

The Witness

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

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NOTES FROM THE MISSIONS HOUSE

A RESIDENT PHYSICIAN FOR ANVIK.

The Rev. John W. Chapman, D. D., writes from Anvik, Alaska, that the Bureau of Education is considering the possibility of assigning a resident physician to Anvik. He feels that this is likely to be done if the Mission can provide a residence for the doctor. Dr. Chapman believes that this should be done as quickly as possible, "in order to consolidate our gains." He is about to call upon the people of Anvik and the vicinity, both white and Indian, for help in building the house, and believes that they will respond to the call. "It is evident," he says, "that with a little help from home, we can make it a credit to the Mission. We shall have to buy paint, hardware, building paper, etc., and if the work is done gratis we may find it best to feed the workmen. Something like \$500 will be necessary to enable me to do all satisfactorily."

It is not clear just why the Bureau of Education should be willing to assign a doctor to Anvik, and apparently unwilling or unable to provide him with a residence. The advantage of having a resident physician, both from the point of view of safeguarding the health of the Mission staff and enlarging the work of the Mission among the Indians would be great. At present the nearest physician to Anvik is over 100 miles away, and the nearest approach to a hospital is more than 200 miles away. During the past summer, Dr. Chapman built a small infirmary especially for the use of Christ Church School. This could be made to do duty for the time being at all events as a hospital.

If the doctor whom the Bureau of Education proposes to station at Anvik should be sent there, his reputation is such, Dr. Chapman says, that "we should have patients from all quarters. I do not know how we are going to accomplish all that lies before us, but we shall tackle it, and I hope that our friends will do all that they can to see us through."

Any who desire to help may send their gifts marked, "Special for Doctor's House at Anvik," to Mr. George Gordon King, Treasurer, 281 Fourth Avenue, New York City.

A PLEASANT WORD FROM ALLAKAKET, ALASKA.

Miss Eleanor J. Ridgway, missionary in charge of St. John's-in-the-Wilderness, Allakaket, Alaska, writing shortly after the new year, says:

"We have had such a very happy Christmas here. Our village was full to overflowing—165 natives in all. Everyone was here from South Fork except two old native women for whom trail work is too hard. Then we had about 20 up from Hughes. Our festivities lasted for just two weeks, and now all our Konuks end many of our Koyukaks are off to their traps."

"You have seen the cabins here so I think that you may be interested to know just how many 'stopped' in a cabin. Chief Moses' cabin, which has two rooms, had 25 people staying in it—that was the largest number in one cabin. Then the next largest was 17 in a one-room cabin. How they find room to eat and sleep I cannot see. Everyone appeared happy and contented while they were here."

A LETTER FROM SECRETARY WOOD.

To the Editor:

The Church's educational work in China and Japan is facing a serious situation resulting from the enactment by the United States of the Selective Conscription Law. This made it impossible last summer to send to St. John's University, Shanghai, and St. Paul's College, Tokyo, three young men who had volunteered for service as lay teachers. They were eminently qualified for the work, but were within the draft age, and consequently

could not leave the country without giving the impression that they were desirous of escaping the draft, or running the risk of being called back to this country at any moment.

The difficulties caused these great institutions are further emphasized by the fact that some of the younger men now in the field are asking whether they ought not to come back to this country to enlist in the Naval or Military service. Lay members of the faculty of these institutions returning to this country for furlough might find it difficult to go back to the field.

Under these circumstances, Dr. Pott, of St. John's University, has asked us to find, if possible, at least three men who are not subject to the draft, either by reason of age, or for some minor physical disability, such as slightly impaired vision. In any case, men beyond the draft age should not be older than 35. They should be unmarried, college graduates, and with some teaching experience.

If any of your readers know of men who might be available for such service as this, will they send us the names and addresses, in order that further particulars may be supplied?

Very truly yours,
JOHN W. WOOD.

Another—a good Christian and a very busy physician—came and read three chapters of St. Matthew's Gospel aloud to me, just for the love of it. I interrupted just now and then when I could clear the meaning a bit for him."

"The nurses are very attractive and affectionate, although they must of necessity be irregular. They love the eight cent size Perry pictures. The other evening I had a group with me of those who speak very little English, and we discussed two or three of the pictures. I sent them home with a copy of Hoffman's Good Shepherd for each, to pin up over their mats. When they left, I said, 'I shall bring over many more pictures,' and they said 'Please' very eagerly."

"Miss Tauda's girls also have learned to come to see me. They sit before my nice grate fire and tell me their doubts and perplexities. One was baptized a week ago, another is waiting for the consent of her non-Christian parents, tells me she wants to believe but cannot—but I am sure she can soon."

"The Red Cross is great. The head, a Jewess, and I are becoming fast friends. It seems to me the Tokyo Branch has done remarkable work this winter."

"In March Miss Saito is to go to St. Agnes', Kyoto. I have had to give her up because of the need there."

NOTABLE SERVICES IN CHRIST CHURCH, HYDE PARK

The month of February, 1918, proved an unusual one in the history of the Parish of Christ Church, Hyde Park. It was auspiciously ushered in by the offering for the War Commission Fund, which was taken up on the last Sunday in January. The Parish had been asked to contribute \$775, and when the offering was counted on Jan. 27, it was found that they had given \$1,216.30.

On Sunday, Feb. 3, at 11 o'clock in the morning, the Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts, assisted by the Reverend John W. Suter of Boston, instituted the new rector, the Reverend John W. Suter, Jr. Bishop Babcock was formerly rector of the parish during a period of twelve years, previous to his appointment as Archdeacon. His rectorship was one of unusual success, the present church building, designed by Mr. Ralph Adams Cram, having been built at that time. At the close of his sermon, in his address to the new rector, Bishop Babcock described the character of the parish in the following words:

"My dear brother, the Rubric at

ices, and that on Sunday evening the three congregations unite in one of the Parish Houses, allowing the fires of the other two houses to be put out at noon.

On Sunday, Feb. 17, at 11 a. m., a special patriotic service was held, at which Washington and Lincoln were commemorated, the Service Flag dedicated, and a Processional Flag, recently given to the Parish, dedicated. The form of service was "An Office to be Used in Time of War" (published by St. Paul's Cathedral, Boston), with a few appropriate additions to mark the day. After the processional, the congregation remained standing while the Sunday morning prayer, written by George Washington, was read. The Collect for the day was announced as a prayer for national abstinence. The lesson was followed by a sentence from Washington's Farewell Address, and a part of Lincoln's Address at Gettysburg. At the dedication of the Service Flag, the Honor Roll was read, consisting of fifty-two names—a proud record for a Parish of only 500 communicants. The prayer of dedication of the Service Flag follows:

"Almighty God, who telleth the number of the stars, and calleth them all by their names; Accept at our hands, we pray Thee, this flag, as the pledge of our devotion to the cause of liberty, and as a sign of the constancy and valor of our sons, that it may ever remind us of the sacrifice by which alone the world can be redeemed, and which was manifested in Thy Son, our Saviour, Jesus Christ. Amen."

The Cross of Christ Was Here First

Mrs. Ed. Melcher, Secretary of the Michigan City Diocesan Branch of the Woman's Auxiliary, asserts that, "What we all need is more education along missionary lines. And then we need to pray more for missions. Every Auxiliary woman is pledged to pray daily for missions. If we lived up to this, what a mighty spiritual force we might become. I think this year will be a testing of our faith—will show how much our religion really means to us. It seems to me that we must be faithful—praying and doing, and giving more for missions. We must be of good courage, and hold the line, prove the Auxiliary to be truly a means of grace to us, and to others. I did not mean to preach a sermon, but I cannot understand women who let war work crowd out their Church work. The cross of Christ was here first—and we must uphold that, and we can do both if we have the will."

Dean White Accepts Chaplaincy

The War Commission has asked Rev. Francis S. White, who has been on temporary duty at Camp McArthur, Waco, Texas, to become Volunteer Chaplain at that camp, and he has accepted.

He asks THE WITNESS to request its readers, that if they know of any Church boys who are now or who will be at Camp McArthur or Richfield to send him their names and addresses, and he will be to them as much a pastor as they are willing to allow.

A cable from Monrovia, received at the Church Missions House on Tuesday, March 5th, indicated that both Bishop Lloyd and Archdeacon Schofield were well, and that all their plans were progressing satisfactorily.

How hopeless we would be just now, amid the strife and turmoil of the world, were it not for the assurance that Jesus lives and reigns. His immutability is the solid foundation on which all can build. "I am the Lord; I change not."—Exchange.

Lent is Full of Christ

It brings men to Christ and Christ to men. We seek the Saviour in the wilderness, and we find Him by our side, in our hearts; and in the glow of feeling, under the guidance of Love that "seeketh not her own," we go out to find and help our brother for whom Christ died. By faithfulness in Lenten duties we gather strength and grace to go on to better things, when the light of Easter morning breaks through the mists, and the Sunshine of Eternal Hope falls upon an empty Tomb.—Bishop McLaren.

BISHOP DUN VISITS GUATEMALA AND SPANISH HONDURAS

In February Bishop Dun of British Honduras visited the Republics of Guatemala and Spanish Honduras. At his very first stopping place (Barrios) he found a district containing 2,300 Anglicans and only a deacon to take charge of them, as well as of a country school.

During his absence two men from the country came to Belize, one with a signed petition, begging for a school teacher or a lay reader in a district where the Church people could muster quite a good sized congregation but have no one to take services or teach their children; the other a lay reader, who gave notice that he would open a Sunday School in a hut on a Bante (plantation) and at once had thirty children all eager to learn.

The news has travelled up and down the rivers that the Bishop is interested in the children, and these men came to town at their own expense to represent the needs of their neighborhood.

The S. P. G. is taking a very sympathetic interest in the District and instead of shortening the grants is going to try to increase them.

NEWS FROM TOKYO

Deaconess Knapp writes from Tokyo, January 21, 1918:

"We are having the coldest winter for twenty years, and coal 33 yen a ton."

"The work comes on slowly and steadily. With the educated Japanese many different Christian influences contribute toward the work of conversion. Others have labored, and we are entering into their labors."

"One doctor has asked me to prepare him for Baptism; another came to make an appointment when he might ask the questions which especially perplex him from becoming a Christian."

THERE IS RECONSTRUCTION WORK IN CHINA TOO

Mrs. Bliss, wife of a Missionary Physician at St. James' Hospital, Anking, writes on January 11:

I am making a new social service venture. So many patients leave the hospital unable to resume their former occupations, that I have been spending many days and nights, planning how to help them. Finally I have rented an old Chinese house, put a wooden floor and four glass windows in the workroom and fitted up a second room as dormitory.

At present four live in the dormitory. No. 1 has a defective heart. He was a beggar by profession and is now a neat, conscientious, cheerful, self-supporting man. No. 2 came to the hospital in a dying condition—seventeen percent of something that should have been at least ninety-eight per cent in his blood, I believe. After weeks in the hospital he has over seventy percent. He was a water carrier by trade, but will probably never again be able to do any heavy work. He has no education, of course, and is the size of a twelve year old child, although he is twenty-six. No. 3 is an obstinate leg ulcer case. No. 4 is a soldier with a diseased bone in his leg. He has spent seven months in the hospital and now goes on crutches, still needs daily treatment at the dispensary. These all are working under ideal conditions, and are entirely self-supporting.

We make place cards, Christmas cards, Christmas toys, blotters, etc. I am sending to America for a jig saw, lathe and printing press, so that we may be able to take on all the needy cripples as they come out of the hospital and need work, money and good cheer. Already three convalescents have been able to pay their board and leave with a little money in their pockets, to make a fresh start.

It sometimes frightens me to think of these people dependent upon me for their livelihood, but so far we have

the close of the service reads—"After the Benediction the Wardens, Vestry and others shall salute and welcome the newly instituted Rector, bidding him Godspeed."

"May I for a moment take the place of the congregation?"

"I know whereof I speak when I state that they all wish you a hearty 'God-speed.' They have already called and welcomed you to their midst and have promised you loyal co-operation and support."

"I am speaking out of my own experience when I say that the atmosphere of this Parish is that of kindness. These are warm-hearted people, hospitable, genuine, responsive, generous to a fault. They love their Church and their minister, and are glad to remember him in their prayers. ***

"In the name of this people, who in days past have given their ministers in Christ more proofs of their affection and loyalty than I can number, I wish for them, as well as for myself, a long and happy ministry as Rector of Christ Church."

On Sunday, Feb. 10, at 7:15 p. m., there was held in the Parish House the first of a series of union services, the congregations of two other Hyde Park Churches being present, together with that of Christ Church. The coal crisis has made such an arrangement necessary, and the services that night, as well as those which have followed it on other Sunday evenings, was marked by a spirit of enthusiasm and friendliness. The plan agreed upon by the three Churches is that each Church uses its Parish House instead of its Church building for all services.

been successful beyond all my dreams. We hope our friends will remember us in their prayers.

Orders for the work of this Reconstruction School may be sent through the Educational Department of the Board of Missions, 281 Fourth Avenue, New York.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Thursday Before Easter

THE EPISTLE

In this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.—I. Cor. xi:17.

