

The Witness

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

VOL. II. NO. 64

HOBART, INDIANA, MARCH 23, 1918

3 CENTS
PER COPY \$1.00A YEAR

THE ARCHBISHOP OF YORK WINS THE HEARTS OF NEW YORK CHURCHMEN

Thousands Hear Archbishop Lang Bring a Message from England to America—Pen Picture of Our Distinguished Guest

The visit of the Archbishop of York to New York was the chief subject of interest to all classes of people throughout the city during his eight-days' sojourn.

Thousands of citizens had the privilege and pleasure of seeing and hearing him speak, at the Cathedral of St. John the Divine and at Trinity Church, at receptions and functions given in his honor. He won the hearts of all by his kindly look and friendly manner. He preached in the Cathedral on Sunday morning, March 3rd, to all who could be crowded into that spacious dome, and again at four o'clock in Trinity Church, with every foot of standing room taken and thousands turned away at both churches. Every day at noon, from Sunday to the following Saturday, he preached at Trinity, with the same experience of vast and eager crowds. The Church was usually overflowing an hour before service was to begin, and the nearby sidewalks on Broadway and Wall Street were full of curious rows of people waiting for a glimpse of the distinguished man as he entered or left. Your correspondent was not fortunate enough to get into Trinity beyond the outer doors even on the rainy Wednesday. Ahead of him at every service was a restless mass of humanity, just as anxious as himself to gain admittance. Nothing like it has been seen since Phillips Brooks was the noon-day preacher at Trinity for a week many years ago. Not a sound was heard as a rule except the rustling of people now and then trying to get out, but, once in a while, when the great glass doors leading into Broadway would close as the crowd had parted for a moment, and the street sounds had died out, one could catch the sound of a richly musical bass voice proclaiming words of faith and hope from the far-off pulpit. Then, again, in a moment the preacher would be lost to sight and hearing. It is a good allegory of what is always going on in the world, the occasional voice of the preacher with its message of glad tidings, and a world outside too busy and noisy to hear. It is a pity everybody in America cannot see and hear a man who is worthy of all the best traditions of a great race and great Church.

Many who had seen the Archbishop at the Pan-Anglican Congress in London, June, 1908, were not prepared for the marked change so brief a period had wrought in his personal appearance. His coal black hair, which he has since lost for the most part, is now white as snow, and his face indicates the soul of a man who has seen much of death and sorrow. Yet one is conscious of the fact that he has lost none of his great intellectual and deep spiritual force or physical virility. He is in the prime of life, but there is the strangely sad impression of beholding in his person the marked contrast of the England before the war and the England three years after it has begun—prematurely aged, not less vigorous in spirit and determined in mind, but physically scarred and changed to a startling degree. The comfort of it all is that in him the same sane note of Christian Churchmanship is heard as resonant and as courageous as ever. Like the Archbishop of Canterbury, Dr. Lang is a Scotchman by birth. His father was a distinguished Presbyterian minister, having been moderator of the Established Church, an "Archbishop" of another kind, not less important in Scotland. His ministry, however, has all been spent in England. As Bishop Stepany in London he was the most popular leader

of the Church of England Men's Society, and, in spite of the superficial appearance referred to, he is remarkably young for an Archbishop, being but fifty-three years old, and we may well hope that he goes back stronger than he came, for the Christian world needs him greatly.

The New York Post reporter interviewed the Archbishop on his arrival in New York in the sumptuous study adjoining the hallway of the Hamilton Fish residence where the Archbishop is being entertained. The Archbishop stood on the hearth, leaning lightly against the carved stone mantle as though he were in his English mansion adjoining the York Minster, and not a traveller who had had an arduous journey across the Atlantic, which his chaplain described as "roughish." In spite of his white hair he is only fifty-three years

A Scriptural Litany of the Passion

Arranged by the Bishop of Vermont

Jesu, Who didst come to seek and to save that which was lost;
Have mercy upon us.
Jesu, Who dost invite all who are weary and heavy laden to come unto Thee for rest;
Have mercy upon us.
Jesu, Who in infinite compassion didst take our infirmities and bear our sicknesses;
Have mercy upon us.
Jesu, the Lamb of God, Who takest away the sins of the world;
Have mercy upon us.
Jesu, by Whose stripes we are healed;
Have mercy upon us.
Jesu, the Good Shepherd, Who didst lay down Thy life for the sheep;
Have mercy upon us.
Jesu, Who lifted up from the earth dost draw all men to Thyself;
Have mercy upon us.
Jesu, tempted in all points like as we are, yet without sin;
Have mercy upon us.
Jesu, Who didst offer Thyself without spot to God;
Have mercy upon us.

GENERAL BOARD OF MISSIONS

Meeting of the Executive Committee

The Executive Committee of the Board of Missions met in the Church Missions House, New York, on March 12, 1918, with a good representation. From the Domestic Field we received and acted upon the resignation of the Rev. Guthrie Pitblado of Florida. In Montana the Rev. R. F. Blanning was appointed in place of the Rev. J. W. Hard. Miss Edith S. Scamman was appointed at the request of the Bishop of Oklahoma for work in that District.

At the request of Bishop Tucker an appropriation was made for the training, at the New York Training School for Deaconesses, for Miss Ernestine Gardiner, preparatory to her appointment as a missionary in the District of Kyoto.

One-half of the bequest of the late Rev. Wm. Thompson, D. D. (approximately \$15,000) was set aside to be held by the Board as a trust fund for the endowment of the "Thompson Memorial Chair of Philosophy" in St. Paul's College, Tokyo, Japan.

The legacy received from the es-

tate of the late Rev. A. R. Morris was turned over to the Standing Committee on Trust Funds to be held until required for payments upon the contract for the erection of the Academic Building for St. Paul's College, Tokyo, Japan, to be known as the "Arthur Rutherford Morris Memorial Hall."

The following appointments were made for the Foreign Field: Mr. Clarence R. Wagner for the Missionary District of the Philippines, Mrs. A. C. St. John and Miss Marion S. Doane as nurses in St. Luke's Hospital, Tokyo, Japan.

