W. Raymond, at Camp Grant, located near Rockford, Ill., who carried a portable Altar three miles through snow drifts, and in face of a raging blizzard, in order that a few men might receive the Holy Communion.

There are 25,000 men stationed at the camp, which covers 5,000 acres, and is a city of "magnificent distances". It was on a Sunday morning, at 6 o'clock, that the Chaplain and Secretary hastily dressed, in a room where the fires had been extinguished for hours, and the thermometer registered 14 below zero, and prepared to start on their memorable journey. The whistling of the wind and the swish of the snow and hail against the window panes, thickly covered with frost, indicated the severity of the storm raging without. In their heavy ulsters, they started for the mess hall, one mile away. The driving hail cut their faces as they floundered through great snow drifts, with bodies bent against the gale. A tin of oatmeal and a bowl of coffee gave the strength needed for the work ahead. Returning to headquarters, they paused to get warm and "screw up their courage" before venturing forth to the Chapel at the Base Hospital. They carried with them to the Chapel a dozen Prayer Books and a portable Altar, about the size of a large suitcase, made of thin wood, and within it all the necessary fittings. They took turns in carrying the Altar across the mile of wind-swept prairie, were almost blown off their feet, and at times buried waist high in the snow drifts. Reaching the Chapel, they found it empty. No one cared to brave the storm to receive the Holy Communion that morning. But these soldiers of the Cross were not disheartened. They had the joy that comes from duty faithfully performed. Warned and somewhat rested, they started on their final two-mile struggle to the Y. M. C. A. Hut No. 2. The storm seemed to have increased in violence. The wind penetrated their overcoats, and the frozen snow struck their faces with a sharper sting, compelling them to walk backwards at times, and requiring them to dig their heels in the snow to keep them from losing their equilibrium. The comfortable headquarters beckoned them to turn back, and the 344th Regimental Exchange, which they passed, offered them a haven of warmth and rest; but they resolutely set their faces forward until they reached Hut No. 2, where a cheery welcome awaited them at the hands of the genial, warm-hearted Y. M. C. A. men, and, what was best of all, they found two "boys" in khaki waiting to make their Communion.

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# ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XX.

## PREPARING THE SERMON

"Yes, indeed, I have often been asked how I prepare my sermons. Pull up by the fire in this comfortable chair, and I shall try to tell you.

"Other people think, too, that writing so many sheets of paper full of words is the backbone of preparing a sermon. They have a dim idea that there are books filled with the necessary information, and that probably the hardest part is the mechanical effort in transferring the information to paper.

"Hard as that may seem, it is not the hardest part of the sermon. Ten pages of manuscript do not constitute a sermon any more than the possession of a music book constitutes a concert. The physical effort of writing is but the smallest element of the whole affair.

"The mental effort is harder, or it should be. To think about fifty different themes a year, with some degree of intelligence, is not a matter that one confronts lightly. For no real sermon is merely the conveyance of certain knowledge or information from one mind to another. If that were the case, the preacher would be merely a flat car, capable of transporting any kind of a load laid upon it. No, each sermon is a creation. It is like a fresh painting. The easiest thing in the world for an artist to do would be to hand you a canvas, a few tubes of color and some brushes, and say, 'Here is a painting, in the rough, as it were, but essentially every part of it.' You could gather a whole gallery of such paintings at any artist's shop. The painting is something different. It is not until the skilled hand, under the direction of the skilled mind, distributes the colors upon the canvas that you recognize the painting.

"So with the intellectual part of the sermon. It is not a disconnected and undistributed mass of information, handed out piecemeal. It is a coherent creation, in which the information, or knowledge, or wisdom, is spread upon the canvas of the mind, forming a picture, in which composition, drawing, lights and shades, color and brushwork, all have some relation to the central message or portrayal. One may read a dozen books before he feels sufficiently informed to prepare a sermon upon an important subject. Was it not said of George Eliot that she read a thousand books before she wrote 'Romola'?

"The intellectual preparation for a sermon may not always require such extensive study, and indeed most sermons cannot have such an extensive background, but it is quite clear that study, in the real sense, must precede the presentation of truth. Much of this work has been done by master minds, whom we can trust, but the sermon is not merely a section taken bodily from such a work, but is the result of our own mental saturation with the portion of truth which we try to present.

"But even this is not the hardest part of the sermon. That which perplexes and sometimes confounds every sermon writer or preacher is the relation of his sermon to human lives, human souls. You may write a brilliant sermon on the geography and physical aspects of Jerusalem, or on the essential doctrines of the Pharisees and Sadducees, or on the Trinity; it may be a sermon that has taken weeks of study, but when it is finished, you may wonder to what extent it will affect the lives of those who hear it. O yes, I know that it may be informing and interesting, and all that, and it will give you a reputation for scholarship, but it isn't really preachable in any vital sense.

"It is this limitation in sermon material that keeps the preacher in a quandary of thought throughout the week. It is hard, spiritually, to prepare to preach as it is hard to prepare to be happy. You try various expedients. You may take down your Bible and a commentary. You find a hard text and a lucid explanation of it. Granted that the people are interested in the text, you may find intellectual enjoyment, and so may they in hearing the explanation, just as the statement of a conundrum arouses our interest in the answer. But is not the effect of such a process merely the maintenance of an intellectual interest in a problem?

"Or you may read a big book—I mean big in the sense of dealing with

a big theme. It may grip you, and suggest on page after page things which need our attention. Imagine it to be a book on social conditions. Here is a sermon on wealth, here one on poverty, here one on the social phases of our industrial systems. Your mind glows with great thoughts, and your soul is indignant with the failures of our civilization to meet its primary problems. Suddenly your mind goes to your congregation. They are to hear that sermon. You begin to feel that they are going to be oppressed with their helplessness in the face of such enormous problems, and that they will get the impression that they can do nothing alone.

"So you begin to study what one man can do, even though he does not understand the final outcome of such collective action, but must be like the weaver of rugs on the reverse side of the fabric, weaving according to a fixed rule, and not seeing the pattern in all its beauty and color until the rug is finished. So you reach out for some specific action or attitude for the individual, with just enough disclosure of the pattern to stimulate his interest in the result.