Church-going has an objective: it is to "shew the Lord's death till He come". If we do this worthily, we come together for the better; if we do it unworthily, we do it for the worse. If, when we come together, we put our own needs, wishes, desires, hopes, first, even to the point of obstruction, as did those Church folk in Corinth, then we bring about divisions, and this "is not to eat the Lord's supper", for that is a common meal. Neither is it "to eat the Lord's supper", if we satisfy our own physical needs first, choose for ourselves what we will for ourselves, which is heresy, and then give ourselves to satisfying our spiritual needs—with tag ends. All of this is unworthy of us as "the redeemed of Israel". Let us remember that the House of God is meant to be the house of bread, the house of that Bread which cometh down from heaven. To remember this will keep us from "despising the House of God", and will save the feelings of those good souls whose only home life in this world is the home life made by those who keep faith with God. The Church should be the House of Bread. That is her chief reason for existence. And if one should ask you what reason the Church has for going into places where the Gospel was already being preached, it seems to me the answer could very properly be made, because that only is a full Gospel message which includes the "showing forth the Lord's death at least once on the first day of every week, and we are the Church that does that these days, in a way understood by the people, and according to the ancient rite.

But besides the corporate, there is also the individual "worthiness" and "unworthiness" on which we should meditate. Not to examine ourselves, not to judge ourselves, is to omit the use of conscience and self-judgment in matters spiritual, and so to condemn ourselves in our communions with God. If the Parish or the Church members are "weak and sickly", it may be premised that they are just attending services, or just conducting services, and are not really participating in them. And, as a result, they are "guilty of the body and blood of Christ".

"Setting things in order." This is a great task. A greater and a harder task is "to keep things in order". How much setting in order is required of our clergy and people because their predecessors did not "keep things in order"? It took almost as much pain and blood to restore the Church in England as it did to reform the Church on the continent; and after nearly five centuries, we Christians still need to be setting our house in order. Can it be that the Church, in her unreformed, restored or reformed branches has not been discerning the Lord's body? And is it for that reason that it is possible for men to publicly rebuke her for being "weak, and sickly, and asleep?"

Let us remember that unless our coming together as a Parish, or as parts of the Church, is "to shew forth the Lord's death", we may as well go out of business. It is because parts of the Church militant throughout the ages have persisted in maintaining the Sacramental life that no human agency has supplanted her. Be sure that you do your part loyally and generously to see that the Church, in her corporate and individual membership, remembers, week by week, year, even day by day, where possible, to shew forth the Lord's death so worthily that nothing will have to be set in order when the Lord comes to judge the quick and the dead of our generation.

THE GOSPEL

The whole multitude arose, and led him unto Pilate. And they began to

cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and He-

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. in Lent	Ezek. 36:16-end Micah 6	Heb. 10	Zech. 13	Mark 10:32-end
M.	Jer. 30	Luke 16	Ezek. 18:20-end	Rom. 11:1-21
Tu.	31:1-14	17:1-19	21:1-27	11:22-end
W.	31:15-29	17:20-end	22:1-8; 12-end	12
Th.	32:1-25	18:1-30	33:1-20	13
F.	32:26-end	18:31; 19:10	34	14
S.	33	19:1-27	47:1-12	15
6 S. in Lent	Ezek. 37:1-14 II Esdras 7:1-19	Matt. 16:1-17-end Luke 19:28-end	Isa. 62:10; 63:6 Zech. 9:9-16	John 11:47; 12:19 12:20-end

The morning Old Testament lessons during Lent of the second year (both Sundays and week days) constitute a study of the experience of God's people in exile—how and why they were carried into Babylon, what they learned while there, and their coming out in accordance with God's promises—this on Easter. This parallels the similar use of the experience of the children of Israel in Egypt during Lent of the first year. The first lesson for Sunday morning takes up again the sin of Judah, that made necessary the discipline of the exile, and incidentally sheds a flood of light on what is meant by the anger or wrath of God. "I poured forth my fury upon them," says Ezekiel, "for the blood they had shed, and for their idols." But right alongside of this is the same promise of restoration that we read in last Sunday's lesson, though carried out much more fully: "A new heart will I give you and a new spirit will I put within you and cause you to walk in my statutes." Restoration was to mean not merely change of place, but of nature—regeneration.

The New Testament lesson, from Hebrews, shows how this promise was fulfilled as to its depth of spiritual meaning, only through our Lord Jesus Christ, who is there declared to have inaugurated the New Covenant. Both these lessons are in line with

the teaching of the Epistle, in which, on this Passion Sunday, the sacrifice of our Lord is described as an offering of Himself, through the Eternal Spirit, without spot to God; and in both lesson and Epistle, the sacrifice of the Christ is designed to be followed by a similar consecration of ourselves. Christ, as our Redeemer, is something more than, and other than, our substitute. The "blood of Christ" is to "purge our conscience from dead works to serve the living God", and, in the second lesson, sin, under the new covenant of grace, is worse than under the law. This, too, corresponds with the regeneration associated in Ezekiel's mind with restoration, and with the teaching of Micah in the Old Testament alternative, where "doing justly, loving mercy and walking humbly with our God" is given as the true idea of sacrifice. Never was such teaching more needed than now, when so often the suffering Christ is impaled between an ecclesiastical legalism and an unethical, self-dishonouring, so-called evangelism, in which connection the proposed Collect of 1688 (given in Sanders' "Message of the Church in Collect, Epistle and Gospel" for this Sunday is worth thinking about, though, as a minor point, the present Collect is admirably illustrated by the Old Testament lesson ("governed and preserved in body and soul").

The evening lessons were selected with a view to Passion Sunday. In the second lesson, our Lord foretells His Passion, and follows that, in line with other Scriptures for this day, with the insistence upon the adoption by His disciples of the law of the Cross for themselves, and the prophecy of the Passion (present Prayer Book lesson for morning) is given for Old Testament backing: "There would be a cleansing from sin (not escape from punishment), but not unaccompanied by suffering." What are these wounds in Thine hands?"

The week day selections keep to the general tenor of the Sunday lessons. The course reading of St. Luke's Gospel is concluded; Romans is concluded, and the pith of the teaching has relation to true sacrifice xi:1), while the prophetic readings have regard to the New Covenant and the Messiah to come.

come out of the country how to bear the cross after Jesus.

"If he be Christ", said the rulers. "If thou be king", said the soldiers. "If thou be Christ", echoed one of the malefactors. That word "if" is the devil's hypodermic needle. More work for Jesus and His Church suffers and languishes because the rulers, the soldiers and the good men gone wrong roll on their tongues at the great crises in their lives that little word "if". It spells doubt, despair, antagonism, scorn, and a lot of other attitudes which the enemies of God want men to take. Originally, it means to convey a challenge, but, like many another good word, it has been so often used by the forces and followers of evil, that it has acquired a sinister meaning, and has become the password of inaction, cowardice and sloth. Let us be careful how we use "if". In many ways it often becomes a synonym for "hell".

"Stood afar off beholding these things." It was a very human thing to do. There are times in the lives of families and individuals when it would seem as if all we could do was to stand by and look on in sorrow and awe. Yet we must be careful not to get into this habit. If we be true followers of Jesus, we must be "close up" when His cause is in danger, whether it be in a friend's personal life, or in his home, or in his business, or his community, or in the life of the state, or the nation, or the world. Too many people and peoples have fallen, and never risen again, because their friends stood beholding, instead of coming to the rescue. There are, of course, certain "passions" in life that we must respect in silent sympathy; but before we take such an attitude, let us make sure it has the approval of God, and is not adopted by us to quiet conscience, and excuse us from a constructively disagreeable task.

An Occupation of Lent—Prayer

More frequent, more earnest, more intense in the closet and in the Church;—Giving utterance to the deep yearnings of your soul for God and for a better life; expressing your sincere desire that God may visit with pardon for past offenses, with compassion for your infirmities, and with Divine help in your dangers and necessities;—Drawing your life in its every thought and occupation closer to your Saviour's side, and nearer to "Our Father, who art in heaven."

accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in him, saying, He stirreth up the people, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I have examined him before you, and have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him and release him. (For of necessity he must release one unto them at the feast.) And they cried out all together, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they

brew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.—St. Luke xxiii:1.

"He stirreth up the people." The story of the Cross is not opium—it is dynamite. It is not such "stuff as dreams are made of", giving artificial and unreal repose and quiet; but it is the power of God unto salvation, breaking up hard hearts, breaking down bad habits, stirring up the productive forces of a man's life, converting sinners, like the thief, out of their own torments, shaking men steeled by the fires of discipline, as was the centurion, into open confessions of conviction concerning the Christ; moving the people with conscious guilt oppress to smite upon their breasts and return to a real sense and conviction of sin. Such a story cannot be preached too often, nor in too many places. The more the wills of the people are stirred by the

Passion of the blessed Jesus, the better place will this old world become.

"Set Him at nought, and arrayed Him in a gorgeous robe." We, too, do this, if we build beautiful Church buildings, erect costly Altars, buy wonderful chalices, flash back to the shining sun exquisite stained glass portraits of the Saviour and the saints, preach thrilling and colorful word pictures of the wonderful Christ, and yet set him at naught by neglecting His Altar, irregularly frequenting His meeting houses, refusing to obey His commands to preach Him and teach His message to the ends of the world, shirking the responsibility of extending by word and by example, directly or through a substitute, His kingdom in ever widening circles from our Jerusalem to Judaea, through Samaria, unto the uttermost parts of the earth. Think of "the gorgeous robe", think of the "setting at naught". If, perchance, you have a robe, and at the same time have given little or nothing to send the Saviour into places where they know Him not, are you not in danger of making friends with Pilate and Herod?

"That he might bear is after Jesus." What a message this whole verse is to the Christian Church, which has seemed so indifferent to "the rural problem", as we call it now-a-days. Simon was "coming out of the country" on his way to the city. The mob leaders used him because he was looked upon as a mere burden-bearer. But God placed him among the saints, because he bore the cross of suffering love after Jesus. It is a dreadful thing to neglect the man coming out of the country. The city Church should not neglect the sources which are filling up the cities. It should see that when men come up to the city they should be bearing the crosses after Jesus. The country parson should be, and often he used to be, and occasionally he still is, the wisest master of the human heart that the Church can find. God help us to see our duty in making life tolerable for the man who stays away from the sanctuaries of the city, and shows the people who

Confirmation Instructions

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

XI

THE COMMUNION OFFICE

Catechism: A careful reading of the Communion Office to the words, "Lift up your hearts." (Prayer Book, pp. 220.)

Prop. 1.

(a) The service which our Lord instituted comes to us with the same authority as the Lord's Prayer or the Sermon on the Mount. It is His creation, therefore we reverently accept it, knowing that it is only when we do His will that we will come to know His doctrine.

So it is more important that we obey Christ by observing the Sacrament, than it is that we understand it. We first of all accept in faith.

(b) Moreover, this service is the one thing which you do as a Christian that no one but a baptized person can do. A non-Christian can say prayers, sing hymns, be kind and pure, but to participate in the Lord's Supper is the sole right of those who have been admitted by baptism and confirmation. It is the one exclusively Christian act that you perform.

(c) This service of the Eucharist is the greatest miracle of history.

Other leaders of men have left memorials after them;—temples, arches, monuments, but time has crumbled the monument, as interest in the great man has gradually ceased. Even the great empires that they have formed have disintegrated. But here a plain man, in an obscure room, with twelve men of the peasant class, instituted a service and said, "Do this in memory of me," and in all probably a day has never passed since Pentecost, in which somewhere that memorial has been observed, and, today, nearly twenty centuries after, you can not find a country in the world where men do not congregate to "show forth the Lord's death until He come."

There is nothing to compare with this in all history, and each time you attend this service you are braving your arteries as a Christian to the fact which this service embodies.

Prop. 2.

This service is known commonly by three names, each of which illustrates a different aspect of the service. It is called, (1) the Lord's Supper, (2) the Holy Communion, (3) the Holy Eucharist. (The term Mass, used exclusively in the Roman Church, has no particular significance as a name, being more of a handy term than a fitting designation of the Sacrament. It is derived probably from the Latin phrase with which the congregation was dismissed, a shortening of the words "Missa est." Its use is convenient rather than reverent.)

1. **The Lord's Supper.** The word, "Supper," carries with it the idea of nourishment. It is the Christian's spiritual meal in which "our bodies are strengthened by His body." "Except ye eat my flesh," said the Lord, "you have no life in you."

"Take, eat, this is my Body," was the Lord's own comment on the meaning of this word.

2. **The Holy Communion.** These words carry with them the idea of reconciliation with God and our Christian fellowship with one another. To the Hebrew mind (and the Apostles were Jews) man's reconciliation with God was not complete until he had partaken of the sacrifice at God's Board.

"Grant that we may so eat the flesh of the Son of man and drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us."

It is also the communion of Christian's with one another in His mystical Body.

"Ye who are in love and charity with one another" are invited to cement your fellowship at the Lord's table.

3. **The Holy Eucharist.** The word Eucharist is a Greek word and means "to offer thanks." It is the word that our Lord Himself used when He brake the bread. It carries with it the idea of offering. In this sense the priest takes the bread and wine (products of God's grace and man's industry), and offers them to God. This is called the oblation, and signifies that you "offer yourselves, your souls and bodies to be a reasonable, holy and living sacrifice unto God."

God accepts this offering of yourselves, and in His turn makes the bread and wine to be the Body and Blood of Christ. So that you offer yourselves to God in this Sacrament, and receive Christ Himself in return.

Thus your religion finds its highest expression in this commerce of love between yourselves and God. You give Him yourself, and He gives you Himself.