Under the authority given it by the Board, the Executive Committee granted an appropriation of \$3,400 from the Undesignated Legacies for the District of New Mexico; \$1,000 for North Dakota; \$2,000 for St. John's School, Corbin, District of Lexington; \$6,000 for St. Andrew's School, Mayaguez, District of Porto Rico; \$15,000 for Christ Church, Osaka, District of Kyoto.

The Executive Committee also expressed its sense of loss on account of the death of Messrs. Henry Lewis Morris, Charles G. Saunders and William R. Stirling.

Church Work at Ohio State University

The Rev. F. C. F. Randolph, Student Pastor, at the Ohio State University, writes that there are at present eighty-one men and sixty-six women attending the University who are members of or interested in the Episcopal Church, and thirty to forty Church people in the faculty and administration offices. This Church population is constantly changing as almost every week some young man drops out to go into war service. A majority of the Church students are from the South. The Dioceses represented are West Virginia, Erie, Washington, Asheville, Chicago, Massachusetts, and Shanghai. The present equipment, except Hilda's Hall, is very inadequate to reach these students. Services are held every Sunday in a small, unattractive hall for the students and for Church people residing in the neighborhood. The Sunday School has doubled in the last four months and the hall is uncomfortably crowded. Both the morning and evening services are well attended and the congregations are growing. St. Hilda's Hall accommodates about twenty girls. At a recent Confirmation four members of the class were connected with the University. Co-operating with the University Y. M. C. A., an effort is being made to meet the needs and conveniences of the Church students through five student classes. One for men and women is held on Sunday mornings at the University Chapel and the topic of study is "The Holy Spirit in the Church." Two classes, one for men and the other for women, are conducted at St. Paul's Church, Columbus, to discuss the General Board of Religious Education syllabus on "Immortality." Another class, considering the same subject, is held for women on Thursday afternoons. The students are urged to attend Bishop Resse's class on Friday's at St. Paul's Church. The course of instruction is on "Personal Religion." There is a demand for a chapter of the Brotherhood of St. Andrew, and many of the students are engaged in Church and social work. The members of St. Hilda's Guild are helping in various ways at the Chapel, caring for the altar and teaching in the Sunday School. In spite of the many and varied demands on the time and energies of the students the response has generally been, "I am willing to help the Church if the Church will tell me what to do."

Bring Back a Lost Truth SYMPATHY FOR CHRIST

Why is it that there is so much indifference and luke-warmness, and so many "to make excuse?" Why does Christ's work languish anywhere? Shall we answer the question? Is it not because men and women are not in close touch with the thought of the sufferings of Christ, and His right to our sympathy with Him while He suffers? Let any one who loves us here suffer for us as Jesus Christ suffered for us, and would we treat him as we do Christ? Let some one write us a letter telling of the sufferings and tragic death of a dear relative, and we would weep as we read. Open your Bible and read the letters of the four evangelists as they tell of the sufferings and death of Christ—the Brother that loves each soul—and who sheds tears? The age has lost the power of that great truth of human sympathy expressed toward Christ while He died for the sins of the world.

"That I may have fellowship in His sufferings"

old. His complexion is ruddy, and if his features have not that shade of refinement found in many English types, they possess a solidity equally fine, and his mouth, firmly marked, seems fitted to the preciseness of enunciation with which he proclaims his thought. His eyes are the Anglo-Saxon blue. Erect in his black attire, clothed in the gaiter and the apron, wearing the pectoral cross on his breast, he presented a figure capable of striking deep wherever he chose.

The New York Times in describing the service at the Cathedral, cites that occasionally the rapturous throb of the organ swept out to the throngs that stood about the doors, carrying to them a suggestion of the splendid ceremony that was taking place within—but only a suggestion. The gorgeous movement of color created in the mingling of the white and scarlet robes of the clergy, the gleam of the golden altar as it was swept by the morning sun in the Cathedral, the mighty chant of the organ, and above all the magnetic voice and personality of the distinguished prelate—made the service at the Cathedral by far the most impressive that has ever been held there.

Seated in the nave at the Cathedral were hundreds of the most prominent men in the city—scores of English officers and representatives of all the leading societies that devote their energies to the promotion of better and more sympathetic understanding between the United States and England. Some of these organizations were the Pilgrim Society, St. George's, St. Andrew's, and St. David's Society, the Canadian Club, the Alumni of British Schools and Universities, and the Daughters of the British Empire.

(Continued on Page Five)

Jesu, perfected through suffering;
Have mercy upon us.
Jesu, Who didst pray for Thy murderers;
Have mercy upon us.
Jesu, Who didst promise Paradise to the penitent robber;
Have mercy upon us.
Jesu, Who in dying didst commend Thy spirit to the Father;
Have mercy upon us.
Jesu, Who dost bid us take up our cross and follow Thee;
Have mercy upon us.
Jesu, Who dost promise that where Thou art, there shall Thy servant be;
Have mercy upon us.

Divinity Students in Greeley, Colo.

The building purchased by the Rev. B. W. Bonell at Greeley, Colo., for a school for resident candidates for Holy Orders was opened March 1st, with two students. The Rev. B. W. Bonell and the Rev. C. H. Brady are the instructors. Arrangements have been made with Colorado Teachers' College at Greeley, for the students to take all secular studies at the college. In this way the theological and literary courses are combined to the great advantage of the students.

A daily bread fund has been started to assist worthy students. The students will assist in Missionary work in the numerous small towns in northern Colorado. A second class will be started in September.

To train up a child in the way he should go is not the easiest thing in the world to be done, but has the promise of a reward that is worth all it costs. The best and worst things in human life are wrought in this connection.

Who Will Respond to this Missionary's Appeal

In a recent letter from the Rev. A. R. Llwyd, our Missionary who arrived in Port au Prince, Haiti, the last of January, he writes to the Board of Missions:

"Is there any possibility of getting us a good second hand Reed organ, and half decent second hand Church furniture with Communion vessels? The cheapest lumber here is \$100 a thousand feet, while buying furniture is impossible; it is costly beyond imagination."