"Perhaps you discover such a concrete line of duty. Then you must find the power which will propel the individual to act. This brings you directly to those motives under which people act—self-interest, charity, patriotism and religion. But here is a danger. You are apt to develop a kind of unreality in the presentation, and to fall back upon abstractions which have but little weight with those who do act daily from motives that are

prick you. Can the Church so completely shelter a life that it is relatively free from world dangers? Or can it so absorb a life that it absolves it from world duties? No. You must find the relation between the two. So you begin to face the original problem again, not of the salvation of a soul in the Church, but the salvation of a soul in the world. All the things that are out of joint in the world become an issue affecting your sermon.

"So you see the problem. To write a sermon may seem easy. To solve the problem of setting the deepest relationships of human experience on paper, and then trying to write words, or a message that will bring real substantial power to a congregation is quite the hardest task that men ever undertook. You may inform their minds, you may interest them, you may entertain them, you may even hypnotize them, but when you try to convert, to recreate, to vitalize and to spiritualize them, you are dealing with such enormous issues, and such varied human spirits, that you are never really certain that what you write contains a single living, vital truth for them.

"This is the problem of writing sermons. Do you wonder that many a man finds it difficult to prepare one each week. His failure is often merely the expression of his insight into the magnitude of his task. Let him write a poem, an essay, a lecture, and he will know when he has finished it; but a sermon is a part of his very being poured into living words, and he does not know when he has achieved it."

## Church Where Washington Worshipped Observes His Birthday

A patriotic service was held in St. Paul's Church, New York City on Washington's birthday, which was at-

## What Good Can I Get From Lent?

### YOU CAN LEARN SYMPATHY FOR CHRIST

On every hand "your Lord is crucified." Men take His blessed name in oaths upon their polluted lips.

His Gospel of peace is despised in war-like hearts.

His example of purity is set aside for deeds of shame.

His commands are trampled beneath unholy feet; His promises are treated as idle tales; His sacraments are ignored as empty signs; His love is consumed in hearts aflame with carnal loves; His work is neglected for every other conceivable occupation of labor and pleasure. Behold the picture! Your Redeemer, crucified in our streets by these powers of evil.

Realize this to be a fact—a disgraceful fact—and it will cause you to set your face against evil, and cast your influence everywhere for Christ.

You Can Gather Good From THIS Lenten Revelation.

immediate, and under the stress of conditions which are quite apparent.

"But just as you are sure that you have tightened every connection, so that the current flows from the more remote central power plant of high motive to the little motives of action, you begin to wonder whether, after all, you are overlooking the purely human side of your problem. You visualize your congregation again, and you realize their needs, the needs of their own souls, their need for comfort, for encouragement, for forgiveness, for charity, for sincerity, for unworldliness. Are you asking the wounded and unfit to arise and fight a battle? First, you will heal them. So you tear up your scorching pages about general needs that seem so remote, in the face of the immediate personal problem, and begin again.

"You determine to reach the unit first, and to prepare the man for the vision of service, to heal him, to change the centre of his spiritual balance from self to others, to Christ, and His plans for man.

"This seems a definite program, and you grasp your pen afresh. But as your words come, your mind weighs them, and the matter seems to be so speculative, or subtle, or unsubstantial, the ideas so abstract and ethereal, that you wonder whether a man who daily deals with immediate problems, with cares of this world, with materials and figures, can grasp the spiritual relationships. So you will try to make the whole matter concrete. You will make the spiritual relation more real by giving it a significance whose bearing he can grasp. So you turn to the Church as the body of Christ, and by emphasizing the Church, duty to it, understanding of its functions, service in it, you transfer the whole problem from the world, as it were, to a laboratory, where the relation of forces and elements may be observed, controlled and made effective in a more convenient manner.

"Then your conscience begins to

tended by over one hundred army nurses in uniform and a number of eminent persons. The New York Times states that the historic Washington pew was decorated with American flags, and was occupied during the services by Lord Aberdeen, William Lanier Washington, representing the Order of the Cincinnati, and Colonel Robertson Durham of the Gordon Highlanders. The Stars and Stripes with a color guard from Governors Island occupied a position at the side of the lectern, and the British Union Jack, with a color guard made up of Sergeants from the British and Canadian Recruiting Missions, was placed at the side of the pulpit. At the head of the middle aisle were the colors of the nurses. The service included prayer for the President of the United States, prayers for King George and the British royal family, for peace, for the army and navy, the sick and wounded, and for those who minister to them, and prayers "for the dead in Christ, victims of the war." Vicar Geer made a patriotic address, in which he told of the scenes in and around St. Paul's during the revolution, of Washington's habitual attendance at service. "Washington as a soldier," he said, "won America from the most powerful kingdom of the world. Then, as a statesman, he turned a mob into a nation. Should we make an unworthy peace now, how could we in the hereafter meet Washington, Lincoln, and the women and children who went down on the Lusitania? But thank God, the possibility of an unworthy peace is past. The equal of the soldier in the trenches is the widowed mother in the tenement laboring over her washtub in order that she could give her son to fight for those worse off widowed mothers of France and Belgium."

Doubt is not something to be proud of. It is an enemy to be fought.—Selected.

# COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. in Lent	Ezek. 20:1-44 Ecclesi. 10:1-8; 12:24	Matt. 20:17-end	Isa. 54	John 6:27-69
M.	Jer. 39:11; 40:12	Luke 12:35-end	Ezek. 10	Rom. 8:1-15
Tu.	44:18; 41-end	13:1-17	11:1-12; 14-end	8:16-25
W.	42	13:18-end	12	8:26-end
Th.	43	14:1-24	13	9:1-18
F.	44:1-14	14:25; 15:10	14	9:19-end
S.	44:15-end	15:11-end	15:1-19	10
5 S. in Lent	Ezek. 38:16-end Micah 6	Heb. 10	Zech. 10	Mark 10:32-end

Judah is now in captivity. There could be no doubt about it. Moreover, the foolish optimism that even after the first captives had been carried away, persisted in hopes of an early return, must have given way to an appreciation of the stern realities of the situation, and of the wisdom of the advice of Jeremiah to settle down and make the best of the situation, looking only for deliverance after a couple of generations. The leaders of the people must have been ready to listen, at any rate, to what Jehovah would have to reveal to them through His prophet.