QUESTIONS

1. Why is the Holy Communion the most important service in the Christian Church?
2. Who alone may participate in this service?
3. How effective a memorial did Christ establish in this service?
4. By what three names is this service known in the Church?
5. What can you say about the word "Mass?"
6. Why is it called the Lord's Supper?
7. Why the Holy Communion?
8. Why the Holy Eucharist?

TEXT

"Verily, verily I say unto thee, except a man eat the flesh of the Son of Man and drink His blood, he hath no life in him."

READINGS

1. St. Matt. xxvi:17-30.
2. I Cor. xi:17-34.
3. Its early use. Acts ii:41-47.
4. Its Sunday use. Acts xx:7-11.
5. Its contrast with heathen sacrifices. I Cor. x:16-21.
6. The Christian Altar. Heb. xiii:10.

Religious Meditation

By Rev. H. P. Scratchley

"Meditation," in a religious sense, is devout thought on the truths of our Holy Religion. Its object is to gain deeper spiritual knowledge and insight of the things of God. It is not enough to know simply facts; the really true nature of these becomes apparent only when we have meditated upon them. Our grasp of what we have learned is to a very great extent superficial unless we give thought to it; turn it over and over, as it were, in our minds until the full meaning is more and more apparent. The same principle applies in religion; our intellects are just as much a part of our religious natures as our emotions are. So with our faith and knowledge of the things of God; to grasp these completely we must think and meditate upon them. It is because of our fail-

ure to do this that we are so easily misled in spiritual matters. St. Paul, prayed that the Ephesian Christians might be strengthened with power in the inner man through the Spirit of God, that Christ might dwell in their hearts through faith, to the end that they, being rooted and grounded in love, might be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passes knowledge, that they might be filled with all the fullness of God. (Ephes. iii:16-19.) This gives us the method of the acquisition of spiritual knowledge, faith, the power of the Spirit of God, apprehension of the faith. So it is a part of our religion to think deeply, that is, meditate, on the "unsearchable riches" of Christ. A system of meditation is very often of great help, but it is not necessary to be a slave to this system. It is better to make a few simple rules for ourselves and keep them, but, when they

become irksome, they should be changed.

The main purpose of meditation is by thinking in order to know. If a system becomes a hindrance to thought, the whole purpose of the system is lost. Then we must be on our guard against simple mechanical reading of the Scriptures. The determination to read one chapter of the Bible every day is of little spiritual value if thought does not go with the reading; a short passage read intelligently and thought over is of great value, the value being proportional to the thought given it.

Here are a few simple rules for a beginner:

1. Begin meditation with prayer for the guidance of the Holy Spirit.
2. Have a well thought out scheme of reading, such as the Life of Christ, or the Parables of the Kingdom, or the Sermon on the Mount.
3. Choose the time of day for the meditation when you are at your best and have the most time to give yourself fully to the meditation.
4. Read over carefully the passage of Scripture chosen; learn it by heart, if possible. Think over each part after reading the whole.
5. Use such helps as will aid to an understanding of the passage, but be careful to avoid all technicalities or polemical commentaries.

Short passages for meditation are better than long ones, but the length is to be determined by the unity of the paragraph. For this reason a Bible which divides the books into paragraphs instead of verses is decidedly the best to be used.

Every-Day Religion

By Rev. James E. Freeman, D. D.

JESUS CHRIST THE SAVIOUR

Text: There is none other name under heaven given among men where-by we must be saved.—Acts 4:12.

These words express the conviction of a little group of men and women at the day-dawn of the Christian era. They indicate a change of attitude that, in the face of the then existing conditions, was as remarkable as it was heroic. To profess faith in the crucified Nazarene meant to incur the sternest disciplines, and in many cases to forfeit one's life. It was this conviction, however, that literally made the Christian Church so mighty and irresistible that within three centuries it had substituted its standards for those of the Roman legions, and had established itself in the great centers of learning and power.

Jesus of Nazareth has many names and distinctions, but He takes His supremest place in human thought as the world's Saviour and Redeemer. When we measure His life by human standards there are some aspects of it that we can comprehend and understand, but when we are confronted with His Saviourhood He rises to such sublime heights and gives evidence of such supreme power and authority, that, with Thomas of old, we can only cry out: "My Lord and my God."

In the loneliness of his exile, Napoleon repeatedly turned to the consideration of Jesus Christ's life and ministry, and in his latest hours he recognized, not only the transcendent beauty of His life and teachings, but he betrayed a deep reverence for His sovereign place as the world's Saviour. When the Frenchman, Renan, attempted to write the life of Jesus, which is one of the most beautiful expressions of that life the world unbeliever though he was, he was appalled by the colossal assertion of Jesus as the world's Redeemer. After years of deep sorrow, in which the mystery of death was uppermost in his mind, Tennyson thus addresses Christ:

"Thou seemest human and divine, The highest, holiest manhood Thou, Our wills are ours, we know not why, Our wills are ours to make them Thine."

There can be no question about it that the outstanding appeal that Jesus makes to the human consciousness is that of man's Saviour and Redeemer. He declared Himself to be the giver of "the more abundant life." He says, with strange authority: "Whosoever believeth on me hath everlasting life." And again, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Even on the cross, with hands and body pierced, He asserts His sovereignty to the dying thief: "Today shalt thou be with me in Paradise."

Confronted with these mighty assertions, human speculation and doubt are arrested and the hand of faith is outstretched for that which the human heart craves and which Jesus Christ



THE SANCTUARY OF PRAYER



WAR TIME PRAYERS

The first is a prayer by the Bishop of Montana. The second one is selected from the special prayers used in Trinity Church, New York, as is also the third.

O God, our refuge and Strength, who art long-suffering and of great mercy, and by no means clearing the guilty; Hide not thy face from our land in the fiery trial of war; Grant us true repentance of our sins, and take away the offences of our people, that with clean hands and a pure heart we may go forward in thy name. From the idolatry of Mammon; from levity and dissolute living; from the strife of classes, from injustice and contempt of law; from vainglory and confidence in our own might, and from forgetfulness of thee, Good Lord, deliver us. Save us, we beseech thee, from treason and from panic fears; and make us of one mind in steadfast fealty and cheerful sacrifice. Those in authority over us endue with courage and wisdom and thy holy fear. Strengthen and defend our protectors by sea and land; and suffer no dishonest or crime to stain our arms. Safeguard and multiply the ministries of mercy; succor the wounded, comfort the dying; restrain the spread of cruelty and hate. Make a speedy end

of tyrannies in the earth, and deliver the desolate and oppressed of all nations; hasten the advent of righteous peace, and with great might establish thy kingdom, through him who died to redeem mankind, thy Son, our Saviour, Jesus Christ. Amen.

Almighty God, who hast made us citizens of this land, enable us to do our country service. Make us calm, unselfish and ready to give according to our means. Give us grace to bear the burdens of others, those known to us, and those unknown. Keep us from being at any time cast down by anxiety, and enable us to cheer and comfort those about us. Show us at all times what is our duty, and strengthen us to do it, and grant that we may with a ready will learn the lessons which thou art teaching us; through Jesus Christ, our Lord. Amen.

O Lord Jesus Christ, who by thy death didst take away the sting of death, grant rest, we beseech thee, in the place of light and refreshment, to those who have died in battle, or through sickness, in this war; receive their souls into thy holy keeping, where pain and sorrow and sighing are done away, and grant unto them a merciful judgment at the last day; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

alone satisfies. If the poet's word is true,

"'Tis life whereof our souls are scant, More life and fuller than we want," then here by the side of the world's Saviour we discover those wells of power and inspiration that spring up unto everlasting life. It is our deep conviction that His saving power is not a consummation effective only when life is spent. Say what we may, there is something which the consciousness of His Saviourhood lends to life here and now that is utterly beyond our powers to analyze or express. We are a world of men and women with the first glow of the eternal life upon us; upon whose faces there can be no shadow of departing day. What this old world is sighing for today, what it has ever sighed for, is the conscious presence of its Saviour, for the Saviourhood of Jesus has to do with life's renewals. With even a partial conception of this transmitted power of Jesus, the tasks and burdens of life are lightened and its most awful problems solved.—Courtesy of Minneapolis Tribune.

Making Soldiers Better Men

The Brotherhood of St. Andrew at Work in the Camps—Difficulties Encountered by the Secretaries Results Beginning to be Apparent.

In many ways the Secretaries of the Brotherhood of St. Andrew are making their presence felt at the cantonments and naval stations. The organization of the groups among the enlisted men for personal work among their fellows proceeds quietly. The camp Secretary selects a "key man," who forms a group of three, five or a dozen men, and the work is on.

Naturally, the groups make progress slowly. Soldiers are busy men. From early morn till late in the day, they are occupied with routine duties. Comparatively little time is left for Christian work.

But the man who is looking for an opportunity to help his fellows always finds one. Perhaps it is a word, now and then; perhaps an act.

The results of the work accomplished by the groups,—which are not limited to Churchmen, by any means,—are becoming apparent. Bible reading is common among the enlisted men. A blessing is offered at mess. Men are not ashamed to pray before their comrades.

"One of the Chaplains visited us for dinner, and for once we had grace before a meal," writes a young Churchman who is wearing Uncle Sam's uniform.

The camp Secretaries are giving attention to this matter; the groups are interested. The asking for a blessing upon one's food is a little thing, but little things of this kind make for righteousness.

An enthusiastic Brotherhood man at Camp Logan, Texas, is endeavoring to organize a Chapter. There are many Churchmen in the cantonment, and he should succeed. The difficulty seems to be to bring them together. A religious census, which is under way, will materially aid him in his work.

"They are drilling us rather hard now as they do not intend to give us any training in France, so you can readily see that our time is well taken up," writes this soldier.

True; but over in France, there will be plenty of time for Christian work. And it will be needed. The groups should be formed here, before the men embark on their Great Adventure.

Doyle E. Hinton, Camp Secretary of the Brotherhood of St. Andrew at Camp Cody, New Mexico, has a Bible class of 200 men. From this class he has recruited more than a dozen men for personal work. The dozen represent a dozen different companies. Each will form a group. The groups will extend their influence. Who can tell where that influence will stop?

Hinton wins over many of the soldiers by his work in the hospitals. When men are sick they are susceptible to kindly influence. They will receive advice. They will talk religion. A hospital is an excellent "beginning place" for a personal worker.

At one of Mr. Hinton's services, more than 200 men promised to pray for their religious welfare.

Other Camp Secretaries are engaged in similar work. The seed is being sown; the foundations laid. While the new American army is being trained to meet the foe, the Christian forces are quietly preparing for the attack of the more insidious enemy which strikes an army from within.

The Y. M. C. A., the Churches, the Chaplains and the Brotherhood of St. Andrew are engaged in this work.

And God will bless it.

Thinks Every Priest Should be Called "Dr."

In congratulating all who are connected with THE WITNESS, who he says have produced a splendid Church paper, calculated to educate the people in the principles of the Church, the Rev. H. G. England of St. Paul's Church, Rock Creek Parish, Washington, D. C., expresses the earnest wish that the title "Mr.," as applied to the Clergy, be dropped from our columns. In his opinion it is neither Churchly nor American. He asserts that the physicians of the United States showed good, hard common sense in ignoring the English custom of addressing physicians as "Mr.," and we would do well to follow their example. We honor the diplomas of small schools giving professional training more than we do the Priesthood of the Church, says Dr. England, who thinks every Priest should be called "Doctor." "He is as much a Doctor of Theology as a physician is a Doctor of Medicine, and as much entitled to be so addressed as a dentist, veterinarian or chiropodist. Doctor is free from 'doceo' to teach, ('doctus,' teacher,) and has no reference to medicine. In the Prayer Book ordination service for Priests, every Priest is called 'doctor,' which is pretty good authority."

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

There are three large Greek Orthodox congregations in Chicago, with an aggregate membership of 24,000.

Marion H. Casier, a Christian Science practitioner, despondent over business, committed suicide at Detroit, Mich., on March 5th.

"Coal will not make good the lack of zeal in the maintenance of the Church services", says the Newark Churchman, "but zeal will help to make up for the lack of coal."

A beautiful new Altar of finely carved oak, nine feet long, and weighing about 1,500 pounds, has been installed in St. George's Church, Chicago, in memory of Mr. Christopher Clake.

A beautiful pair of Eucharistic Candle Sticks was presented to Grace Memorial Church as a gift from the Daughters of the King of that Parish. The candle sticks were blessed by the Rector, Rev. A. W. Sidders, the first Sunday in Lent, Feb. 17, 1918.

The Woman's Guild of the Church of the Epiphany, Chicago, collected, under the direction of Miss Mary T. Granger, the handsome sum of \$410 during the year 1917 by means of a penny-a-day scheme. A Liberty Bond for the Parish Endowment Fund was purchased, and the balance of the money was turned over to the Church treasury.

A patriotic service was held in St. Paul's Church, Pawtucket, R. I., which was participated in by the four Parishes of the city, in connection with the unfurling of Service Flags in honor of the men in war service from each Parish, the total stars numbering 185. The several Rectors took part in the service, and Col. H. A. Dyer gave the address.

St. Mary's Mission was opened and the first service held on Feb. 4th, at Los Angeles, Cal., by the Rev. Neal Dodd, who has charge of the new work. The Mission has developed from St. Stephen's Parish, and is intended to assist the mother Parish in caring for the spiritual needs of the rapidly increasing population in the district known as Hollywood.