The Rev. Dr. Arthur R. Gray, Secretary of the Board of Latin America, states that the work is now re-beginning in such a splendid way and Mr. Llwyd's enthusiasm is so contagious that it is hoped he will secure this and be able to put the services on a satisfactory basis. The Civil Administrator of Port au Prince, Major Marston, is a devoted Churchman and is keenly interested in helping Mr. Llwyd in every way, and our opportunities there are unlimited.

War Commission Contributions Have Reached Half a Million Dollars

Bishop Perry telegraphs us as we are going to press that contributions are still being received by the War Commission, at least half a million dollars being now assured.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Good Friday

THE COLLECTS

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

O merciful God, who hast made all men, and hastest nothing that thou hast made, nor desirest the death of a sinner; Have mercy upon all Jews, Turks, infidels, and heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

In these prayers we Church folk are given some necessary lessons, especially in inclusiveness. Most of us are like the ordinary child—we are self-centered and selfish. All of God's best work is hindered by this tendency. That is why today is humanity's good day; for on this day God shows men how to regard the ego, the letter I, the self-letter. In the first prayer, the Church is considered as a family—as the household of faith—for which family Jesus was contented to be betrayed. Evidently we are to find contentment in being crucified for the good of the household. What a long distance from the ideal do most of us take our stand!

In the second prayer, Mother Church teaches us to use our intercessions with particular parts of the household in mind. It is a noteworthy day when we begin in our prayer life to remember "each member in his vocation and ministry," and to supplicate God that each one "may truly and godly serve Him." An interceding Church or family or individual is one on whom God smiles.

The third prayer, best of all, makes us lift up our eyes and behold the harvests of the world. In these days there are many who regret that the unfortunate and oftentimes foolish attempts to classify and "tag" those who are not "of" us should have embalmed in this third Collect the name of "the children of circumcision" with that of the "unspeakable Turk". But, while we regret this, let us not forget that it is possible for our ignorance, or hardness of heart, or contempt, to make of us "enemies of the Cross of Christ"; and with this in mind, let us see to it that this phrase may not be much longer retained in an otherwise lovely supplication, through our own contempt, or hardness of heart, or invincible ignorance.

How grateful we should be that our dear Church has insisted on the observance of a weekly memorial of this priceless and acceptable sacrifice, and with what diligence we should use "this full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," to plead and pray for the reunion of Christendom! How these prayers should drive us to our knees, resolved to be world-wide in our vision, individual in our intercessions, ever mindful of our own personal responsibility to sacrifice self for the good of the whole family. Never go to a celebration of the Holy Communion that you do not pray for the unity of God's people. And never narrow "family" so that it includes only your "very, very own". Remember "the other sheep", and show yourself so full of the attractive power of the Holy Cross that you may be an uplifting and unifying power in your own particular spot in this world, by joining in all those forces which work together to exalt the name of Jesus above every name that this world venerates or idolizes.

And, lastly, never forget that it is your individual participation in the sins of the whole world that made it necessary for the dear Lord Jesus Christ to be crucified under Pontius Pilate. Never forget that He died that

you might, through Him, be saved, and not you only, but every one else who can be taught to name the name of Christ, and be induced to bear His sign.

THE EPISTLE

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in these sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice

goodness which Jesus meant he should get out of His Cross. The legalist finds it impossible to believe that when God writes His law in a man's heart He will no longer remember that man's sins and iniquities. And so his idea of the crucifixion is a hard and repellent theory of the atonement, which makes God a more or less monstrous Being. But when we appropriate to ourselves the family idea, the household idea, we see how the crucifixion of the Brother of the family made it possible for God not only to forgive, but to forget. The Cross stands today not to make God forget, but to help us not to forget how it is that God can and does forget our sins and iniquities.

The writer of this Epistle wants us to keep the sacrament close to the sacrifice, so that we shall not forget that the virtue of the one sacrifice is to permeate the sprinkling of an evil conscience, as well as the washing or baptizing of the outward man. The writer also wants us to show how the Cross is the magnet of souls, by leading men to assemble themselves together and forming a household of faith, in which all the family shall stick together, for the welfare of the whole family, as well as for love of Him who died to hold us together, and in the dying made the family life indestructible.

In the family life, the problem of happy and harmonious existence is largely solved if the members "consider one another." "Be kindly affectioned one to another, with brotherly love," says St. Paul. The union of all sorts and conditions of men into one family of faith is only possible when men look at one another through the Cross of Christ, set in the center of their lives, and revealing to them the purposes and intents of God's love for them, and the possibilities of their love for one another. It is at the foot of the Cross that men can become reconciled to God and to each other. The only key which will open the locked doors now separating the peoples and climes is

ment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not; The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the

saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. —St. John xix:1.

Today the Church has St. John tell part of the story of the Cross at Morning Prayer, and the rest in the Holy Communion service. Let us plan to stay "home" all day on Good Friday. It will be time well spent to be still with St. John and the Holy Ghost, and the rest of the household, and to learn "that the Lord He is God."

"Behold the man!" It is wonderful to see what humanity can stand when sustained by God. On Good Friday Jesus shows men their capabilities in the way of being perfected through suffering. Pilate only saw a man. The chief priests saw an enemy. Pilate, as he saw, feared; the priests hated. Many today, as they read this story, pity Jesus. None of these emotions lift the veil. Each or all of them will show us only a man. It is only an adoring and obedient love that can see in that desolate figure the magnet of all spiritual desire. Too many of us today, when we behold man, see only the human side of him. Every man born into the world has within himself the possibility of becoming a son of God. Therefore it is our business not to be Pilate, or chief priest, or idle multitude, or cursing soldier, to that man. It is our business to help him find, through suffering, his kinship with Jesus.

"Jesus the King of the Jews." That phrase was written by Pilate in contempt. It came up unto the palace, by way of the guard house. It was true, but it has not yet become truth. The Jew is a type of the earnest, privileged religious class. What does the "man on the outside" think of Jesus, as we privileged ones treat Him? What title have our actions led our observers to place over His head? What do the Jew, Turk, infidel and heretic think of Jesus as we Christians present Him before their different vantage points of observation?