We have selected for the first lesson on Sunday morning that chapter in which Ezekiel points out the causes of the collapse of the Hebrew state, and the reasons therefor—God's gracious purposes to be accomplished thereby. Ezekiel's object is, first of all, to bring about a conviction of sin, and so he divides their history from Egypt on into five periods, each marked by flagrant disobedience to the laws of God. He would have them "loathe themselves in their own sight". But this is the dark background against which shines all the brighter the story of God's grace. For His Name's sake, He had brought

them out of Egypt, and refused to destroy them in the wilderness, and would now restore them to their native land, after they had been through a period of judgment and discipline, as a result of which they would "know Jehovah" in His righteousness and His gracious forgiveness (cf. Ex. xxxiv:6-7). This chapter seems to carry out the thought of the Collect, that we who deserve to be punished may by God's grace be mercifully relieved, or "refreshed", and attention is called to the fact that by this selection the experience of Israel in Egypt, used for Lent one year ago, and the experience of Judah in exile, for Lent this year, are both brought before us in one view, just as the two redemptions are on Easter Day. As regards the New Testament lesson, the present scribe would make the confession that Matt. xx:17-end is an error, being parallel with the evening lesson for next Sunday, and, any way, inappropriate as a correlative for Ezekiel xx, some such chapter as John viii, Rom. iii:7, or viii, or Ephesians ii, being more suitable.

In the evening, the New Testament selection was made to give our Lord's discourse, based on the feeding of the five thousand, which is Gospel for the day, bringing out that He is Himself the true Bread of Life, while the first lesson is the chapter of Isaiah from which the Epistle quotes: "More are the children of the desolate than of the married wife, saith the Lord", and "their righteousness is of Me". In other words, more and better goodness results from the covenant of grace than from legalism.

For week day lessons, there are given in the morning the experiences of Jeremiah and of the remnant, after the destruction of Jerusalem, continuation of course reading of St. Luke, working out of the Christian covenant in Romans, and Ezekiel's messages to the captives, bringing home to them their sins, and at the same time bringing the comfort of God's promised mercy in the restoration.

## POEMS Worth Preserving

THE RHODORA.  
ON BEING ASKED, WHENCE IS THE FLOWER?

Ralph Waldo Emerson

In May, when sea-winds pierced our solitudes,  
I found the fresh Rhodora in the woods,  
Spreading its leafless blooms in a damp nook,  
To please the desert and the sluggish brook.  
The purple petals, fallen in the pool,  
Made the black water with their beauty gay.  
Here might the red-bird come his plumes to cool,  
And court the flower that cheapens his array.  
Rhodora! if the sages ask thee why  
This charm is wasted on the earth and sky,  
Tell them, dear, that if eyes were made for seeing,  
Then Beauty is its own excuse for being.  
Why thou wert there; O rival of the rose!  
I never thought to ask, I never knew:  
But, in my simple ignorance, suppose  
The self-same Power that brought me there brought you.

Written 1834.

(The Rhodora is a shrub of the Heath family, formerly regarded as belonging to the Rhododendrons, but now placed in a genus by itself. It blossoms in May before the leaves appear, and has a charm that has won many hearts.)

It is expected that Sir John Wilson, of Toronto, Canada, editor of the Toronto Globe, and M. Stephane Lauzanne, editor of the Paris, France, Matin, will speak at the annual Convention of the Diocese of Harrisburg, next May.



## FOUR LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhineland, D. D., Bishop of Pennsylvania

### THE LORD OF HOSTS VS. THE WAR-GOD

There is one only God Who, since He is really God, works out unfailingly His Will for men in history, which Will, as revealed in Jesus Christ, is set unswervingly on righteousness, and wholly moved by love.

### The Lord of Hosts Versus the War-God

(Continued from last week.)

#### III.

The second part of our answer: there is one only God and in Christ we know that His all-ruling Will is inexorably set on righteousness and wholly moved by love.

If we have come so far together on the way we have really made some progress. We may not have got clear of our difficulty. But at least we know better than we did what the difficulty is. Even though the path of faith is steeper and narrower than we had imagined, we see more clearly where it leads. That is the great point after all. Doubtfulness rather than doubt is the chief enemy to faith and hope. Darkness stealing down upon a wayfarer is what chiefly saps his courage. It brings with it nameless terrors and possibilities of danger. If there were only light so that he could see; then he might find a track, a trail, the mark of footsteps. Then he could hope again to make his way. It might mean hard and toilsome work. But if he could see what was about him, he could pluck up heart again.

There are multitudes of men and women in these days who mean to be more or less religious, who call themselves Christians, and go to Church, and, perhaps, say their prayers, and yet have no real idea of God at all and have never come in sight of the majestic Christian creed. They have no notion what it is based on and what it really teaches. It is pathetically common to hear such people say that the War has quite destroyed their faith. What has really happened is that the War has shown them that they had no faith to start with. When the first shock and challenge came to test their faith, there was nothing there.

So we have made some progress, in that we have looked the horrid creed of Paganism squarely in the face, and in spite of its plausibility and weight of evidence, have seen it to be impossible and diabolical. It means something that we now know that we must have a faith more worthy of divinity and of us: more adequate to solve our questions and to heal our wounds. Faith, true faith, asks of us more than we expected, but not more than we are now prepared to give. What, then, of the Lord of Hosts? What is to be said for Him? What are the grounds of faith in Him?

Well, there are two chief grounds of faith in Him: two which include all others. First, there is the witness of the human heart and mind: an ideal of God which must be satisfied if we are to believe in Him. Secondly, there is the revelation made in Jesus Christ.

As to the first, let me say briefly what I mean in a figure or parable. Every lock must have a key to fit it, or the door which the lock closes cannot be opened. The human mind, in its widest sense of intelligence or apprehension, is locked in behind a door. Any truth that knocks for entrance must come provided with the proper key. Else it cannot be understood. This is why we call some things rational or reasonable, while we say other things are nonsense. The idea that two and two make five: that there is a fourth dimension: that we are not free; that there is no such thing as right or wrong: these ideas are without meaning for us. We are so made that it is not really possible for us to think them true. They are the wrong shape. They do not fit the lock.