The daily population of the hospitals, homes, sanitariums and prisons which the Rev. Dr. C. L. Cooder visits in Newark and Essex County, New Jersey, is about 3,000, with the change of about 500 persons each week. He has visited twenty-five institutions the past year, the visits numbering nearly 1,000 and the number of persons visited in them over 11,000. He baptized 185 persons and administered the Holy Communion in private to 341 persons, and officiated at 597 burials.

"The question may be asked," says Bishop Woodcock of the Diocese of Kentucky, "does it pay to minister year after year to small places, where there is but a handful of people, and little prospect of more? No, it does not pay, if by pay we mean returns, and progress, and contributions. But to cut off our work because it does not pay would be to become unworthy of our trust. Wherever the Church may minister to the scattered family, give comfort and shepherd her flock, it is not given to us to ask or to hesitate regarding whether it pays. To raise such a question would be to reduce our work from a spiritual to a commercial basis. It is not a question of pay, it is a matter of conscience and fidelity."

The Girls' Friendly Society in Missouri has had a busy winter. All of the Branches have been knitting for the soldiers, making surgical dressings, and giving money for patriotic purposes. The Diocesan Council has offered the services of the G. F. S. to the Y. M. C. A. in its work at Jefferson Barracks, near St. Louis. A Quiet Hour was held for the members of the Society at the beginning, with a special service at 4:30 p. m., on March 10th, followed by a supper, at the Church of the Holy Communion. The Passion Play is to be given in motion pictures, to be followed by evening service in the Church. A Quiet Day will be conducted by the Rev. H. W. Mizner at St. Stephen's House, St. Louis, for the Associates of the So-

the demands of the educational and health authorities of the State of New York, and to avoid the possibility of being required to reduce the number of pupils by at least one-third. The present enrollment is fifty-five. The School is overcrowded, and fourteen applications have been refused the past year for lack of room. St. Faith's is one of the few secondary schools for girls in the North which provides College preparatory and general training at a rate of \$300 per year. Thus, in the midst of its greatest prosperity, St. Faith's finds itself confronted with conditions which, unless removed, will defeat the purpose for which Miss Shackelford founded it to provide a place where girls of moderate means could secure a thorough secondary education plus the advantages of a Christian home. With the new dormitory, it is believed that the School can continue to operate at the usual low rates, and friends of the School are urged to respond liberally to the appeal made by the Board of Trustees.

"He's won! He's won!" exclaimed Mr. E. W. Spencer of Highland Park, Ill., when he received word that his son, Demaresque Spencer, had been killed while on air patrol duty in France, and when Mrs. Spencer heard the news of her boy's death, she said she would gladly give another son to die. Impressive memorial services for the dead soldier were held at Trinity Church, Highland Park. The Rev. Dr. Arthur Rogers and the Rev. William Holmes of St. Mark's Church, Evanston, assisted in the service, and the Rector, the Rev. Dr. Wolcott, preached the sermon.

op Israel of the Diocese of Erie, who went to France last Summer for war service, and working in conjunction with the Chaplains of the English and French armies, is now in Rome. Base Hospital Unit No. 1 of the University of Pennsylvania, to which Bishop Israel is attached, is still in America. It is expected that it will be ordered abroad at an early date, and that the Bishop will join it on arrival in France.

The Rev. Everett Wilson Couper, Rector of Christ Church, Alameda, Cal., for the past eight years, has accepted a call from Trinity Cathedral, Duluth, Minn., as Vicar, and will take up his new work shortly after Easter. Mr. Couper is a native of Minnesota, a graduate of its University and of Seabury Divinity School. It is with much regret that the Parish at Alameda releases him, where he has endeared himself to its members and made a large place for himself in the community and in the Diocese of California.

The Rev. Robert E. Browning, Rector of the Church of the Good Shepherd, Silver City, N. M., has left for France, having been notified the first of this month that he had been commissioned as an Army Chaplain, with the rank of First Lieutenant. He has been assigned to service with the American expeditionary forces under General Pershing. Mr. Browning has a brother who is a Chaplain in the Army, and Mrs. Browning has four brothers in military service. His predecessor, the Rev. Z. T. Vincent, is a Chaplain of the U. S. Army, stationed at Laredo, Texas.

Notes From Syracuse, N. Y.

At a meeting of the Executive Committee of the Episcopalian Club of Syracuse University on March 4th,

Parish Opportunities

The opportunities for good in every Parish are splendid. If every communicant in the Parish were an earnest Church worker, who can calculate the result? If every communicant were a helper, a sympathizer, in every means employed to build up the Kingdom of Christ in our midst, and to pull down the kingdom of Satan, who could hinder or impede the Christian influence of the Parish placed here to represent the truth and the work of God? If every communicant were a fellow-worker with the Rector in the service of Christ, who can estimate the "fruits of their labor?"

'Tis the neglected opportunities by the many in the Parish, that produce weakness, worldliness, dissatisfaction and failure in its life.

This Lenten season comes to arouse every dormant member of the Church to a realization of the splendid work the Parish can do, if only it can secure the consecrated energies of all God's people.

WHO WOULD HINDER THIS USEFULNESS?

Personal Mention

The Rev. H. G. Stacey, Rector of St. Paul's Church, Brainerd, Minn., has resigned and accepted a call to St. Andrew's Church, Cloquet, Minn.

The Rev. Charles Harris, Jr., of Port Allegany, Pa., has accepted a call as Curate at Christ Church, Williamsport, Pa. He will be assistant to the Rev. Charles N. Tyndell, and have charge of St. Mary's and St. John's Parishes.

The Vestry of Christ Church, Riverdale Avenue, New York City, has called to the Rectorship of the Parish the Rev. Glenn W. White, Rector of Christ Church, Albion, N. Y. Mr. White has accepted the call, and will take up his work after Easter.

The Rev. Arthur E. Woodward, Rector of the Church of the Holy Cross, Poplar Bluff, Mo., has accepted a call to Trinity Church, Van Buren, Ark.

The Rev. E. S. Barlow, for the past three years Rector of St. Luke's Church, Mechanicsburg, and in charge of St. Andrew's Church Shippensburg, Pa., has resigned to accept a call to Christ Church, Milton, Pa.

Dudley S. Stark of the Junior Class at Cambridge Theological School has enlisted in the Navy as Chief Yeoman, to do religious work. He will be stationed, temporarily at the office of Chaplain Stone, at the Boston Navy Yard.

The Rev. Frederick S. Sill, D. D., Rector of St. John's Church, Cohoes, N. Y., has been appointed Chaplain of the Cadet Battalion in his city, which is composed of 500 boys under 19 years of age. Dr. Sill was honorary Chaplain of Co. B, 3rd Inf., New York National Guards, for twenty-five years. He resigned last June.

The Rev. Wilmer S. Poyner has tendered his resignation as Rector of St. Andrew's Church, Birmingham, Ala., and accepted a call to St. John's Church, Florence, S. C. He has been enjoying a two weeks' vacation before beginning his new work on the fifth Sunday in Lent.

Philadelphia papers state that Bish-

Steady Growth of the Church in West Virginia

Some very encouraging facts and figures were presented to the Kanawah Convocation of the Diocese of West Virginia by its Survey Committee. The report opens with an extended excerpt from Bishop Peterkin's address to the Diocesan Council in 1905, wherein the Bishop urged the relinquishment of all aid from the General Board of Missions. At the time of the formation of the Diocese, two prominent laymen wrote to the Bishop-elect, Dr. Peterkin, one to warn him (although the warning never reached him) not to heed the call to the new Diocese, as the people had pledged themselves far beyond their ability to give, and the Diocese was doomed to disastrous failure. The other layman wrote encouragingly, and pledged himself to make up such deficiency in the financial resources of the Diocese as seemed to some inevitable. He was never called upon to make good his pledge. The Diocese promptly and fully met all its obligations, and has continued to do so ever since. The report states that the Council, in 1905, adopted Bishop Peterkin's suggestion, and in doing so, as in all other matters involving his sound judgment, the Diocese has had abundant cause to be thankful. From its formation, the Diocese had received help from the Board of Missions, and in September, 1905, gave up the last appropriation of \$1,450. In giving up the appropriation of \$1,450, the Diocese did not ask for a reduction of the apportionment placed upon it by the Board of Missions, and has never asked for it since. In addition to this, it has never failed to overpay its apportionment. The Diocese, by assuming the responsibility for its own Church extension, and by con-

ceived, and is receiving at the present time, is \$400 for the colored work. The Diocese, during the last eleven years, gained 4 clergy, 23 Churches, 5 Parish Houses, 13 Sunday Schools, 777 scholars, 1,819 communicants, and \$26,267.80 in contributions.

In six years, the Diocese has gained eleven points in ratio of communicants to population, for in 1910 the ratio was 1.214 and in 1916 it was 1.203.

The Sheltering Arms Hospital was founded in January, 1886, by Bishop Peterkin. It was opened in July, 1888, with six beds. Thirty-three patients were treated during the first year. Today it is one of the best equipped hospitals in the State, and treated, during the past year, 3,055 patients. Although the hospital has just completed a drive to increase its Permanent Fund from \$40,000 to \$100,000, it did not in any way fail to do its part in the Pension Fund, as was shown in the amount given.

Not to go into a more detailed report of the varied Diocesan activities, we feel that sufficient has been given to show the remarkable growth of the Diocese, and with the sustained co-operation of all our forces, the Diocese will be prepared to take advantage of the great opportunities which are being presented.

The Witness Comes to Break That Habit

You subscribe for your own town paper, of course. You would be ashamed not to show your interest in local affairs. You keep in touch with national affairs by taking some great daily paper. You could not live without it. You meet your literary tastes by subscribing for one or more popular magazines. Your housekeeping and your dressmaking are aided by family journals. A trade journal is in the hands of every ambitious workman. In Church matters, you subscribe for your Parish paper (or your Rector gives it to you) to keep in touch with Parish work. Your intelligence is marked by the periodicals you read. Why should you be ignorant of the Church's great life and work and thought? Why should you be out of touch with the great throbbing heart of the Church at large?

It is not the cost. You will cheerfully give \$1.00 a year for such a paper. It is not the desire to be ignorant of Church affairs. There is only one reason. You have never subscribed. You lack the habit. THE WITNESS comes to break that habit. A National Weekly Church Newspaper.—St. Augustine's (Wilmette, Ill.) Messenger.

Roosevelt's Message to the Troops

The teachings of the New Testament are foreshadowed in Micah's verse: "What more doth the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God?"

Do justice, and therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand for the reign of Moloch and Beelzebub on this earth.

Love mercy: Treat prisoners well, succor the wounded, treat every woman as if she were your sister, care for the little children and be tender with the old and helpless.

Walk humbly. You will do so if you study the life and teachings of the Saviour.

May the God of Justice and Mercy have you in His keeping.

THEODORE ROOSEVELT.
Issued through the New York Bible Society.

tinuing to bear its full share in the work of the General Church, has developed the true Missionary spirit, and the Church in the Diocese has grown very rapidly. In a recent survey of the Diocese, two country Churches, in a distinctly Missionary field, not to mention others with a wonderfully fine record for giving to Missions, contributed for Diocesan Missions, \$4.71 and \$2.20 per capita, and not a single wealthy person in the Missions.

In the Eastern Convocation, where the Church has been long established, the growth has been much more rapid than in the General Church, for while the ratio of the Church in the United States is 1.99, the ratio for the Eastern Convocation is 1.69. In this same Convocation, the ratio of Sunday School scholars to children from 6 to 14 years of age within its bounds is 1.22. This shows the rapid development where the Church has had the chance of standing the test of dwelling long in the land.

The only help the Diocese has re-

Professor Lewis W. Crawford was elected to the Presidency. Miss Barbara Watson, of the class of 1919, was elected Secretary.

A Lenten letter was issued to the members of the Club, announcing services in the neighboring Churches and also Confirmation Classes.

There will be a corporate Communion of the members at St. Paul's Church on Palm Sunday, at 8 o'clock, and there will be a reception in St. Paul's Parish House, the Rev. Henry Harrison Hadley, Rector, on Tuesday, April 9th.

The Club has ushers and hospitality committees in some of the city Churches where pews are set aside for the students, and also assists in having clergymen of the Church speak in College Chapel and students' religious organizations.

Would Like Tonneau Seat in Heaven-Bound Limousines

The congregation of the Church of the Epiphany, Louisville, Ky., are now worshipping in a hall on the third floor of a building at Chestnut and Twenty-sixth Streets. The Rev. Arthur Gorter, Priest-in-charge, says that "Each Sunday we have the pleasure of welcoming back to the fold some old member who has just learned our new location and climbs the 'golden stair' to our exalted station. Some of the Sunday School children are lost to us because their parents think the social advantages will be better elsewhere. I am convinced that many 'stylish' people will meet a large number of their best friends in hell. The Kingdom of Heaven has more than its share of 'slackers' who don't want to work in mission trenches, but would like tonneau seats in heaven-bound limousines well behind the range of vulgar shells."

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EDITORIAL

LABELS AND LIBELS

From the days of Abraham to the present day men have sought to camouflage selfishness by a pious label.

The Pharisees and the Puritans alike sought to make themselves pure by attaching a purity label to their narrow and self-centered religion.

One thing is certain, and that is, whatever may be the truth about the religion of Jesus Christ, there is one ingredient which it must have, without which any label is a libel, and that ingredient is unselfish love manifesting itself in joyous service.