"It is finished," said Jesus. God made Jesus His Missionary, and the work that was given Him to do on earth He did. Is there not a great lesson here for us? Jesus gives each generation the task of making His ways known upon earth, His saving truth unto all people. When we come to lie down on our dying beds, do you suppose, in this one particular alone, that we can look back, and then look up, and say, as Jesus did, It is finished? Think what this death day means to you, what it has meant to your ancestors, what it has meant to your contemporaries, what it meant to all them of old time. As you review your Missionary gifts and work for the past year only, do you feel that you have done what gratitude and obedience and love demanded? Have you esteemed it a privilege to help men know the old, old story of Jesus and His love? Answer truly now. Sit still on Good Friday and realize that He died for the sins of the whole world, and ask yourself how much have you tried to do to help men get that message and that life-saving fact into their lives, and into the lives of people who are dear to them. God help us, but we are a guilty people! God pity and spare us, as we again join with the others and "look on Him whom they pierced". God help us to repent, confess and, in the strength of our absolution, become better Missionaries of His Holy Cross.

God is never more pleased with those who trust Him than when, conscious of their need, and appreciating His past goodness, they call on Him again. David's answer in part to his own inquiry, "What shall I render?" was, "I will take the cup of salvation", and a thrice reiterated statement, "I will call upon the name of the Lord".—Exchange.

Bring Back a Lost Truth SYMPATHY FOR CHRIST

This is the one great truth this interesting age needs to learn. We know enough of the Gospel story; we have our theology; now we want the life, the zeal, the energy, the power to do something, to suffer something, to accomplish something for Christ. This is the lesson of the cross. We must not let Him bear it alone—we must be His sympathizers.

"That I may have fellowship in His sufferings"

for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.—Heb. x:1.

The law is necessary, but it has only shadows of good things in it. The goodness of the law is a hard goodness. Its chief value lies in its ability to break and crush that which is hard, dense, unpenetrable. The law says, "The soul that sinneth it shall die". Absolutely just, reasonable, righteous and hard. The Gospel, which

the Cross of Jesus. That is why the Missionary who teaches and preaches the Cross of Jesus is the most necessary factor in the development of a permanent civilization.

THE GOSPEL

Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king, speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judg-

ment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he



THE SANCTUARY OF PRAYER



FOR OUR BOYS WHO HAVE GONE TO WAR

O God, who art ever mindful of all thy children, we commend to thy Almighty care and protection all thy servants who are gone to training camp or battle front in this struggle for the upholding of Right and Truth, and in the defense of the land we love. We pray for thy special oversight of those near and dear to us who serve their country in any capacity. Watch over them in all their ways, save them in all perils by land or sea, or air—from sickness and the violence of enemies. In thy own good time, and if it be thy will, bring them back once more to home and fireside.

with a grateful sense of thy mercies. Through Jesus Christ our Lord. Amen.—E. H. Rudd.

O God, we pray for Thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. Help her to proclaim boldly the coming of the Kingdom of God. Fill her with a Christ-like tenderness for the heavy-laden and downtrodden. Make her valiant to give up her life to humanity. Baptize her afresh with Thy Life-giving Spirit. Grant her a new birth, though it be with the travail of repentance and humiliation. Through Jesus Christ our Lord. Amen.—Taken from "For God and the People".

THE WITNESS

Page Three

Confirmation Instructions

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

XII

THE COMMUNION OFFICE

Catechism: The Communion service following "Lift up your hearts."

Prop. 1.

The Holy Communion was instituted by our Lord as the chief service of the Christian. It was a daily service among the early Christians, and afterward was always observed on the first day of the week. (See Acts ii:46 and Acts xx:7.)

The Christian observance of Sunday is that the disciples should come together to break bread.

It is the Lord's command as faithfully observed by Christians from the days of the Apostles until now.

The service is the offering of ourselves to God in the oblation, or the offering of the Bread and Wine to God, as symbols of ourselves, and the receiving by us of the Bread and Wine thus offered and made for us, by the word of God, to be the Body and Blood of Christ.

The service, therefore, contains these two principal ideals—the offering to God and the receiving of Christ.

The ideas were not separated in the Early Church, but together they formed the great act of Christian worship.

To refuse to participate in this service is to reject Christ's command, and to refuse the gift that He so graciously bestows in this Sacrament of His love.

To say that we can receive the grace of Christ in any other way than that in which He offers it, is to be guilty of presumption.

Prop. 2.

The service of the Holy Communion is divided into two parts, known as the Pro-Anaphora, and the Anaphora. (The word, Anaphora, means "to lift up" and the words "Lift up your hearts" is the dividing of these two parts.)

The Pro-Anaphora service may be divided into these parts:

1. The service of Self-Examination (p. 222-224), consisting of the Ten Commandments and the two great Commandments which Christ said summed up the ten.

After each of these Commandments is a form of the Kyrie Eleison, which words are the Greek for "Lord have mercy."

This service of Self-Examination presupposes that one has examined himself at home as to his sins, so that as the Commandments are recited, he may recall the sins for which he asks forgiveness.

2. The service of Witness (p. 224-225), consisting of the Epistle and Gospel for the day (preceded by the special Collect), the Creed, and the Sermon.

For purposes of symbolism, the Altar is divided into three parts, the Altar itself representing Christ as the Saviour of the world.

The center of the Altar represents Christ interceding for us in Heaven; the right side as you face it represents man as testifying to Christ; the left side, Christ as speaking to us.

So the Epistle is said at the right; the Gospel at the left, and the Creed in the center of the Altar.

3. The service of Oblation (pp. 228-229). Here in the Rubrics we find is the place at which we make our offerings to God. These consist (see Rubrics, page 228):

- Of our Alms, the money which represents our work.
- Of the Oblation, the Bread and Wine which represents "ourselves, our souls and bodies."
- Of the Anthem which represents our praise.
- Of the prayer for Christ's Church militant, which represents our prayers.

(In the Early Church the people brought the Bread and Wine which was to be used in the service.)

4. The service of Absolution (p. 230-232). When the Church of England rejected compulsory confession to a priest as a necessary pre-requisite to receiving the Sacrament (because such custom was mediaeval and not primitive), it did not reject the thoroughly primitive idea that the Church retains the power of Absolution.