So with the idea of God. What is it that has destroyed Paganism? What is it that has made Olympus, with its crowd of varied gods and demigods, a fairy tale, a mad delusion? Why, simply the fact that we have learned more clearly what we men and women must mean, if we mean anything, when we speak of God at all. These Pagan myths are empty dreamings. These Pagan deities are not gods, but only projections or shadows cast upon the clouds by men's pride and self-sufficiency. The throne of true Deity was empty, or at least completely veiled. Having no real God to worship, men

were vainly offering their worship to their own swollen images: they were worshipping, not God at all, but supermen, just as men are doing now. For the word of God on our lips must mean absolute, uncompromising Lordship, One all alone in Majesty; the Cause, and Maker, and Truth, and Goal of all that is: One Who holds Heaven and earth in the hollow of His hand; One Whose will is perfectly effective, and upon Whose will each separate creature, animate or inanimate, is hourly dependent.

Now there is nothing so far to prove, or even to make it probable, that God exists. But there is the certain truth that, if there be God, He must be One and only One, and Lord of all. For such a God alone brings with Him the key that can unlock the shrine of faith.

I have said that there is no proof here that God exists. Obviously not. Multitudes have disbelieved in Him, and disbelieve in Him today, just because He must mean so much if He mean anything, that they despair of ever finding Him. They have brushed away the crew of pigmies strutting about on the great stage, and calling themselves divine. They know these to be lies. But there is a veil over the Heavens where God's throne is. They are in doubt.

And yet the instinct, and the longing will not down and will not die. "Like as the heart desireth the water-

man cometh unto the Father but by me." That is the claim. And Christ built upon foundations already laid: first, upon the inner witness of the human heart, in its search for, and need of, God, of which I spoke: and then upon the historic foundation of the Jewish faith, of which we have the record in the Old Testament. He takes it all for granted. He implies in all His teaching just what His Church has always held and taught, that the Jewish faith is for all time the primary and necessary school of the spiritual knowledge of the one true God. He insists that all which the law and the prophets, and the psalms say of God is to be believed. He brings it all to its completion, "I came not to destroy but to fulfill." Those are His words.

Least of all does He destroy or tamper with the great idea of God as the one Lord, Creator and Governor of all that is. The Lord God of Hosts of the patriarchs and psalmists: the High and Holy One Who inhabiteth eternity, of Whom the prophets tell, "Who hath measured the waters in the hollow of His hand and meted out heaven with a span and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance; with Whom the nations are as a drop in a bucket; Who bringeth the princes to nothing and maketh the judges of the earth as vanity;" He, and none other, is the God Whom Christ proclaims, Whom He reveals, Whose Kingdom He sets up on earth. That is precisely the wonder of His message, the secret of His magic power over the hearts and minds of men. Christ says that God is love, and He means God, and nothing else or less than God, when He says God. He says that God is Father, and He means the Lord of Hosts when He says Father.

Brethren, bear with me if I speak plainly here. Those teachers (and there are many of them: their teaching is, in fact, the very pith and marrow of much that we call "pacifism") who tell us that the God of Christ, the Christian God, is not the supreme Lord

### A Unique Commendation

Every mail brings a goodly number of renewal subscriptions; but, better still, splendid commendations for THE WITNESS, that show how our weekly visits stimulate, help and please.

Among them all, here is one that speaks volumes and is unique:

"HERE IS ANOTHER DOLLAR FOR YOUR CORKING GOOD PAPER."

Thank you all.

THE PUBLISHER.

brooks, so longeth my soul after thee, O God. My soul is athirst for God: yea, even for the living God: when shall I come to appear before the presence of God?" "O that I knew where I might find him, that I might even come into his presence." So speak not the psalmists and prophets of the elder Church, but all the best and noblest of our race, as, like children, they turn towards home, seeking their Maker and their Father.

And this restless longing is no superficial thing. It lies at the roots of our nature. Nothing can kill it save its own deliberate suicide. Chaos, disorder, was and tumults, death and sorrow, the very signs which make against it, do but stimulate and strengthen it. All other instincts and intuitions are small and shallow in comparison. Men will not let it go. They cling to faith in faith, even against evidence. They cry to God to show Himself—to justify their great idea of Him: to prove it true. They will not believe it only a delusion. They would not and could not have arrived at it unless God had wrought it into the stuff that they are made of: unless it were the hallmark of His workmanship. In a striking modern phrase, they are "willing to bet their life there is a God." There, then, is the first foundation of belief in the Lord God of Hosts: there is the testimony of our first witness.

Secondly, there is the revelation made in Jesus Christ. I must be brief and deal only with what is immediately important. The following lectures, God willing, will supplement what is said here.

Notice, to begin with, that our Lord came in due course of history. His coming marks a point in a well-defined development. He founded no new or singular religion. For Christianity is not at all one religion among many. So to regard it is to miss the very point of its real claim. "God is in Christ reconciling the world, His World, unto Himself." That is the real Christian faith. Christ came to make known the one and only God, the true and living God, to the whole race of men. He came to confirm and complete human faith in God. That is the substance of His teaching. "No

of Hosts, not the Almighty, not the Governor of men, not the unquestioned and unrivalled Will of the whole universe; but is rather a mild, benevolent and indulgent Being, with excellent intentions but pathetic incapacity; unable to prevent war, and doing nothing about it while it lasts; feeling no great anger against sin, no hate of evil; caring not over much for righteousness; willing to compromise with cruelty, falsehood, lust, treachery and pride, if only so there may be peace. Men who so teach and so believe are mocking religion, for they are denying God, and they are false witnesses to Christ. For these teachers leave God's throne empty. They leave righteousness without a champion, and sin without a judge. Christ begins with, comes from, Him Who sits upon the throne. His very message is that God is God, though the earth quake and the rocks are rent and men's hearts are failing them for fear.