Now love is a quality that is not found in a label. It exists or does not exist in the person. It makes no difference whether a man be a priest or a levite, if he passes by the duty of kindly service, the unorthodox Samaritan, who "worships he knows not what" is his superior.

So the fact that you are a Catholic priest, or a practical layman, or a Presbyterian elder, does not tell us whether you have been converted from a life of selfish egotism to that of Christian service. In short, the mathematical accuracy of your theological views do not insure the Christ-like tenderness of the human heart.

There are certain phrases that one hears mouthed by zealous partisans, that so often represent a nature incapable of unselfish service, that one is inclined to gag at their frequent repetition.

The one phrase is "Bible truth" and the other is "Catholic principles." Either phrase was perfectly proper as used by its discoverer, for it meant and could mean nothing more than the intellectual convictions which they described; but when they come to be used as a label to designate a man, and not a title to indicate a body of truth, they become somewhat nauseous.

When you run across a selfish sybarite who plumes himself on his entire acceptability to God and man because he has mastered a scheme of ritual and casuistry which he calls "catholic principles," and which goes no deeper into his life than the conventionalities of society and dress a la mode implants kindliness and true courtesy into a frivolous woman; you are disposed, even though you may approve of his whole program so far as it goes, to shriek out your disapproval of this libellous label.

No intelligent person can dispute the value of convention in society. It is not a sign of superiority to eat like a savage because you prefer simplicity in manners, and yet it is a painful fact that I have been treated discourteously more often by that class which prides itself on courteous conventionalities than I have suffered from social savages. Yet I still eat with my fork and do not refuse a finger bowl.

Presto change! I go to Church and am shocked by the irreverence of ritualists when they are out of their particular temple of the Lord.

I have seen the shocking irreverence of bad temper entirely destroy the value of faultless ritual.

It affects me just as the sight of one of the four hundred treating an occupant of her pew with most unchristian insolence makes me want to be an anarchist long enough to speak my sentiments.

Still I continue to be fond of very elaborate ritual, and continue to be polite to the offensive dame. Yet I am not fooled by the label, for it becomes like "Made in Germany"—an offensive one.

I found myself a victim of the same sensation recently in a Y. M. C. A. service at a cantonment of soldiers, who were looking forward to the grim realities of the front.

They were being fed, with what to my mind was a most unpalatable dose of saccharine mush that was labeled "Bible truth," although I defy any of the tribe of professional evangelists, with their perfunctory phrases, (taken from the terminology of good fellowship, but which libel goodfellowship because of their insincerity and professional persiflage), to show me where in the Bible there is any warrant for either their methods or their vulgarity. I cannot find it.

To my mind they represent primitive Christianity in about the same way as a silly man represents the innocence of childhood. He may put on the language of such innocence, but he plays the fool and not the child in doing it.

And just this is the kind of stuff our all-wise business man falls for;—not for himself, Oh no! He doesn't wish to be silly, but he feels that his money is well spent if some other man can get a lot of other fellows to sing silly stuff to God.

I am not condemning all Y. M. C. A. work as I am not condemn-

ing all ritualists. They both suffer from the pious frauds who attach these labels to a purely professional insincerity, which camouflages its hideous poverty of true spirituality by its duly authorized label of conventional piety.

Ritualists who do not make their Early Communion in order that they may indulge their aesthetic fancies in a gorgeous high celebration are no better than gushing Y. M. C. A. secretaries who talk pious but do not go to Church except when they themselves are performing.

Whatever we have in the way of religious manifestation, whether it is our kind or the other fellows kind, let us as Americans demand that it have underneath the soul of sincerity, and the earnest desire to do Christ's work.

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.)

XXVII.

Vs. 32. This is a great mystery: but I speak concerning Christ and the Church.

Blunt: Mystery. The mystery being that natural oneness of man and wife declared in the previous words.

Chrysostom: The mystery which Adam, the father and representative of the whole family, was empowered of God to reveal concerning the oneness of man with his wife.

Wordsworth: Many are unwilling to receive this Divine mystery (the indissolubility of matrimony), and many who once received it have now rejected it by creating new facilities for divorce.

Sadler: The institution of marriage brought before the Apostle's mind its mystery, but he turned from it to that infinitely greater mystery, the spiritual union betwixt Christ and His Church.

Wordsworth: Christ and the Church. The union of Christ and His Church, represented by holy matrimony.

Moule: Paraphrase of verse. This revealed mystery, the union of bridegroom and bride, is great; but I say so in reference to the Bride of Redemption, to which our thought has been drawn.

Monod: The relation which he indicates between the two unions is based in the depths of the Divine thought and on the harmony established between things visible and invisible. The marriage instituted in Eden was really, in the plan of God, a type of the union of Christ and His Church.

Vs. 33. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Ellicott: Nevertheless, i. e., not to press the mystical bearings of the subject any further.

Sadler: If you cannot realize this exalted idea of marriage as shadowing forth the unity betwixt Christ and His Church, still attend to the plain duty that each one is to love his wife even as himself.

Blunt: Reverence. Literally fear, used in the same sense as honor, in honor thy father and mother.

Moule: The word fear is continually used in Scripture of the holy and happy reverence of man for God, and so has lost all necessary connection with painful ideas.

CHAPTER VI.

Vs. 1. Children obey your parents in the Lord, for this is right.

Whitby: Obey. Obey in compliance with the commandment of the Lord.

Theophylact: Obey parents as far as their commands are consistent with the will of God.

Wordsworth: In the Lord, as always being in the Lord's sight, obeying parents, whether the parents are present or absent.

Blunt: For this is right. Obedience to parents is a Christian duty, as well as a natural duty enforced by the fifth commandment.

Vs. 2. Honor thy father and mother, which is the first commandment with promise.

Blunt: This commandment is quoted partly from Ex. xx:12 and partly from Deut. v:16, the promise being given from the latter.

Moule: Honor. The honor is that not of mere sentiment, but of obedience.

Ellicott: Specifications of the commandment as an additional confirmation of the foregoing precept, and as supplying the reason on which it was based. The solemn recitation of the commandment blends the voice of God with that of nature.

Whitby: With promise, i. e., a special promise; for that which is annexed to the second commandment is

rather a general assertion than a special promise.

Vs. 3. That is may be well with thee, and thou mayest live long on the earth.

Blunt: Mayest live long on the earth. St. Paul, writing under inspiration, has generalized the original words, "in the land which the Lord thy God giveth thee", into "on the earth", so as to make them plainly applicable to all people and lands, and not to the Jews and the promised land only.

Wordsworth: This promise is not to be limited to temporal life in this world; but the Apostle here gives an exposition of the true meaning and application of the fifth commandment.

Blunt: The promise can hardly be interpreted in any other than a spiritual sense as referring to the spiritual life in the Church of God.

Eadie: This is a clear implication of the presence of children at public worship, when the Epistle was to be read.

Chrysostom: A temporal promise is mentioned by the Apostle, because this injunction is addressed particularly to children who could not understand so well the promise of eternal happiness.

Vs. 4. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Sadler: Provoke not by unkind words, by partiality, by injustice, by inconsistency of treatment.

Whitby: Provoke them not by dishonoring them, by laying heavy burdens upon them, by using them rather as slaves than as sons.

Aristides: It is not a thing of small consideration what principles are put into them in their youth, but it is the foundation of all they do hereafter.

Wordsworth: Nurture and admonition. First of all, exacting strict obedience and then with admonition, the former applicable specially to the body, the latter to the mind.

Ellicott: These two words are not related to each other as the general to the special, but specify the two methods in the Christian education of children; training by act and discipline and training by word.

Chrysostom: Is it not absurd to send children out to trades and to school, and yet not bring them up in the nurture and admonition of the Lord?

Ellicott: Of the Lord. Possessive genitive specifying the Lord Jesus Christ as Him by the discipline and admonition were prescribed, and by whose spirit they must be regulated.

Sadler: This shows that the children, as a rule, were brought into the Church by Baptism, and that in this Baptism they were made universally members of Christ.

Archbishop of York Arrives in This Country

Desires to Cement Ties of Friendship Among English Speaking Nations

The Rt. Hon. and Most Rev. Cosmo Gordon Lang, D. D., Archbishop of York, Primate of England and Metropolitan, arrived in New York City on a transatlantic steamship, March 1st, for a seven weeks' visit in this country, in response to an invitation extended to him by the Church War Commission, seconded by Ambassador Page, and others. A reception committee met the Archbishop, consisting of the Rt. Rev. James De Wolf Perry, Jr., D. D., Bishop of Rhode Island; the Rev. Dr. Slatery, Rector of Grace Church, and Mr. Monell Sayer, members of the War Commission; Dean Robbins of the Cathedral of St. John the Divine; the Rev. J. P. McComas, Senior Curate of Trinity Church, and Mr. Stuyvesant Fish, who is the host of our distinguished guest while in New York. The Archbishop preached at the Cathedral on Sunday, March 3rd, in the morning and at Trinity Church that afternoon. He was the guest of the Pilgrims of the United States at a dinner given in his honor at the Waldorf-Astoria on Tuesday evening, March 5th, at which the Earl of Reading and Ambassador Jusserand were also guests. A meeting in honor of

the Archbishop was held at Carnegie Hall on Thursday evening, March 7th, under the auspices of a Committee of one hundred and fifty representative citizens of the city, including Bishop Greer, Honorary President; Governor Whitman, and Mayor Hylan, Honorary Vice-Presidents, and Mr. Eugenius H. Outerbridge, Chairman. Bishop Greer gave the invocation. Mr. Outerbridge and Gov. Whitman made addresses, which were responded to by the Archbishop. The Archbishop is fourth in rank in precedence in the English House of Lords. The King is first, the Archbishop of Canterbury second, the Lord High Chancellor third, and the Archbishop next. He will visit the older universities and larger cities in the East and in the Middle West. The New York Times states that he will also pay his respects to President Wilson, whose great grand-father took for a second wife the great-grand-aunt of the Archbishop. President Wilson is descended from the first wife. "I don't think anything has stirred us more in England," said the Archbishop to a Times representative, "than the way in which President Wilson has embodied the ideals for which we are struggling. It is especially gratifying that these great historic documents have been put forth in the English language. They constitute another bond of union between the two great English-speaking races. We are feeling the strain of three and a half years of unparalleled sacrifice, and I want to gain and bring back to my countrymen the sense of exultation that must come from seeing this great republic girding up its loins to take its place—please God, a decisive place—in a struggle for the things which are the very breath of life, and so to strengthen our own fortitude, faith and hope.

"In our common struggle for the freedom and peace of the world we have to strive on to finish the work we are in, so that when it is done we will have made as sure as we can that no other generation will have to do it over again. For this nothing is more important than the cordial fellowship of these two nations."

St. Peter's Church, Talladega, Ala., Destroyed by Fire

St. Peter's Church was destroyed by fire at noon Tuesday, February 26th. The fire was caused by defective electric wires. The building was erected in 1871 as a Parish School building, but has always been used for Church services. At a meeting of the vestry held last Sunday, a committee was appointed to receive plans and specifications for a new stone building to cost about \$10,000.

By heroic effort of the city firemen the Rectory and contents adjoining the Church was saved.

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A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

The Congregation

XXI

The sermon presupposes a congregation. At least most sermons give evidence of the idea in the preacher's mind that people are listening. A few sermons, indeed, have the impersonal atmosphere of a text book. It would be easier to write sermons if it were not for that stubborn fact of a group of people waiting to hear. Those people present a problem of greatest difficulty to us less gifted parsons, who cannot hold the eye by our "pulpit presence" or the itching ear by our unexpected "freshness of presentation", (alas, often too fresh), nor by our volubility in coruscating nouns and adjectives.

We have before us the less young, to whom some sentimental reference to a past is more effective in bringing tears, than a warning reference to the future is in bringing repentance. We have the middle aged, too well established in mental and physical habits to be moved by a fresh principle or motive to new courses of thought and action; we have those just arrived at maturity, who are somewhat absorbed in life as it is, and we have the young absorbed in the novelty of fresh experiences.

But that by no means is the only classification. We have the mentally alert, who catch our message, and the mentally sluggish who catch the illustrations. We have the morally alert who respond to the quickening power of a vital message, and the morally phlegmatic, who accept human nature as it is, saying "one is what one is and what is the use of trying to be different?"

Then we have the educated persons who understand some of our longer words and elaborate phrases and the persons, who, keen enough because of their native ability, are tripped by our college-bred vocabulary.

So the preacher must beware! He must possess the art of simplicity, lucidity, warmth, earnestness, picturesqueness and poignancy, in public speaking, to say nothing of brevity.

But you of the congregation must help. You must give your preacher a chance. Of course the first thing you must do is to come within the sound of his voice. As a congregation you have deprived the preacher of the interest that comes from constructive teaching, by your habit of coming once in a while. A preacher can never assume that he has laid any foundation in one sermon, for the presentation of further aspects of a subject is another sermon. He has not the time.

Let it be the first concern of the congregation to scrutinize its own habits. A good, alert, refreshed congregation is the first essential to a good sermon.

Societies took charge of settlements at Bassa Cove, and in 1828 the three settlements outside of Maryland united under the name of the Commonwealth of Liberia, and adopted a Constitution drawn up for them by Prof. Greenleaf of Harvard University. Nine years later, the American Colonization Society gave self-government to this commonwealth, and in June, 1847, the Liberians called for a Constitutional Convention, and on July 26, made their declaration of independence and adopted the Constitution of the Liberian Republic.