So this part of the Pro-Anaphora service contains:

- The Invitation. ("Ye who do, etc.")
- The General Confession.
- The Absolution.
- The Comfortable Words.

All of which are an essential spiritual preparation to the receiving of the Sacrament; so that one who enters the Church after this part of the service should not receive the Eucharist.

Of course, the placing of the Confession and Absolution in the service presupposes that the person has "diligently tried and examined himself" in the privacy of his own closet, so that the General Confession in the service means something to the penitent.

Moreover, the Church has not neglected the use of private confession as a salutary help, for it directs such as cannot "quiet their own conscience" to go to "some minister of God's word and open his grief."

The Church exists for the forgiveness of sins, and therefore uses every method by which in word and sacrament the work of reconciliation may be accomplished.

(To be continued.)

QUESTIONS

- Quote the passages which show that the Holy Communion was used daily, and especially on Sunday by the Early Christians?
- What obligation have we to receive the Sacrament?
- Into what two main divisions is the service divided? At what point is it so divided? What is the meaning of Anaphora?
- Into what four principal parts may the Pro-Anaphora service be divided?
- State the significance of each of these parts.
- Give the symbolic divisions of the Altar.
- State the Church's practice as to confession?

TEXT

"We have an Altar, whereof they have no right to eat that serve the tabernacle." Heb. xiii:10.

READINGS

- Self-Examination. I Cor. xi:27-32.
- Witness. I Cor. xi:23-26.
- Oblation. Romans xii:1-2.
- Absolution. St. John xx:21-23.

Prayer

A STUDY OF I. JOHN v:14-16

The keynote of the First Epistle of St. John is fellowship with God. He states at the beginning that his purpose in writing is that the Christians may have fellowship—fellowship with the Church and with God: "that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with His Son, Jesus Christ". Through this fellowship with God, through union with Jesus Christ in the Church, the Christian partakes of the Divine nature, is a child of God, and therefore must show that he is a child by "walking in the Light", because God is Light, by doing righteousness, even as God is righteous, and by "loving one another", because God is Love. The three-fold qualities of God's nature produce in the true child of God three Christian virtues—faith, obedience and love. So we must confess Christ, keep His commandments, and love the brethren. By these we know that we have fellowship with God, and our fellowship with God through Christ gives us boldness and assurance to come to Him. Also, this confidence, which is the free, outspoken, fearless confidence of a freeman, the open, child-like speech of a son to a loving father, gives us assurance that we can come to Him with our prayers. This is the essence of prayer, the confidence and trust of children of God towards their Father, arising out of our knowledge of fellowship with God in Christ. This is truly faith. Our faith makes us know that we have eternal life, because we believe on the name of the Son of God. Our knowledge of the possession of eternal life makes us assured "that if we ask anything of Him, according to His will, He heareth us". Faith produces both knowledge and boldness, and the knowledge that we are children of God is based upon our faith in Jesus Christ as the Son of God, on all that is implied, and taught by St. John, in the term Name. St. John makes no definite separation of these three, faith, knowledge, assurance; they are vitally connected and cannot be separated even in thought. In one way they are but the three aspects of the same spiritual state. Faith makes us children of God: "Whosoever believeth that Jesus is the Christ is begotten of God." Faith is based on some knowledge, for, before we can come to Him, we must have some knowledge that He is, but faith produces greater knowledge, and both together makes us confident with bold assurance that we are in God through our faith in Christ. Thus the first aspects of Christian prayer must be this confidence in God the Father, which we have because we are the children of God.

However, we must ask "according to His will" in order to have the complete assurance that "He heareth us". So all prayer is contingent on that. Fellowship with God involves the union of our wills with the will of God, for union with Christ in God is manifested in our willingness to do the perfect will of God. If we have fellowship with Him, we have no desire for sin. As our fellowship with Him grows, so our will grows into His will, and there is harmony between us and God through Christ. Willfulness causes sin, and sin is separation from God. So the perfect prayer is a prayer in which our wills submit to the will of God. Such prayer will be heard of God, and, if heard of Him, answered by Him. The defect of most prayers is that we are mainly thinking of our will, not God's, of our desires. But our boldness makes us ready to ask everything of Him. There is no limit to the matter of prayer; there may be to God's answer. It may be that our prayer, if answered, may be to the harm of another. We may pray with all sincerity, but with limited knowledge, for something which, if gotten, may be hurtful to us or to others in the body of Christ. So prayer must be according to God's will.

Our fellowship is first fellowship with the Church, the body of Christ: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." So St. John never separates fellowship with God from fellowship with the Church. In fact, he almost makes fellowship with God and Christ depend upon fellowship "with us", the Apostles. Men are linked with one another in the body of Christ and with God because of this union with each other in Christ. Man and man are, because of their childhood with God, brothers one of another.

The common faith unites in mutual love. So the end of prayer is the perfection of the whole body of Christ. The individual Christian prays for

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
6 S. in Lent	Ezek. 37:1-14 II Esdras 7:19-20	Matt. 26:17-end Luke 19:28-end	Isa. 62:10; 63:6 Zech. 9:9-16	John 11:47; 12:19
M.	Jer. 50:1-20	20:1-26 John 14	Gen. 3:1-15 Gen. 3:20; 4:10	Heb. 2 I John 3:4-end
Tu.	50:21-end	Luke 20:27; 21:4 John 15	Num. 20:1-13 Jonah 1:17; 2:10	I Cor. 10:1-11 Matt. 12:38-42
W.	51:1-29	Luke 21:5-end John 16	Lev. 16:2-24 23:1-14	Heb. 9:1-15 I Cor. 15:19-23
Th.	51:34-end Dan. 9	Luke 22 John 17	Ex. 16:1-18 Gen. 14:1-20	John 6:27-58 Heb. 7
F.	Isa. 52:13; 53:1-3 Zech. 12:9; 13:1-2	Luke 23 John 18	Num. 21:1-9 Gen. 22:1-18	John 3:5-21 I Peter 1:1-21
S.	Isa. 14:3-23 Dan. 5	Rev. 18:1; 19:4 John 19:38-end	50:1-13 Job 14:1-15	3:14-end Heb. 4
Easter Day	Isa. 51:1-16 I Chron. 16:7-36	Luke 24:1-12	Isa. 52:1-10	John 20:1-23