Calmly guiding all things towards His own freely chosen goal: meeting each headlong rush of evil; reaching down into the very heart of sin and sorrow, and finding there instruments of His own blessed Will; making all things serve His purpose; perfectly at home upon the battlefield; disposing all the issues; never baffled; never wavering; but ever set on righteousness and always moved by love; that is the meaning of the Christian's God; that is the background and the setting of the Christian Gospel.

That is the background. And in the foreground, here on this earth, in veritable human flesh, Christ comes to win us for, to bring us to, this One Almighty Father. Not because God is so weak, but because He is so infinitely strong, does He speak to us through baby-lips and call to us from a cross. Not because God's hold is so precarious, and His Will so dependent upon ours, but because He made us all, and owns us all, and loves us all, does He plead with us, and leave us free to love Him or to spurn Him as we will. None but the Lord of Hosts would dare to do it, could afford to do it. But He, the Lord of Hosts, in doing it, is seen to be more than ever God.

This, then, is the Christian faith in God. Christians are they who have



## OUR CHILDREN'S CORNER



### AWAKENING OF LADY VIOLET

If you are quiet and attentive when you go out into the garden next Spring, you may hear many things you have never heard before. And even though you should hear nothing, you can understand, of this you may be sure. The trees, and the breezes, and the flowers, the butterflies and the bees have a language of their own, and talk to each other all the day.

This is what happened in my garden on a Spring day, once upon a time:

A violet peeped out from under a brown elm leaf and looked about the garden. The day was soft and sweet and warm, and the sunshine beamed brightly into the face of the little flower-child as she peeped out from under one corner of the brown leaf. "Tell me," said Lady Violet, in a tiny baby voice, "Tell me what was it awakened me up when I was sleeping so soundly?" "It was I," whispered the south breeze, "I woke you up. The morning of the year has come once again, and all your friends and neighbors and playmates have been awake these many days." "Am I the last to open my eyes this year? I have always been first." "Yes," said the south breeze, "you are the last of all." "But I cannot hear any one talking, nor can I see any one," replied Lady Violet, "If you would come out from under that old leaf, you could hear them, and see them, too." "But I can't get out. I have been pushing and pushing and pushing, and I simply cannot move it. Why don't you help me?" "I will help you," said the south breeze, and gave a puff, then another puff, and away went old Mr. Brown Leaf, and Lady Violet felt the warmth of the Spring sun. It felt so good to her, and she looked up with tears in her eyes. They were not real tears, though, just drops of sparkling dew.

"I am so glad that another day has come," said Lady Violet, "and that I can see the sun, and the grass, and the trees, and the butterflies, and all the other things that make a violet's life so full of joy."

The sky was very blue that morning, and through the trees and shrubs and vines came little streams of sunlight. To Lady Violet's eyes, filled with the dew, the whole garden became one great rainbow. Then she dried her eyes and smiled, and nodded her head to the south breeze and said: "I am so, so glad that the morning has come at last. I have slept so soundly and for so long a time." And it was morning truly, the great, glad morning of all the year. Winter, with all his cold, had gone, and it was God's sweet morning for all the flowers. It was Spring.

### The First Indian Soldier to Die in the Great War

The Rev. Philip Delora, Indian Priest, of St. Elizabeth's Mission, Wakpala, S. D., gives the following beautiful account in the South Dakota Churchman, of the death and burial of the first Indian soldier to die in the present service of his country:

A young man, twenty-two years of age, whom I baptized on a Christmas day, 1896, joined the army, was called to Camp Riley, Kansas. He died there on the second day of January, 1918. His body was shipped here to Wakpala on Sunday, the sixth of January. The body was taken to his own home at Flying-by's Camp, Standing Rock Reservation, South Dakota. I was called to conduct the funeral service so I went there on the morning of the seventh; found many people gathered who went to show their respect to this young man's body. His old father, and mother and sisters, had a very deep sorrow. During the service the few words of comfort seem to have had effect upon their hearts, they gaining strength from them. Flying-by's people were so kind, providing a lunch to the outsiders who came to attend the funeral. Some of these people came from about fifteen or twenty miles, though it was snowing and cold; but the people did not get discouraged. That they attended this funeral, showed that these people loved the boy most for two reasons. First, the boy was a very good boy up to his death; secondly, because he obeyed the call of our government. These two reasons people had respected and honored very highly, which they proved by their conduct and the willingness of their attention.

The body was taken out. A farmer in charge of Wakpala carrying the United States flag walked ahead, then came the clergyman. The body was carried by twelve young men, who are all drafted men, six at a time. Then the parents, and a long procession after that—there must have been about two hundred and fifty people. When they opened the coffin so that the people might see the boy wearing his United States uniform, he was wearing also an Episcopal Confirmation cross. Then of course service—that part of it—is through, so beautiful.

This teaches me the Father in Heaven working upon the Indian hearts through His Church institutions with the Holy Spirit, will tame any man. When a man is tame he has the same love toward God it seems to me as the Son of God had for the Father. Because he is a tame man, he is brave, he is true, and he is pure,—same meaning as red, white and blue, of the United States flag. So there is no power on earth that can make a man tame. If a lion is to be tamed, it can be done by man, but man cannot tame man. Man can be tamed by the love of God, the action of the Saviour, with the Holy Spirit.

So what the Indian most needs is the Church teaching—better means than any other. I think this young man pointed his finger to a road to good Christian people in general—also to heathen people—showing the Way more effectively than any other young man up to this date. This is the first Indian young man, being a soldier, who has died in his country's service. Faithfully he did his duty and his body came home. Everybody who knows it seems to have accepted it in a reverent way. His name is Isaac Patesni.

St. Augustine's Normal School and Collegiate Institute, for colored students, conducted by the Diocese of North Carolina at Raleigh, will celebrate its fiftieth anniversary next May.