How small the little republic looks, as seen on one of the up-to-date maps of wonderful Africa! In reality, Liberia is the size of the State of Ohio, with a population of less than half—that is, it has an area of 41,000 square miles, with some 2,000,000 inhabitants.

It is the child of the American Colonization Society, founded in Washington in 1816, to give to slaves freed in the United States a place in the land whence they or their fathers had come, and the opportunity to work out for themselves the rights and duties of free men.

In 1818 the Society sent out its first agents to secure the desired territory; in 1819 the Government of the United States gave its official co-operation;

in 1821 agents again were sent to renew the first unsuccessful search; in 1822 a permanent settlement was made, at Cape Montserrado, and in 1824 the name of the colony, till then called Christopolis, was officially changed to Liberia, and the settlement on the Cape was named Monrovia. In this year new land was acquired, as far north as Cape Mount. In 1831, another Society, called the Maryland Colonization Society, was formed, and sent out its members, who, going south from Monrovia, as far as Cape Palmas, established Maryland, in Africa. Mississippi colonists established what became known as Mississippi, in Africa. New York and Pennsylvania

minutes, from its beginning to its end, it is not sermon material today. A lawyer may spend several hours putting in a foundation for his conclusions; a teacher may spend days in preparing a class by the study of definitions to begin to grasp the essentials of geometry; but the preacher must imperil a subject by trusting it to the casual attention, in whose mind no foundation has been laid.

So the congregation may help by coming regularly to Church!

The congregation may help by giving itself a chance. A Saturday night party with abundant refreshments and late hours is a poor preparation for a normal and edifying Sunday. Even though one drags himself to Church there is a physical and mental fatigue that robs the service of its vitality. The old Puritans had some grain of sense in their conviction that the Sabbath began at sundown on Saturday. Oliver Cromwell himself could never have sat through the two hour sermon on Sunday if he had spent Saturday evening at the club with a late supper of chicken a la Parliament! and other delicacies. No! The Puritans prepared for their service by a good night's sleep. It is asking too much of the preacher to arouse a physically and mentally exhausted congregation. There is quite as much "breaking of the Sabbath" on Saturday nights now-a-days as there is on Sunday.

The congregation may help by giving the truth a chance. If one never prays, never thinks on things eternal, never lets the fundamental things of life and religion enter his thoughts

resisted without the grossest injustice."

In Article V. of the Constitution are these words: "The great object in forming these colonies being to provide a home for the dispersed and oppressed children of Africa, and to regenerate and enlighten this benighted continent, none but persons of color shall be admitted to citizenship in this Republic."

In 1907 this article was amended to read: "None but Negroes or persons of Negro descent shall be eligible to citizenship in this Republic."

None but citizens might hold real estate, except that "colonization, Missionary, educational and other philanthropic institutions" might do so, "so long as the property or estate is applied to its legitimate purpose."

We have, therefore, a Republic for Africans, governed by Africans alone, whose flag Prof. Starr thus describes: "The flag consisted of eleven stripes, alternately red and white; the field, blue, bore a single star. It is suggested that the meaning of the flag is this: The three colors indicate the three countries into which the Republic is divided; the eleven stripes represent the eleven signers of the Declaration and Constitution; the lone star indicates the uniqueness of the African Republic."

Two years after this, Maryland was annexed, and Liberia became the Liberia of today.

Is it very difficult to picture the story of this little Republic, the outcome of colonies founded partly from political, partly from philanthropic motives; purchasing from native tribes the land on which to establish themselves; subject to the questionings and encroachments of those and other tribes, and of grasping and stronger neighbors; left more and more to themselves, without a constant, steady flow of encouragement, understanding, sympathy and ever ready and sufficient help from the Society that had planted them, and the

Vision's Dimensions

By the Rev. Wm. Porkess, Editor

The way in which we do things, particularly Christian work, is a reliable regulator as to the size of our vision. No one more correctly and more quickly realizes the small or large world we move in than the children. This very fact emphasizes the importance of giving them a wide-sweeping vision by what they see in us—by the way in which we take hold of our work. In a small town of Cornwall, England, there was held once a year a large fair. Everybody went to it from far and near. One of the inhabitants of this small town, who had never been away from home, when seeing the crowds of people, was heard to say, "I never knew there were so many people living in the world." Her vision was shaped by the size of the place in which she had lived. There never was such an opportunity, as in this day, for the forces of Religious Education succeeding in causing the children to look at everything through the largest possible circle. The activities of the American Red Cross organization have brought a wider vision into this world of suffering and need, and all who serve in connection with this are looking at their service through world-wide spectacles. They are missionaries indeed after the pattern of our Lord's universal commission. Now, with regard to the children, shall we not make hay while the sun shines? Shall we not put to right and full use the golden opportunity that is ours? The dimensions of vision are a fundamental of Religious Education. There is an ideal time for it. That time is when first impressions are made. The Sunday School should be, and can be, the conservatory of first and lasting impressions. One of the best object lessons, emphasizing

and that also accomplished by the children. This chart gives far-reaching dimensions to vision. Here is the assurance of parochialism's death, and also a tremendous awakening to the great cause of Missions, as well as the claims of Community, Diocese and Nation.

POEMS

Worth Preserving

THE SPIRES OF OXFORD

By Winifred M. Letts

I saw the spires of Oxford,
As I was passing by;
The gray spires of Oxford,
Against the pearl-gray sky.
My heart was with the Oxford men
Who went abroad to die.

The years go fast in Oxford,
The golden years and gay;
The hoary colleges look down
On careless boys at play.
But when the bugles sounded war
They put their games away.

They left the peaceful river,
The cricket field, the quad,
The shaven lawns of Oxford,
To seek a bloody sod.
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun,
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.

A Hymn for Departing of Absent Friends

(To the tune sung to "Art Thou Weary, Art Thou languid".)

Holy Father, in Thy mercy,
Hear our earnest prayer;
Keep our loved ones in their absence
'Neath Thy care.

Jesus, Saviour, let Thy presence
Be their light and guide;
Keep, O keep them in their weakness
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise
Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send Thy grace, that they may conquer
In the strife.

Father, Son and Holy Spirit,
God the One in Three,
Bless them, guide them, save them,
keep them
Near to Thee. Amen.

Give Us Men

Give us men!
Men from every rank.
Fresh and free and frank.
Men of thought and reading.
Men of light and leading.
Men of royal breeding.
The nation's welfare speeding:
Men of faith and not of faction.
Men of faith and not of faction.
Give us men—I say again.
Give us men!

Give us men!
Strong and stalwart ones:
Men whom highest hope inspires.
Men whom purest honor fires
Men who trample self beneath them.
Men who make their country wreathe
them
As her noblest sons;
Worthy of their sires.
Men who never shame their mothers.
Men who never fail their brothers.
True, however false are others.
Give us men—I say again.
Give us men!

Give us men!
Men who when the tempest gathers,
Grasp the standard of their fathers
In the thickest of the fight.
Men who strike for home and altar.
(Let the coward cringe and falter.)
God defend the right!
True as truth though lorn and lonely;
Tender as the brave are only:
Men who tread where Saints have
trod.
Men for country, home and God.
Give us men—I say again—again—
Give us such men!
Bishop of Exeter.

The Value of Lent

The Lenten season is prized chiefly for its many opportunities to strengthen Christian purpose, and develop the devout Christian character.

Wherever you turn, amid its holy occupations, you feel one influential power towards the better, truer, holier life.

Multiplied services, frequent communions, fasting, acts of self-denial, withdrawal from amusements, more abundant labors, larger offerings, the renewed study of the Bible, the deeply-searching utterances of the pulpit, the acts and prayers of penitence—all combine to secure a thoughtful frame of mind, a conscience ready to hear, a heart full of sympathy with Christ in His sufferings; and these conditions, carefully preserved, produce the devout, earnest Christian in heart and life.

from Sunday noon to the following Sunday morning, he can have but a casual interest in a sermon. The seed falls on rocky soil.

If the preacher seems uninteresting let it be the first concern of the congregation to scrutinize its own habits. A good, alert, refreshed congregation is the first essential to a good sermon.

Societies took charge of settlements at Bassa Cove, and in 1828 the three settlements outside of Maryland united under the name of the Commonwealth of Liberia, and adopted a Constitution drawn up for them by Prof. Greenleaf of Harvard University. Nine years later, the American Colonization Society gave self-government to this commonwealth, and in June, 1847, the Liberians called for a Constitutional Convention, and on July 26, made their declaration of independence and adopted the Constitution of the Liberian Republic.

To the student of history, these papers are interesting reading; to us all, living in a time in which history makes itself more quickly than pen has skill to write, they make a strong appeal, for in support of such principles as the fathers of the Republic of Liberia set forth, are not we and our allies in arms today? Has not the following a natural and most stimulating sound?

"We recognize in all men certain and inalienable rights. Among these are life, liberty, and the right to acquire, possess, enjoy and defend property. By the practice and consent of men in all ages, some system or form of government is proven to be necessary to exercise, enjoy and secure these rights; and every people has a right to institute a government and to choose and adopt that system, or form of it, which, in their opinion, will most effectively accomplish these objects, and secure their happiness, which does not interfere with the just rights of others. The right, therefore, to institute government, and all the powers necessary to conduct it, is an inalienable right, and cannot be

Government that had endorsed the Society; left far too much to grope their way along? With those standards of living, for the most part, which memory and tradition set in the ways of "white folks" in the Southern States "before the war", perhaps it is not strange that the trades have never flourished greatly among these people, that politics and public office have held so high a place. Nor is it strange that, with the passing years, as schools like Hampton and Tuskegee, St. Augustine's, St. Paul's, have sent out well-equipped workmen to work in States where all are free, few of the Negroes in this country should feel an appeal to Liberia, where the ordinary conditions of life are of a quiet, unadventurous past, and those in the lead of government hesitate to introduce new elements that would be likely so soon to change familiar ways and things.

As time has passed, this Republic of ours has known less and less of its foster child of sixty years ago. When Bishop Lloyd would visit it, he must go to England first, or by way of Porto Rico and the Canaries. Before this war broke out, it was Germany that supplied largely commodities for food and other use; the English market is now the source of uncertain and inadequate supply. West Indian immigration, English loans, French and English boundary negotiations, the German cable and offer of a German protectorate, native wars, disputes and difficulties constant between Liberians and natives, a long, long period of recognition of independence on our part, which seemed to mean a severe letting alone of the country our own mixed desires had founded—these things combined to make Liberian conditions desperate. In 1908 the authorities turned to us for help. In 1909 the Government sent out a Commission. (In view of the Church's present Commission of two, it is interesting to note that Commission was of three, with a fourth as Secretary.) The Commission spent thirty days in Liberia and Sierra Leone, and returned with six suggestions:

vision, is a chart of five circles, recently published. Every Sunday School should have it in a conspicuous place. It means an investment of seventy-five cents. But the effect of the young mind, through the eye, can never be expressed in monetary terms. The fifth and largest circle is the field of the World. The fourth is the Nation. The third is the Diocese. The second is the Community. The first and smallest is the Parish. The four circles are within the largest. They are a part, however. To look at the Parish Sunday School through the circles of the World emphasizes the connection between the two, and also stamps with a greater degree of significance all the work carried out by the teachers,

1. That the United States extend aid to Liberia in the prompt settlement of boundary disputes.

2. That it enable it to refund its debt.

3. That it lend its aid in the reform of internal finances.

4. That it aid in organizing and drilling an adequate frontier police.

5. That it establish and maintain a research station in Liberia.

6. That it reopen the question of a naval coaling station there.

When Bishop Lloyd returns, he may be able to tell us in what ways during the years since then our Government has shown that it has made the findings of the Commission good. This attitude of the Government towards Liberia, in these nine years, as in the sixty-one years before—shall it determine the attitude of the Church toward the Church's Mission, when our Commission comes back with its report?

For alongside with the story of this Republic, which we have sketched so briefly by the help of Prof. Starr, in his book on Liberia, runs the story of the Church's Mission, and more than usual the stories are commingled, since from first to last the Missionaries and the members of the Mission have had a guiding and developing part in the nation's life.

(To be continued.)

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.

Devil's Work

III.

God has in His world a malignant enemy in evil, which evil for a season He allows, for a high and holy purpose; but which, even while allowing it, He wonderfully circumvents, and which finally He will utterly destroy.

Introduction: The Battle of Faith: our need of Predaredness for it.

In my first lecture I tried to bring two things to light: First, that because the ugly fact of murder is here on earth and among men so wide-spread and deep-rooted, therefore men have been prone to shift the responsibility for it on Heaven, and have actually gone so far as to fashion for themselves a War-God, in order to quiet their minds and ease their consciences. Secondly, that the notion of a War-God is utterly intolerable, because there can be but one only God, Who must account not alone for war and murder, but for everything else that happens in the Universe, which final truth is witnessed to by the very necessities of our thought and is confirmed by every word and deed of Jesus Christ.

Meanwhile I was at some pains to warn you that this faith in the One and only God is an exacting faith, a real adventure, a high enterprise. It is indeed an essential part of any reasonable faith, and it is certainly fundamental to Christianity. But it is by no means self-evident. One cannot pick it up and be at home with it as easily as one can learn, for instance, about the stars, or about the anatomy of the human body, or the laws of high explosives. A little talk or reading will give one a speaking acquaintance with any of these things. The facts fit close together. They lead to one result. They make a sort of photograph upon the mind, quite clear and definite.