The Sunday before Easter is associated in our minds with our Lord's so-called triumphal entry into Jerusalem on the Sunday before His crucifixion. The New Lectionary has, therefore, left undisturbed the lessons from Zechariah and from St. John in the present Prayer Book arrangement, except to throw prophecy and fulfillment together, instead of prophecy in the morning and fulfillment in the evening. We have, indeed, rather strengthened this aspect of the day, by giving also St. Luke's story of the entry in the morning, for use if desired. But the day has other aspects besides a kingly procession amidst the huzzahs of a shallow multitude. The way to His throne lay for our Lord through rejection, Gethsemane and Calvary. It is this, indeed, that is stressed in Collect, Epistle and Gospel, and also in Matthew 26 and Daniel 9, the other lessons in the present Prayer Book Lectionary. We have returned and shortened Matt. 26, by beginning at verse 17, and having already used Daniel 9 on the evening of the third Sunday in Lent, we have substituted a prophecy of the Passion from Isaiah (perhaps to verse 9 of chapter 63 would be better), and have given in the morning, in the Old Testament Historico-topical course, Ezekiel's prophecy of the return from exile, under a figure of a resurrection from the dead, which is needed to bring out the full teaching of the day, as given in both Collect and Epistle.

(Comparison with the lessons on Palm Sunday, Table 1, will show how rich are the selections. The Passover is introduced in the first year's Historico-topical course, referred to in Matt. 26. Note also the correlation between Zechariah 9:13 and John 12:20 ff., and the fact that, taking the

two years together, there is opportunity to read all four accounts of the entry.)

The week day selections lead up to Easter, that is, to redemption, both topically and historically. In the morning we have given Jeremiah's concluding messages—prophecies of the judgment upon Babylon and the redemption of Israel. It is these prophecies, taken in connection with those of the new covenant, which should have saved Jeremiah from being handed down the ages as a pessimist, and which should teach us the needed lesson of a Christian and not a worldly optimism—redemption and salvation through suffering and discipline. Salvation of the soul and progress in the world are neither of them automatic.

For New Testament lessons, we have continued St. Luke's life of our Lord, which, it will be noticed, throws into this week the events thereof, beginning with the entry on Sunday, and including the events of Thursday night and Good Friday.

In the evening there are given topical selections from both Old and New Testaments, and a double selection on each day, for choice. The selections at present given in the Prayer Book are all of them used, but many other selections are added. For instance, the story of the crucifixion itself is given each year, besides Apostolic comments thereupon, instead of being relegated entirely to the Gospel for the Day, which in many instances will not be read, and, finally, the redeeming death of our Lord is brought out as not only the fulfillment of prophecy, but also of the history of the past, in the redemption, first from Egypt and second from Babylon.

POEMS
Worth Preserving

Selected by the Rev. F. L. Palmer

THE OTHER WORLD

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek
Amid our worldly cares;
Its gentle voices whisper love,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred;
And palpitates the veil between
With breathings almost heard.

The silence, awful, sweet, and calm,
They have no power to break;
For mortal words are not for them
To utter or partake.

So thin, so soft, so sweet they glide,
So near to press they seem,
They hush us gently to our rest,
They melt into our dream.

And in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be.

To close the eye and close the ear,
Wrapped in a trance of bliss,
And gently laid in loving arms,
To swoon to that—from this.

Scarce knowing if we wake or sleep,
Scarce asking where we are,
To find all evil sink away,
All sorrow and all care.

Sweet souls around us! watch us still,
Press nearer to our side,
Into our thoughts, into our prayers,
With gentle helping glide.

Let death between us be as naught—
A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream.
—Mrs. Harriet Beecher Stowe.
(1811-1896)

himself only as he is a member of this body, because all Christians are of this Body, and apart from the body his full spiritual nature can not have its perfection. Sin in one is disease in all. The health of one is for the health of the body. But prayer for oneself, apart from the brethren, is selfish; so the Christian prayer must be intercessory prayer, first for the brethren, then for the world, and then for oneself. This especially for others when they sin. "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life, for them that sin not unto death." But can man always receive the gift of God? Not if he sins a sin unto death, that is, not if his sin is of such a nature as to cut him off from God; not when his attitude towards God is that of habitual and continual rejection of God's will. St. John, however, does not forbid the praying for a sinner "unto death". He merely does not enjoin it: "Not concerning this do I say that he should make request." It is left to the individual conscience. One who has sinned a sin unto death has by so doing separated himself from the fellowship with God, and for such a one we can not pray as for a brother, however much we can pray for him otherwise. The word used in verse 16 is the word of asking, which comes from union with God. It is the word used of our Lord's prayer to the Father in St. John's Gospel, xiv:16. So our asking for a fellow Christian is based upon the relation he bears to us through our and his fellowship with God through Christ. The prayer for others is the prayer of love for all the creatures of God. Christian prayer is the expression of our fellowship with God, manifested in love for one another.

H. P. S.

When we go from one room into another, we do not become different persons. When we pass into the other world, we shall take with us the character and the recollections which we had here.—Exchange.

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

The agitation favoring professional baseball on Sunday in the State of New York was given a quietus at a conference of representative senators, at Albany, who took a decided stand against all non-essential sporting legislation during the war.

The Good Friday offerings of the Parishes and Missions of the American Church are asked for the work of the Church in Jerusalem and the East Missions. The needs of the Bishop of Jerusalem are great and the response should be more generous than ever.

A magnificent service flag was hung in St. Paul's Pro-Cathedral, Springfield, Ill., on March 2nd. The flag is of silk, with a heavy band of gold braid around the bottom, and contains thirty-eight stars representing the members of the Parish who are in military service, including Miss Geneva Carstensen, who is a Red Cross nurse.

We hear from St. Elizabeth's School, Wapakala, S. D.:

The Indians come to us from far and near with all sorts of requests, and we help them as much as we can whenever we can in simple little ways. They are taking a touching interest in the Red Cross this year, and bring their subscriptions and dues to us to send in.