### "Aye, Aye, Sir! Till Christ Comes"

The Parish Record of Trinity Church, New York, states that week day services have, very generally throughout the Parish, been held as usual at the regular hours. At such time as this, devotion and supplication should be intensified and increased; by maintaining the regular public services, for the worship of God, under physical difficulty and the privation of certain creature comforts. This is not a time for men to neglect the assembling of themselves together for public worship, upon the Lord's Day or week days. Trinity Church enjoys a world-wide reputation for the maintenance of daily services. In the volume of the "Christian Ballads," of Bishop Cox, published in 1840, a poem, "Old Trinity," is included; attached to which is the following note: "Easter even, 1840. At this time, the old edifice having been completely pulled down, the Church yard of Trinity was indeed a strange and desolate sight for New Yorkers, by whom old Trinity was usually regarded as a sort of Tutelar. The intended Church will be the most magnificent Christian temple in America; and the daily service will, probably, arise there, till Christ comes; a perpetual witness to Wall Street, and the whole metropolis, that they cannot serve God and Mammon." To Arthur Cleveland Cox, the saintly poet-Bishop of the American Church, called to the Greater Life, we are ready to make reply: "Aye, aye, sir, till Christ comes."

known and believed all this. They have taken Christ at His word. They have found in Him the great "Amen" to the witness of their nature. They believe, indeed, that He first put the inner witness there and now has come Himself to confirm and seal it. And so, in calm assurance, no matter how the heathen rage and the people imagine a vain thing, the great words of old are on their lips, as the one thing they are sure of: "The Lord of Hosts is with us: the God of Jacob is our refuge."

(To be continued)



## Chaplains I Have Met

In broad daylight, out on No Man's Land, there lay a body of wounded Tommies. They had fallen in a counter-attack meant to punish the Boche for a surprise visit paid that morning. In an occasional lull in the roar of guns you could hear a voice calling for water or the scream of a man maddened by pain. But the enemy were on the alert. To go out after them would be little short of suicide. There is always a bullet for a man who appears in the light of day.

But bullets had no terror for the Padre.

This particular priest belonged to the Church of England. Unless my memory tricks me, his name was Dalton. But he can be found in the list of the honored: he was the first V. C. of his cloth.

Disregarding all warnings, he crawled over the parapet, seized one wounded man, and dragged him to safety. When he appeared the second time, the Boches were ready. His audacity probably had kept them quiet at first; but now the bullets began to fly. He got his second man back, and his third and fourth, before he came to a case so badly wounded that it was impossible to handle it as roughly as the others. This Tommy was lying on the edge of a shell crater, and as the Padre bent to tend him, he himself was hit by a bullet, and for a moment he collapsed beside his charge. But he recovered quickly. Then, still clinging to his burden, he managed to crawl down into the hole.

All day they lay there, until the sun went down, when help was sent out to him and his companion.

It comes easy to picture the Padre going his rounds of the hospital, cheering one man, consoling another, administering the last services to a soldier in his last agony. Extremely tiresome and trying work this can be, too, when a convoy of five or six hundred cases arrive and there is only one Padre of each persuasion to attend to all. And yet, this is the least onerous and certainly the least dangerous of all his duties.

To any man who has been in France it comes more easy, because it is more familiar, to picture the Padre walking up and down the trench, giving a cigarette or a slap on the back to some one who needs sympathy, reassuring one man as to the validity of that hastily made will, telling another not to worry—he'll see that his mother gets the news. He is well named the Padre, for he is the father of all, whether he be Protestant or Catholic. And his children turn to him most of all just before an attack.

Suppose the order to "go over" has been given for 4:30 a.m. The previous night the men begin their preparations. They tell a story of one Catholic priest, who for seven consecutive hours sat in a wood close to the firing line, hearing the confessions of his men. And all the time the shells were crashing overhead.

It was the small hours of the morning when he was through with his duty, but his work was not yet done. Before five he was in the first-line trench, ready to say mass and administer communion. I have seen nothing more impressive than these ceremonies at the front.

Try to picture, if you can, the little altar on the firing step, or on some piece of wood hastily slung across the traverse. At this is the priest, and round him are his people, some grim, some smiling, some nervous, some calm, praying to the God whom they expect any moment to face. Truly war brings men close to the realization of life and death.

The attack begins. Where is the Padre? Gone behind to a place of safety to await the result? By no means! He still sticks to the front line. If his men are beaten, all the more need for his presence. If they win, there are still the wounded to attend to.

Of course, some people will tell you that the clergyman's very calling should teach him to hold aloof from the business of war. One parson, to whom I was speaking recently about the fighting, declared:

"I don't think of it. I simply pray for peace."

But, unfortunately, the war is a fact, and one that cannot be ignored. Likewise, it is a fact that thousands of men are going through agonies both mental and physical, and that through no fault of their own. Are they to be left unaided in their suffering?

But to come back to the fighting "men of peace."

It is true they get a Captain's or a Lieutenant's rating when they join the forces and the not too generous

pay that goes with that honor. But what do most of them give up for it?

There was Canon Hannay, whom I met when I was stationed near St. Omer. Americans will probably remember him best as George Birmingham. He had given up the Deanship of St. Patrick's Cathedral, a rich and important benefice in Dublin, to live in the mud and smoke of Flanders. And there was the Bishop of London, that slim, strong figure whom we now remember best in his trim khaki uniform. And there are the hundreds of others, Catholic and Protestant, who have given up livings equally lucrative to join not merely as Chaplains but oftentimes as privates in the ranks. It has been estimated that between 20,000 and 30,000 priests, once expatriated because of their religion by an atheist French government, are now fighting as poilus for France.

I am afraid my picture of the Padre has been dark, painted on a gloomy canvas. Like every other, though, it has its lighter side too. All fighting life is not grim.

They tell this story of an encounter between a Padre and a sentry:

"Who goes there?" demanded the stern one.

"Chaplain," sang out the other.

"Pass, Charley," came the quick reply.—Every Week.

## A Suggestion for the Bishop White Prayer Book

A Brotherhood of St. Andrew Secretary Calls Attention to the Importance of Having the Burial Service Included in the Volume.

Many suggestions come from the men engaged in religious work in the camps. Some are good, some bad, some indifferent.

But all are interesting.

Walter F. Poole, Camp Secretary of the Army and Navy Department of the Brotherhood of St. Andrew at Ft. Oglethorpe, Chickamauga, Ga., suggests that the Bishop White Prayer Book would have an additional value to the men in the field if it included the burial service.