But it is not so with God. All the facts do not seem to fit in with Him. Quite the reverse. There is an immense amount of evidence which seems to contradict Him. True, one often is able to say "because of this or that I find it easy to believe in God."

there was some good reason for this seeming aberration.

Or suppose I found some refined and cultivated friends of mine entertaining at their home some low, uncouth and doubtful characters; I should think I had been mistaken in my friends unless my faith was strong enough to trust against appearances.

That is just the point with faith in God. We must be ready to trust in Him against appearances. He must be the supreme Governor and Lord; and yet there is such awful disorder in His world. He must be wholly good, and yet there are so many bad. He is all love and kindness, and yet there is such a weight of misery. He is absolutely just, and yet there is such terrible injustice.

Now, of course, it would be easy enough to solve our difficulty by choosing certain facts, and leaving out the others. But for true faith that is just what is impossible. That leads us straight back again to Paganism.

You remember that is the way in which men come to set up the devilish image of the War-God. They fasten on the fact of murder, and, forgetting all the rest, make a god of it. And it is just as blind and foolish to do the opposite. It is just as Pagan to make a silly idol of a good-natured peace-god, shutting our eyes to the momentous facts of war and murder. To be quite frank, and it is time for frankness, the "peace-god" of Christian Science and of many other modern cults is every bit as much a pagan idol as is the war-god of the Germans.

No, faith, to be faith, that is to be

true to itself, must believe in God with its eyes wide open and not shut. For faith is not like a simple problem in addition; one does not add up items of proof or evidence here and there, and so arrive at faith. No, faith starts with a splendid guess, a noble intuition. "Lo! I believe in God." That is its war-cry, and then it goes on and out to wrestle its way along; in the midst of every kind of happening, holding on to the fair vision till it finds the Great Original, as a lover seeks the loved one he has lost—"O'er moor and fen, o'er crag and torrent, till the night is gone." Wise men of old had a rather striking way of putting it: "God cannot be present in the conclusion of your argument," they used to say, "unless He is already present in your premise," which is indisputably true and worth remembering; as is also a great saying of Pascal, who hears God speaking to the troubled soul: "Thou wouldst not be seeking Me, hadst not thou already found Me."

So the battle which faith has to fight to keep its ground and make its way comes clearly into view, and it is this good fight of faith which is our theme tonight.

I spoke last time about the grounds of faith, about the foundation that it rests on. The next thing obviously is to do a little testing to find out whether these foundations will stand the strain that surely comes on them. You will recall that our Lord Himself en-

courages us to do this very thing. He warns us not to go to war, not to enter the battle, till we have estimated clearly and carefully the foes drawn up against us. What, then, are the enemies to faith? What is the evidence against the Lord of Hosts?

IV.

The Enemy of faith and God, and to Faith in God, is Evil; which Evil is found only in the Will, but is actually there, and seemingly is without bound or limit.

Well, there is really only one enemy, though it takes myriad forms and uses countless agents. Evil is the enemy. When that is said all has been said, provided, of course, that we take full account of it, and open our eyes quite wide to see the whole extent of it. In order that our thought may move in a straight line, that we may easily keep hold of it, let me put before you three simple statements about evil.

First, evil is always and only in what we know as will. Things in themselves are never evil. Would that we could remember it! It would mean much for social progress, as well as for personal salvation. There is and can be nothing evil in the whole wide world except an evil will. For instance, drunkenness is surely evil, but not drink; for wine marks the marriage feast of Earth and Heaven: God uses it and chooses it in the sacrament of His most intimate communion with us. Murder is evil, but not knives; for as we saw, a surgeon saves life with a knife. Stealing is wicked; but not the use of force, for to wrest a dangerous weapon from a madman, or a criminal, may prevent suicide or killing. Rebellion against pain, the will to curse the Lord and die, is sin; but pain itself may be a timely danger signal: it may even be the very messenger of love and means of blessing. Some one has said, "More even than knowledge, pain is power," and it is true. Death itself is not an evil. It is much like moving from a smaller house into a larger one: if you leave

No, these ancient words are just as true as ever: "God saw everything that He had made, and, behold, it was very good." There is no evil in the world save in so far as evil wills are in the world, for evil lives only in an evil will.

Secondly, an evil will is a real thing, an awfully real thing, and God alone knows how many evil wills there are. An evil will means a will deliberately set on evil; a will that chooses and does evil knowing that it is evil while it chooses it and does it. That too must be remembered. It is no question of mere ignorance. If one does something which seems good, but which later turns out to be bad, there is no real evil done, though mischief may be done. One has not chosen evil, one has not had an evil will. A mother might possibly give her child poison by mistake, and without any guilty negligence. That would be a dreadful, shocking, tragedy. She would have willingly given her life for the child's life. Now she has killed it. But there would be no evil in the mother.

This must be clearly recognized, else we shall not see the horror and awfulness of evil. There is no ignorance, no accident about it. It must be deliberate, intended, voluntary. Evil enters our wills only at our personal invitation; but the invitation is actually given, and there is no one who has not actually given it. There are evil wills.

Brethren, before the war began, it would have seemed to very many people almost a wicked thing to speak so plainly and so nakedly as this. Very generally we had lost the sense of the malignant reality of evil. We used to listen gladly and even gleefully to those windy prophets, who in those far-off days were teaching us the comfortable doctrine of universal progress, of the humanizing and elevating effects of education; who were telling us that crime and wickedness were the results of mental ignorance, or of bodily infirmity—that murder, like measles, comes from microbes. I think the War has opened our eyes and brought us back to sanity and reason. It may

Lent Emphasizes the Spiritual

Races perish, not from physical but moral failure. Nations disappear, unfit to survive, with all physical resources in their favor, from purely moral unfitness: Families, stalwart, healthy, courageous in all that belongs to physical power of survival, have perished from moral weakness, unfit to be. So it must be in the individual. There must be moral force—character—power; there must be principles—convictions—a living faith; or a man's life must surely sink into defeat.

be that the War was needed for this very purpose,—to show us in time the fearful precipice in front of us before we toppled over.

But the single proof of the reality of evil which I shall give is not taken from the War, but from the nursery. Children are the best witnesses in all spiritual matters. They are so transparent and spontaneous. They have not learned to act a part. And we see children willing evil and doing evil. Of course, it is nothing very bad; just little acts of disobedience and rebellion, small deceptions and prurlings. Is it harsh and cruel in me to charge children with letting evil fasten on their wills? Why, I am not charging them with it,—they openly admit it. That is the touching and convincing part of it. They come and throw their arms about us, and between sobs give us to understand that they are sorry that they have done it. There you have it all. There it is in all its mystery; for why, in Heaven's name, should evil have anything to do with little children? There it is in all its certainty, for the children themselves know it and recognize it. They welcome it first and spurn it afterwards, God bless them!

What better commentary could there be on the whole situation? There is the whole story in a nutshell, in the nursery, of the presence and meaning of evil in the world.

I have dwelt upon this at some length. It is a crucial point. We must at all costs do it full justice. Evil is only in the will, but it is really actually there.

Next: Evil, once it has made its way, seems to have no limit. We cannot set bounds to it. There is nothing it will not try to do. There is nothing it will not actually do. You cannot imagine anything too dreadful, too wicked, for men to think of, to plan for, to carry out. It was Goethe, of all men, who had the fearless honesty to say that he never heard of any crime which he could not imagine himself to have committed. I have heard from eye-witnesses, as you no doubt have heard; indeed, I have heard it from every eye-witness whom I have met, that the recent story of almost every single captured town or

OUR CHILDREN'S CORNER

THE LITTLE DREAM FLOWERS

Mother Nature, as we call her—and you will know much more about her when you grow up—goes to sleep, and rests, and dreams, just like other people. Only she sleeps a long time, but then, you see, she is awake a long time. While she is awake, she works so hard, and does many things to make the world beautiful for us. It is Mother Nature who makes the trees send out their leaves, and makes the grass green, and sends the birds and the butterflies. It is Mother Nature who makes the beautiful flowers grow in the garden and in the woods, and in the fields, and by the wayside. Indeed, we often say that the flowers are Mother Nature's pretty children. They are pretty children, too, don't you think so? Do you know of anything lovelier than the snowdrops and the tulips and the lilies and the roses?

Now, when Mother Nature goes to sleep in the Fall, I wonder if you know what she does? Why, she just dreams all the Winter through. Now comes a real secret, so I am just whispering it to you. She dreams of flowers. What sweet dreams they must be! And then, after a while, her dreams come true—come true in the Spring. She wakes up with a smile, and there is the lily and there is the rose and the violet and the daisy. And one of the most beautiful of her dreams is a little delicate thing, a flower so shy and so smiling that it wins you all at once. Its petals are as airy as a fairy's wings, as sweetly pink as a little maiden's cheek. I love all the flowers, and all of them are beautiful, but I do not know of a flower that enters into the heart as much as these little dream flowers—found in the Spring, and I call them dream flowers, but some people call them Spring beauties.

Church at Work Among Italians

Lillian Marchant Skinner gives the following interesting account, in the Diocesan Record of Rhode Island, of the work being done by the Church in that Diocese among the Italians:

For thirty years, or since the early eighties, Italians have been coming among us in great numbers. Excepting that they have done much of our hard work, we have known little about them. They have been thrifty and have gotten on, but we don't know them, and they don't know us. It is plain there is a big gulf between them and ourselves. Their language, their habits, even their customs are different; and their outlook on life, what they want of life, their attitude toward it, may be different. They are eager to learn our ways, to know how we do things. For this reason

instructed." The Italian will listen to this and nod and say, "Yes, yes, I want my children learn." Sometimes they show a curious separation in their minds regarding things we are accustomed to think of as belonging together. A woman says, "No, I don't go to Church; I don't have no time. My husband, he never go, no never. He don't believe in religion. He's a good man, but he don't believe in religion."

An intelligent young fellow, living near me, who has been in this country since a little boy, said, "I don't go to Church. There ain't no need to pray to God. I treat everybody right; I don't hurt nobody. There ain't no need to pray."

A family, asked what they did on Sunday, replied, turn about:—The mother laughing, "Do the work. Too many, six, seven, eight children. Have to have lots to eat. Never can go to Church."

The father, "Sleep." Pressed for something more active, he added, "Read the paper."

Little boy, "Go outside." His brother, too, said, "Go outside."

The father: "I sent them once, but they never go; they play outside. Sure they ought to go."

Turning to the young man boarder, I asked, "Where do you go to Church?"

He was silent, and the whole family in chorus, exclaimed, "He don't believe in God."

How that sentence strikes upon the hearts of us who believe and love!

One young girl, the eldest daughter in an intelligent family, said to me yesterday, "Have you been in Italy, oh, have you? Is it nice there? My mother said it was, but I wouldn't believe it."

"Why not?" I asked.

Oh, Americans don't like Italians, and so I thought it must be that the country wasn't nice."

"Would you mind to drink a little cup of coffee? I made it." I don't think it's like American coffee. My mother says, do you know where I could learn to sew; she wants me to sew good and she can't teach me, there's so many to take care of. My mother says she likes to have you come; she wants you to come here every day. My mother says she wants to learn English."

The father, smiling, says he went to school but "non assai, not enough." Because he was the oldest son, he could only go two years. He wants to learn more.

The two little boys burst out laughing as their mother tries speaking the hard speech. "Shut up," cries the elder sister, hitting them. "Would you mind, she says, 'to take a little of this bread with you; my grandmother has just made it. They make it like this in Italy.'"

What a tremendous leap for a people to take in one generation, out of the middle ages in the life of a little interior town of Southern Italy into our complex civilization. How we ought to stand by them as they quiver from the tremendous impact with all that our modern life signifies! How eagerly they turn toward us to receive what they feel that we possess! How they open their door to us, the stranger!

In the very act of discovering whether we may help, we find that we are helping. Their needs, there they are, spread out before us. We can meet them and we will. The greatest one, their need of ourselves, our care, our interest, our fellowship, that at once they begin to receive as our thoughts and questionings, turn toward them.

(To be continued.)

The Modern Prodigal

By the Rev. Carroll Lund Bates.

The Parable of the Prodigal Son contains three clear-cut portraits. The first portrait is of the father, a father wonderfully good. Generosity of every sort marks his character. He is generous in the provision of his house, generous in his forgiveness of the younger son, generous in his forbearance with the elder. Not an unkind word escapes his lips.

The second portrait is of the younger son—impetuous, emphatic in his demand for independence, drifting into luxurious courses of living, but withal, open-handed and warm-hearted, and lovable notwithstanding all his faults.

The third portrait is of the elder son, the one very gloomy portrait of the three—self-contained, self-satisfied and self-willed, his self-satisfaction having, forsooth, no moral justification in view of what he is, for he is without love for father or for brother, and is, himself, unlovable. He is stern, he is a censorious judge of others, he sees no fault in himself, he remains in his father's house for what he can get out of it, and he claims all in the house as his just right, denying his brother a part in it.

Consider these three portraits in the light of today's events.

God is our Father. This world is our Father's House. He has planned all well. It is a world splendidly furnished, a world equipped to supply all His children with plenty of food and clothing and abundance of wholesome enjoyments. The one condition of their having all this plenty is that God's children will live in the house, recognizing the Father by Faith, in fellowship with Him, and upon amicable terms with one another.