A pure white dove, or pigeon, lit on the electric cross of St. Andrew's Church, Texarkana, Ark., early one evening recently, and remained roosting there throughout the night, flying away between daybreak and sunrise, says the Little Rock Gazette. Numbers of persons saw the bird there at different hours of the night and wondered at the singular phenomenon. The Church erected the cross soon after the United States entered the war. It is brilliantly lighted with bulbs and burns all night.

Mrs. James A. King, an American Church woman, who has been engaged in war service the past six months at one of the Y. M. C. A. huts in France, at a port where United States troops are landed, states, in a letter to her cousin, Miss Florence Woods of Washington, D. C., in commenting upon the recent arrival of our ships, that "It was a thrilling sight to watch the big boats come in with the khaki clad boys all over the boats looking like swarms of bees. Our boys do not appear as polished as the French, but they are so wholesome and strong and noble, imbued with the high American ideals. They will do Europe a lot of good and I hope they will take only the best of what is here back home with them."

The congregation of St. Peter's, Washington, N. C., have presented to the Second Regiment, North Carolina National Guard, now the 119th U. S. Infantry, at Camp Jackson, S. C., a sterling silver communion set in memory of the late Rev. Nathaniel Harding. Mr. Harding was Chaplain of the Regiment from 1884 to 1916, and at the time of his resignation was the oldest commissioned officer, in point of service, in the state.

The communion set is especially designed for army use, and, as Chaplain Robeson has said, will fill a great need. Those who knew Mr. Harding's devotion to the regiment will appreciate the appropriateness of the memorial.—The Mission Herald.

"A minister was praying at the bedside of a dying woman. 'Wait a moment,' said she, as he started to rise from his knees. 'I want to pray for you.' And very tenderly she prayed, with her hand upon his head. 'For ten years, ever since you became my pastor, I have offered up that prayer for you every morning and every night,' she told him.

The minister went away with tears in his eyes and a strange warmth in his heart. He had known that this woman was sweet-spirited and true, but he had never guessed that he had a place in her prayers. 'I wonder how many of my six hundred Church members pray for me?' he asked himself. Not all of them, certainly; yet, doubtless, more of them prayed for him than he had dreamed. The thought was sweet and helpful to him.—Youth's Companion.

An "Every Name Campaign" was recently conducted by the Chapel of the Intercession, Trinity Parish, New

York, with most gratifying and encouraging results. The Vicar, the Rev. Dr. Milo H. Gates, at the beginning of the campaign had asked for an increase of \$7,000 for the needs of the war work, missionary apportionment and parochial charities. The following are some of the surprising results of the campaign:

For the work of the Intercession at home, which includes charities, education and industrial work and war work, \$13,950.75 was pledged. For the work of the Intercession abroad, which includes missions, religious education, social service, etc., \$4,573.42 was pledged. This makes a total pledged through the envelope system of \$18,524.17. Last year the pledges for these purposes under the weekly envelope system amounted to \$6,527.85, the percentage of increase being 184 per cent.

A Missionary from Anking, traveling last summer, thus describes Peking:

"Along the railway all seemed thoroughly Japanese. When we reached Peking it was like stepping into another world—the temples, palaces, great wall, gates and people were so gorgeous. The yellow tiled, upturned roofs of the Imperial and Forbidden Cities, moats and pagodas were a wonderful, never to be forgotten sight. The part of China about Anking is so very poor, it was a great comfort to see what the Chinese, not merely engaged in a daily struggle for a few bits of rice, could do."

And Miss Peavey writes from Changsha: "I loved Peking more than any place I was ever in, though I was studying from eight to five. Sat-

urdays I tried to spend in sightseeing. The temples are so wonderful, and so is the great wall. Twice I was received by the President, but just missed the Emperor's appearance."

Eight months in the North Union Language School, which is situated in this most interesting city, are a great help to the new missionary. Miss Peavey continues after three months in Changsha:

"The Chinese are so nice and cordial, and overlook one's mistakes in the language. I study mornings and work afternoons. One afternoon I call on our people with the Bible woman; one I call by myself; one I go to a sort of mother's meeting, when the women have a short service and Bible instruction and sew for Missions or relief work in China. One afternoon I teach a Bible class of two Bible women; one I am at home to the women. The other afternoon I gather up all the loose threads."

Among these, accounts perhaps! A paper dollar is about 2,900 cash, a silver dollar at present 4,100—it varies from 3,000 to 4,000. When it comes to paying 70/2,900 for the day's vegetables and 480/4,500 for a tumbler, bookkeeping is just lost in the shuffle!"

Personals

The Rev. and Mrs. A. W. Sidders of Grace Church Parish, Wabasha, Minn., are rejoicing over the arrival in their home on March 9th, of a baby girl.

Archdeacon Percy C. Webber, who recently returned from a year of study in India, conducted a ten days' mission at Little Rock, Ark., beginning on Tuesday, March 12.

Prof. Lewis W. Crawford has been elected president of the Episcopal Club of Syracuse (N. Y.) University, and Miss Barbara Watson, of the class of 1919, the secretary of that organization.

The Rev. Arthur R. Gray, Secretary for Latin America of the General Board of Missions, gave the alumni course of lectures for 1918 on "Religion and Missions" at the Cambridge (Mass.) Theological School, the first and second weeks of this month.

The Rev. Emory S. Townsen, formerly Rector of St. James' Church, Spokane, Wash., and his two sons, Ira and Charles, are now in military service. Charles was in Y. M. C. A. work for sometime at the American Lake cantonment but has joined the Depot Brigade, 166th Infantry. Ira is a lieutenant at the same cantonment, and the father is engaged in Y. M. C. A. work there.

The Rev. Irwin St. John Tucker, on the non-parochial list of the Diocese of New York, and until recently editor of a religious journal with advanced Socialistic views, published at Chicago, was indicted by the grand jury in that city on March 9th on the charge of interfering with the recruiting of men in war service. He is at present in Houma, La., where his father, the Rev. Gardiner L. Tucker, Field Secretary of the Board of Religious Education, Province of Sewanee, resides.