"One Chaplain told me that he could use the Bishop White Prayer Book if the burial service was added," Mr. Poole writes. His command is about to leave for France. Once the regiment is at the front, the burial service will be read frequently, and many of the enlisted men will need the Prayer Book to follow the service at the grave.

"Perhaps this will be the first time in years that many of these soldiers have opened a Prayer Book. When the men return to camp, impressed by the solemnity of the service at the grave of their fallen comrade, it is likely that they will turn to the other pages and seek the comfort which the little Book holds."

The suggestion is a good one; so good that it was acted upon before Mr. Poole made it.

The service for the burial of the dead is included in the new edition of the "Prayer Book for the Public and Private Use of our Soldiers and Sailors."

Thousands of Uncle Sam's fighting men will carry these little volumes when they go "over there" to make the world safe for democracy.

## The Turk Leans Toward Christianity

This war has so vitally shaken the very foundations of the Mohammedan faith that even the Turk leans ever so gently toward Christianity. This was the keynote of a sermon by the Rev. Charles T. Riggs of Constantinople, says the Springfield Republican.

"Mohammedanism found its origin in a corrupt Christianity when Mohammed first began his career in Arabia," said Rev. Mr. Riggs. "The crusades were no credit to Christianity," he continued, "and were utterly unsuccessful in accomplishing the object for which they were intended, the rescue of the Holy City." He defined present-day Mohammedanism, as a combination of good and bad, with the character of Mohammed as its worst feature. He spoke of the present war in the Orient and the attempt of the Sultan to call a Holy War, inciting 200,000,000 Mohammedans of the world against the enemies of the faith. This attempt proved a sorry fizzle.

"The Turkish army," he said, "which should have been the vanguard of this Holy War, is composed of all kinds and conditions of people. The soldier looks to his right and finds himself fighting side by side with an Armenian, behind him a Jew. He is told that he is not to fight the Austrians, for they

are his friends. The Germans are his friends too. And he finds himself face to face with the Mohammedans of England; and he wonders. For he knows that England has protected him for centuries against the Russians. And he says to himself, what kind of a Holy War is this anyhow?"

Although Mohammedanism is making great progress in Africa it is decadent in Turkey," said Mr. Riggs. Other nations besides Turkey will not acknowledge the supremacy of the Sultan. "The so-called pan-Islam menace is a myth. There are unmistakable signs that the Turks are turning away from their religion." He told of the visits of two young Turks to the American mission in Constantinople just before he left, at a time when the mere mention of Christianity seemed to court a death warrant. They told him secretly that they believed the teachings of Christ led to truth and spiritual salvation. Yet they dared not declare it openly, as did a teacher at the International College."

## Urging the Bishop of Quincy for Congressman

Bishop Edward Fawcett!

It is a mighty good sound to the ears of thousands of persons in Western Illinois.

How would Congressman Edward Fawcett sound?

The above is an introduction to an article which appeared in the Quincy Daily Herald, under date of February 11th, commenting upon a growing movement to make Bishop Fawcett the nominee on the Democratic ticket in the Fifteenth Congressional District of Illinois. The Herald asserts that "Congressman Edward Fawcett" would sound mighty well to a good many people in the Western part of Illinois, so well, in fact, that they believe he could sweep the old Fifteenth Illinois district, despite the fact that it has a Republican majority of from 5,000 to 7,000.

Is Bishop Fawcett a candidate for Congress? He is not. Will he make a hard fight for the congressional nomination? He will not. Will he make the campaign, if nominated by the Democrats on a straight-to-the-finish and stand-by-the-administration platform? He probably will. He will, if convinced that he can thereby become of the greatest service in putting into definite form the principles for which he stands. Naturally, he is rather backward about committing himself on such an important step in his career. Scholar that he is, he wants to consider every side of the question before making any decision. He is, by no means, an office-seeker and the movement to nominate him for Congress came as the greatest surprise to him. But once in the race, watch out for him! The fighting Bishop will become the fighting champion of Americanism on the stump, and where's the man who can stand up against him?

It is known to be a fact that many of the most prominent and influential Democrats of this county and district have urged Bishop Fawcett to accept the nomination and oppose Edward J. King. The Bishop has been most outspoken in criticism of Mr. King for his anti-war and anti-conscription votes and his decision at the time when the nation should have been united on the greatest problem that ever faced it. The Bishop has been the most outspoken champion of out-and-out Americanism in this section of Illinois, and gradually the sentiment has grown that he would be the logical man to oppose Mr. King. He is probably the best known man in the district and would make a candidate around whom all those forces who believe in fighting the war to the finish could rally with confidence that the Fifteenth Illinois would be represented by one of the biggest men in Congress. The Fifteenth Illinois needs a man of Bishop Fawcett's courage, vision, intellect and standing.

At any rate, many of the biggest men in Quincy today are talking Fawcett-for-Congress. If Edward J. King is renominated they think that Bishop Fawcett is the logical man to make the race on the Democratic ticket. In addition to Democratic support he would appeal to every voter in the district who believes in his sturdy and outspoken type of Americanism.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord.

## Would Excommunicate Those Who Introduce Enormities in Warfare

The Rev. Edmund Walters of Los Angeles, offered the following resolution at the annual Convention of the Diocese of Los Angeles, which was referred to the Bishop.

"That it would be in strict accordance with Holy Scripture as interpreted by the Holy Catholic Church always, and in all branches of the same, for the hierarchies of the Church independently or, were it now practicable, collectively, by decree of General Council.

To condemn publicly: the pseudo-philosophy of brutal force and fiendish cruelty advocated, even in Germany alone, by over one hundred noted authors or pastors.

To excommunicate the ministers of Government of such nominally Christian nations as have introduced such enormities into warfare, solemnly delivering them over to the penalties of Divine judgment in the world, so that possibly they may learn not to blaspheme and be led to repentance and restitution, and may thus escape condemnation to the otherwise certain and awful penalties of an aeonian hell.