As "a certain man who had two sons," even so there have appeared in the world two opposing spirits. The younger son may be termed "Democracy." In a wider sense he may be said to be a certain spirit of extreme individualism that has appeared in the realm of both Church and State. Its cry has been for Independence. In the Church it has said, "Give me my way. Let me loose from my notion of a Divinely constituted Church. Release me from Sacramental conceptions. Let me make creeds and constitute ministries." This same younger son in the State has been inclined to go to such lengths and to put in practice such wild dreams of personal liberty, that the result, if carried to these lengths, would mean a whole world delivered over to a leaderless chaos of Socialism.

The younger son is that spirit in the social body which has gone to such lengths of waste and extravagance that the Church pews of America have been emptied while worldliness has run riot. The younger son has rushed past our Church doors on a Sunday in his five thousand dollar Packard, with scorn in his heart for his Father's House.

Yet the younger son, with all his faults, is better than the elder of God's two children.

The elder son belongs, indeed, to an ancient regime. He stands for the opposite of Individualism and of Liberty and Independence. He stands for Phariseism, Kingcraft and Priestcraft. In these new days he stands looking with a heart of stone upon God first and then upon his brothers. To him the Father is not Father, and his brother is not brother but "your son." The world is a place where all is to be got by himself that is due him and that can be made to come to him. It appears to him clearly that he is his brother's and even his Father's superior. He is magnificent in his self-sufficiency "never transgressed I at any time thy commandment." He feels that he should have all and that his brother is entitled to nothing.

Thus the Parable of the Prodigal Son brought up to date reveals today's conditions.

The younger son has erred. Democracy has gone to foolish and well nigh disastrous lengths in the pursuit of the principle of the freedom of the individual. We have tried out the doctrine to the farther limits of it, and we have found that to practice it at these extreme lengths is intolerable. We have suffered in the "far country." We find that to declare that Christ is not God, the Church a society but not Divine, the Sacraments symbols unendowed with Power is a form of individual independence that well nigh starves us. And, further, the younger son has found that waste, expenditure and the multiplication of costly pleasures really possess a curious inability to satisfy.

And so the younger son is coming home. Democracy perceived that to go too far with individualism means a danger of the loss of the great ideals.

Democracy remembers the fine religious

Spirit of its Washington, thinks of the New England Puritans, and realizes that, as Samson had to let his shorn locks grow before he could pull down the walls of the palace of Gaza upon the heads of the Philistines, so America must recur to principles of thrift and moral self-control and Faith in God that have made Democracy a power in the past, if she is now to succeed.

As the younger son comes back from the far country today, the cold eye of the elder brother is bent upon him. Between Imperialism and Democracy exists no sympathy. The mistakes that we, the younger brother, have made, seem a proof to Imperialism that there is no good in us. Haughty, self-righteous and made more proudly self-sufficient by the faults of which Democracy has been guilty and of which it duly repents, the elder brother has only hate and scorn for us, coupled with a most despicable admiration of himself.

It is an hour of judgment and of the supremest test. Can we face this elder brother, Imperialism, without hate, but with a well guarded realization of his many and awful sins? Can we preserve a right attitude of humble realization that we, the younger brother, have made mistakes of which we repent while this elder brother too has sinned but is not yet repentant?

Can Democracy dismiss the weaknesses that is has fostered and, at the same time, refuse to be brow-beaten into trying again those things in Imperialism which history has discredited?

It this can be, then shall the younger brother, Democracy, reconciled to the Father against whom it has grossly sinned, sit down to a feast of acceptance from which both Kingcraft and Priestcraft will be excluded.

Democracy has been lovable all along, as the Prodigal of Christ's parable is somehow lovable all through his career. Democracy has been lovable even with all its faults, but it never was so completely lovable as now when it comes back home, saying, "My God, I have discovered my sins

and I repent of them. Bless both my Sword and my Flag as I go to offer my life in behalf of Divine ideals. Empower my arm to fight, and I and my children shall not lose true Freedom nor Humanity nor Thee, my God, out of the world."

Missions Are a Part of War Work

Miss Grace Lindly, General Secretary of the Woman's Auxiliary to the General Board of Missions, gave the address before the recent meeting of the Woman's Auxiliary of the Second District of the Diocese of Central New York, held at Grace Church, Utica. She said in part:

"The question which we must face is elemental—winning the war—we can't think of anything else until that is done. Missions are an indispensable part of our war work. Essentially, this war is a conflict of ideas. Democracy, liberty, peace—all of these are founded on Christianity. It isn't war work and Missions. Missions are a part of war work. If you truly believe that we are to build our new civilization around the cross, you can't let Missions go until after the war. The Church must not wait until after the war to care for the Missionary work. America is not spiritual and not Christian as it ought to be. Let us hope and pray that we will stand before the world as a Christian nation. It will be worthless if we win the war and don't build on the rock, which is a strong foundation—Jesus Christ. We must do this by the aid of Missions. We must send messengers—and that is what the United Offering means. This offering has grown steadily ever since it was started. It is to send our representatives."

Miss Lindly asked the women of the Diocese of Central New York to make an offering of \$25,000 the coming year, and closed with an eloquent appeal to the women to do their part in such a way that the organization may have a great increase in spiritual power.

Talks of Favorite Hymns

By Miss Alice S. Millard

In our last paper we considered the two most ancient hymns of the Christian Church—the Gloria in Excelsis and the Te Deum. In this paper we will glance at some scarcely less ancient, but which, translated, and in most cases greatly abridged, are to be found in the Church Hymnal.

"The Day is Past and Over" (No. 16) was written by a Saint of the Eastern Church about A. D. 458, and is still the favorite evening hymn of the Greek peasantry. We are indebted to the same branch of the Church for "Christian, Dost Thou See Them" (No. 81), and "Art Thou Weary, Art Thou Languid" (No. 542), so well known and so dear to us all.

Among the hymns for Holy Week is "The Royal Banners Forward Go" (No. 94), which was written and sung for a processional in Portiers, in France, in the Sixth Century, and another well known hymn from the Gallican Church, "All Glory, Laud and Honor", was written by Theodulph of Orleans during his imprisonment on a false accusation. There is a story recorded that the Emperor Louis was so impressed by this hymn, sung by chorists in the Cathedral on a certain Palm Sunday, that he ordered the author to be immediately released from confinement. The Book of Common Prayer contains one hymn only, the "Veni Creator Spiritus"—"Come, Holy Ghost, Our Souls Inspire", which is to be found in the Order for the Consecration of Bishops and the Ordination of Priests. The authorship of this ancient hymn is ascribed to the great Charlemagne, Emperor of the West, and another medieval monarch, Robert II., one of the earliest kings of France, was the author of No. 378 in our Hymnal: "Come, Thou Holy Spirit, Come!" This king greatly enriched Church music. It is said "he placed himself, robed and crowned, among the choristers of

Our own Church Committee for Assyrian and Armenian Relief, of which Mr. Langdon is Treasurer, had, up to Feb. 25th, received over \$105,000. There are, of course, many other co-operating committees all over America and Canada, working in harmony to alleviate suffering, through whom Churchmen contribute. The distribution reaches the 350,000 or so refugees in Caucasus, Armenians and others who have fled from Turkish Armenia. This number is likely to increase if the Russians recede from Armenia.

In Persia, the funds are administered to the Assyrian (Nestorian) Christians, and just now—even the Kurds seem to be in the most abject condition, to whom assistance is given. Further, all of Persia seems to be threatened with famine, as even in the Moslem holy cities of Meshed, etc., Americans are reaching starving people whom the callous Moslems cannot reach.

In Constantinople, the funds are sent through Switzerland to the Swedish Ambassador in Constantinople, and from there Missionaries in the interior, including those in Beirut, Syria, are informed of sums held at their disposal to purchase necessities of life.

Then, wherever the English armies proceed in Palestine or in Mesopotamia, the relief work follows in close touch to alleviate suffering. The Jewish Committee sent, some time ago, \$100,000 to Jerusalem. Bishop McGinnes is in close co-operation with the funds sent to Palestine through Egypt.

In spite of high prices, 17 cents a day, \$5 a month, is the sum asked for to save a human life, and all of Asia Minor, east of the Mediterranean, and Marmora look up to America for its humanizing and civilizing influence, even though we are at war with the allies of Turkey.

Dead Letters

Twice a year, in Washington, they hold a curious auction. It is called the Dead Letter Sale, but in reality it

Lent is the Testing Time

Man is a strange combination. He can rise or fall. He can drift, or resist the current. He can yield to temptation or resist and overcome it. He can be an animal or a saintly man. He can be a devil or a son of God. He stands at the parting of the ways. And Lent is the testing time to determine whither he tends and to turn his steps to the right.

St. Denis, and led in the singing of psalms and hymns of his own composition. From these royal personages we will turn to Bernard of Clairvaux, who has been called the holiest monk that ever lived, and surely the man who wrote "Jesu, the Very Thought of Thee" must have been worthy of the title.

To another Bernard, also a monk, we owe those three hymns that never grow old: "Jerusalem the Golden", "To Thee, O Dear, Dear Country", and "Brief Life is Here Our Portion".

All of the hymns mentioned in this paper were written before the end of the Twelfth Century, and most of them in the Latin language. For many centuries they remained buried in the office books of the ancient and medieval Churches, their beauties unknown and undreamed of, save by a very few students. It remained for Dr. Neale and other leading spirits of the Oxford Movement to unearth these treasures and recast and reset them in a form suited to the hymnals of the Nineteenth Century.

Appeal for the People in Bible Lands

An urgent appeal has been issued for an immediate and generous response for the people living in Bible lands, by the Assyrian and Armenian Relief Committee, signed by a large number of the Bishops, clergy and laymen of the Church. The appeal states that these people in Bible lands have shed their blood as martyrs, and the remnant is experiencing a need more than we of the West can possibly conceive. The President of the United States appeals for these people, the Red Cross assists them generously; but all is not sufficient to stay hunger. Our own Government cannot undertake official relief. The appeal comes to us as Americans, as Christians, and it should be given generous consideration at this time. Checks should be made payable to the order of Mr. Woodbury G. Langdon, Treasurer, 131 East 40th Street, New York.

An Interesting Conference

There will be an interesting conference held in Synod Hall, New York City, about the middle of April by the Teacher Training Committee of the Board of Religious Education and the Junior Auxiliary of the Board of Missions. The following program has been arranged:

- Topic: "Win the War—Win the World." "The Kingdoms of the World, the Kingdom of Our Lord."
- 4:30—Change of Viewpoint in Teaching, necessitated by the War.
- 5:15—New Emphasis on Missions necessitated by the War: The Junior Plan.
- 5:45—Intercession.
- 6:00—7:00—Supper in Undercroft.
- 6:00—7:45—Simultaneous conferences.
1. Mission Teaching in the Primary Grades.
 2. Mission Work in Clubs for Boys and Girls.
 3. War Service in Church Schools.
 4. Recruiting Teachers from the Older Boys and Girls: The Normal Class.
 5. How to Organize a Church School for Teacher-Training.
 6. Diocesan Organizations a Church School Teacher Should Know.
- 8:00—Address: Preparing Our Children to Think in Terms of the World for Christ.

Church Club House at Camp Dix Dedicated

St. George's Soldiers' Club, erected by the Diocese of New Jersey, Newark, Pennsylvania and Western New York, at Camp Dix, Wrightstown, N. J., was formally opened and dedicated on Wednesday afternoon, February 20th, the Rt. Rev. Paul Mathews, D. D., Bishop of New Jersey, officiating. Addresses were made by Bishop Mathews, Bishop Stearley of Newark, Col. H. N. Coates, Chief of Staff, Dr. John F. Corson, Chairman of the Presbyterian War Work Commission, and Chaplain Walsh of the Roman Catholic Church. The Rev. Karl M. Black, the Church Civilian Chaplain at Camp Dix, will have charge of the Club House and Chapel. He will be assisted in conducting the Club by the Rev. E. L. Cook, Rector of the Church of the Good Shepherd, Hamburg, N. J., Mr. Edmund L. Coyt, army Secretary of the Brotherhood of St. Andrew, and Mr. Charles T. Wright. Mrs. T. C. Craven of Philadelphia, who organized and for years has directed welfare work of the Gimble stores, will be the house-mother. The new Club House cost about \$35,000 and is said to be one of the finest recreational centers built at any American training camp.

Besetting Sin

Dear Saviour, I have looked within, To find some spark of love for Thee, And struggled with besetting sin, And striven to gain the mastery. I take Thee, Saviour, at Thy word, Believing Thou wilt grace afford.

Besetting sin! What child of Thine, Who cries to Thee by night or day, Owning that he is sin-defiled, Was ever rudely cast away? O Saviour, search my heart and see If Thou canst find humility.

How sweet to lay our cares on one Who bled and died upon the tree, And gently lay our burdens down And humbly look towards Calvary. But ah! How sad when unforgiven To turn our longing eyes toward Heaven.

If God was only just and wise And never merciful and true. My agony would rend the skies. What could my poor petitions do? Thou, loving Saviour, Thou alone Canst bear these heart prayers to God's throne.

Oh, let us lay aside the sins That do so easily beset, And daily strive the goal to win And never God's commands forget. Soon will be run this earthly race The sinner saved by God's free grace. JULIA L. MACOMB Lawrence, Kas., Lent 1918.