To urge upon all Christians the duty of praying for all such malefactors, persecutors, and murderers, whether the wicked philosophers who have inculcated such hellish doctrines, the emperors, statesmen and commanders who have ordered such infamous acts of the brutalized soldiers and sailors who in many cases willingly, and in all cases, wrongfully and cowardly have committed them."

## The Cook or the Book—Which?

The Rev. J. J. D. Hall, Superintendent of the Galilee Mission, a Church institution, at 823 Vine St., Philadelphia, has published a unique tract full of "pep" and sound reasoning, under the above caption, which has attracted wide attention, and brought to his desk hundreds of commendatory letters from all over the world. "Cook-Stove Apostasy and The Cooking Squad vs. Praying Band," is a sub-head to the tract which we print in full:

The early Church prayed in the Upper Room the Twentieth Century Church cooks in the Supper Room!

Today the Supper Room has taken the place of the Upper Room! Play has taken the place of Prayer, and Feasting the place of Fasting. There are more Full Stomachs in the Church than there are Bended Knees and Broken Hearts. There is more fire in the Kitchen Range than there is in the Church Pulpit. When you build a fire in the Church kitchen, it often, if not altogether, puts out the fire in the Church Pulpit. Ice Cream chills the fervor of Spiritual Life.

The early Christians were not Cooking in the Supper Room the day the Holy Ghost came but they were Praying in the Upper Room! They were not Waiting on Tables, they were Waiting on God. They were not Waiting for the fire from the Stove, but from the Fire from Above.

They were Detained by the Command of God, and not Entertained by the Cuddling of Men. They were all Filled with the Holy Ghost, not Stuffed with Stew or Roast.

O, I would like to see the Cooking Squad put out, and the Praying Band put in. Less Ham and Sham and more Heaven. Less Pie and more Piety. Less use for the Cook and more use for the Old Book. Put out the fire in the Church kitchen and build it on the Church Altar.

More Love and more Life. Fewer Dinners and get after Sinners. Let us have a Church full of Waiters, Waiting on God, a Church full of Servers, serving God and waiting for His dear Son from Heaven.

## Novel Religious Ideas Permeate Camp Pike

The Church is in Camp Pike and it is the desire of its representatives that anyone having relatives or friends there should send the names of the soldiers, with their Company and regimental address, at once to Mr. G. A. Kenderdine, Secretary of the B. S. A., 509 Scott St., Little Rock, Ark., who states that personal of men in the camp changes rapidly and "The Master's business requires haste." We have received from Mr. Kenderdine the following newsy communication covering the religious work at the Camp:

The Camp is situated eight miles north of Little Rock and there are approximately 33,000 men quartered

there. For the most part they are from Western or Southern Dioceses where the Church is not strong and we have no means of knowing how many Churchmen there are here, but we estimate from three to five hundred. With no religious data and a constantly changing personnel one labors at a disadvantage, but we are endeavoring to plant the banner of Christ in the thickest of the fray.

Mr. B. F. Finney, General Secretary to the Brotherhood of St. Andrew met Mr. G. A. Kenderdine of Trinity Parish, Iowa City, Iowa, who had been selected as Secretary for Camp Pike, in Little Rock, January 10th. We came in with a blizzard and for nearly three weeks, snow, slush and ice made the roads almost impassable but we waded through. Already some work had been done and with the splendid sympathy and aid of Bishop Jas. R. Winchester of Arkansas, Suffragan Bishop Saphole and the local Clergy we felt from the beginning we were among friends. The only places available for religious services in Camp are the Y. M. C. A. Buildings, and these are open to all denominations for general religious exercises, but not for distinctively sectarian gatherings.

We have, however, secured permission to celebrate the Holy Communion according to the Rubric and, since January 10th, there has not been a Sunday without a celebration in camp.

The attendance, while necessarily small at first is growing and as the time and place become generally known we anticipate a large number of communicants. Besides this distinctively Episcopal service we participate in Bible classes, address religious meetings informally and do personal religious work.

The Rev. Chas. F. Collins of Jonesboro, Ark., is the Voluntary Chaplain under the War Commission and a splendid man for the place. He has had four years experience as Chaplain in the Arkansas National Guard, was with the boys on the border and is a splendid mixer, and indefatigable worker, a good Churchman and withal a Missionary, distinctively a man's man.

There is no means provided for either Chaplain or Brotherhood Secretary to get about camp save by walking and when you realize that the camp covers 4,000 acres you may have some idea of the magnitude of the task. A car is badly needed, not only to carry us but to help men here and there and to bring them for Communion, Confirmation or Baptism. The Secretary's work is manifold and varies from writing a will for a soldier to organizing Bible classes, teaching classes in History, arranging literary entertainments and especially organizing Christian groups of men in the Barracks under the rule of daily prayer and service.

Sometimes when one looks for concrete results the work is discouraging but we are sowing the seed and abo above all letting the men know the Church has not forgotten.

A very dangerous heresy is permeating the army, viz. that if a man dies fighting for the Allied cause he is saved irrespective of aught else and another pernicious error is that attendance at Y. M. C. A. meetings and entertainments is "a good enough" religion for any man.

The "Y" does not teach that. It is doing a wonderful and splendid work but many men are saying just that. So there is a field for the Church after all.

Many good Churchmen are here as Y. M. C. A. Secretaries; Rev. B. E. Brown of Tarboro, N. C., M. Lockhardt of Batesville, Ark., Verne Stover of Little Rock, Paul Kercher of New York City and Ven. D. E. Johnson, colored Archdeacon of Ark., are all engaged as Y. M. C. A. men, besides one or two Laymen.

## Wyoming Notes

A new Branch of the Junior Auxiliary has recently been organized at Jackson. It is composed of fifteen girls, under the leadership of Mrs. M. Belknap Nash, wife of the clergyman in charge of St. John's, Jackson. This new Auxiliary is already working energetically for the Cathedral Home for Children.

Church people of Wyoming felt a special interest in the consecration of the Rev. LeRoy Harris, D. D., as Bishop Coadjutor of Marquette on Feb. 7th. Bishop Harris has many friends in this District, as he was at one time Rector of St. Mark's Church, Cheyenne. The best wishes of his former parishioners go with him for a long and useful life in the Episcopate.