The Reverend Arthur E. Woodward, formerly Curate of Christ Church, Little Rock, Arkansas, and later Priest-in-charge of Holy Cross Mission, Poplar Bluff; Holy Trinity, Thayer; and St. Peter's, Bonne Terre, in the field of the Bishop Coadjutor of the Diocese of Missouri, has accepted a call as Rector of Trinity Parish, Van Buren, Diocese of Arkansas. Mr. Woodward was ordained Deacon by the Rt. Rev. Wm. M. Brown, D. D., late Bishop of Arkansas, May 5, 1910, and Priest by the Rt. Rev. James R. Winchester, D. D., present Bishop of Arkansas, May 14, 1913. He enters upon his new work April 1st, and after that date should be addressed at Trinity Rectory, Van Buren, Arkansas.

munigrants who were numbered amongst the railroad men. Renewed activities at the shops there, with the incoming of new Church families, has opened up possibilities for work at the mission, which has been placed in charge of the Rev. Henry P. Manning, Rector at Danville, thirty-five miles distant. Repairs are now being made to the building in anticipation of the monthly services soon to begin.

Addresses Y. M. C. A.

The Venerable F. B. Wentworth, Winchester, Ky., Archdeacon of the Diocese, has been delivering addresses upon the subject of "Individualism and Socialism." His recent address before the Faculty and Student body of the Kentucky State University at the Y. M. C. A. in Lexington, was commented upon by the public press in the highest terms, pronouncing it "a modern 'voice in the wilderness' ringing with a message of warning and counsel to a people sadly confused and distraught."

Preaches at Lenten Services

The Rev. Dr. Richard Wilkinson, Rector of the Good Shepherd, Lexington, was the preacher during one of the weeks of the noon-day Lenten services in Louisville, Kentucky, Diocese of Kentucky. Dr. Wilkinson's visit was of unusual interest, he having been pastor of one of the largest Methodist Churches in Louisville when in the Methodist Communion. Dr. Wilkinson has only recently taken orders in the ministry of the Episcopal Church.

Declines Call

Almost immediately after the burning of the Good Shepherd, Lexington, the Rev. Dr. Wilkinson, its Rector, was approached by representatives of the vestry of a prominent Church in

Emporia

The Rev. Norman F. Marshall has taken charge of the work at Emporia. He went from Bramwell, W. Va., to Texas, some years ago, then accepted work in Florida, and now has returned to his home Diocese. He is heartily welcomed back.

Evington

The Rev. J. F. Burks has taken the work in lower Campbell County, Churches at Evington, Altavista and Rustburg. These Parishes were made vacant by the resignation of the Rev. C. C. Randall, who from advanced age had to give up active service.

The Archdeaconry

The Churches in this great territory are now being ministered to in part by the Rev. J. W. Hobson of Bluefield, the Rev. C. E. A. Marshall of Radford, with Rev. Percy R. Dix locum tenens at Bib Stone Gap. The Archdeacon, Rev. E. A. Rich, has taken work at Newport News, chiefly at Camp Stuart, and Langley Field. This is the point of embarkation for this section and great numbers of soldiers are quartered in that section between Morrisons and Old Point, which makes it imperative to have a volunteer Chaplain look after the Church boys before they leave for "Somewhere in France."

Camp Lee

The Rev. R. B. Nelson is getting his work well in hand at Camp Lee and in the meantime his Parish duties are being looked after in part by ministers of the Southwest Convocation.

Wytheville

A Service Flag has been hung up in St. John's Church, Rev. F. H. Craighill, Rector, with 36 stars on it. Of these men 34 are volunteers, 16 of whom are officers, five others are non-coms. Of these, eight are now "somewhere in France." For a small town congregation this is an unusual number of men in the service. This flag is a very handsome one of silk given by the congregation at large. They have had a big United States flag over the chancel since the beginning of the war.

All of the six Protestant Churches of Wytheville have been having union services on Sunday nights in the various Churches in rotation, which have proved both a great success and blessing with congregations limited only by the capacity of the churches. No minister has preached in his own Church, the Rector of St. John's has officiated in two of the other Churches and at his turn he has had two of the other ministers officiate at St. John's.

This Parish has secured a splendid stereopticon which fills a long-felt need, and the Rector intends to make ample use of it in his Sunday Schools, Chapels and for illustrated Sunday night sermons.

Salt Lake Church will Change Location

After thirty years of service, St. Paul's Church building, Salt Lake, Utah, will be abandoned with the night service on Easter Day. Official announcement of this plan has been made, says the Tribune of that city, by G. W. Marshall, Clerk of the Vestry.

"For the immediate future, services of St. Paul's Church will be conducted in the new Parish House, now nearing completion on the Church's property at Third, South and Ninth streets. This building will be used for Church purposes until a modern edifice is erected on the same lot. The Rectory, too, will occupy the same property, and is now nearing its ultimate construction stage.

St. Paul's Church was built under the direction of Bishop Daniel S. Tuttle in 1888, the building fund being provided by donations made by Maria, Charlotte, Susan and Jane Mount of New York. It stands at South Main and Fourth South streets and was purchased a year ago by W. H. Swanson of the American theater. The original cost of the property was \$25,000. Mr. Swanson paid \$192,500.

Elaborate plans are being made for a fitting farewell to the Church at the evening service on Easter Day, when the form for the removal of the Consecration of a Church will be said by some Bishop of a neighboring state.

Every man must have to do with death; and in the presence of it, every man feels his helplessness. * * * Surely we also may say, with Himself, we are glad that He was not with Lazarus in his sickness, that we might have this proof that not even death carries the friends of Christ beyond His reach and power.—Dr. Dod.

Bring Back a Lost Truth SYMPATHY FOR CHRIST

We have become so accustomed to connect our Redeemer with some great system of truth which we have espoused, that His personality and His personal love and His personal association with individual souls, has been lost in that system. Let us stand by the cross of Christ and realize "the heart lesson" that it teaches, the personal lesson for you and me, and see the result.

"That I may have fellowship in His sufferings"

News Notes from the Diocese of Lexington

Council to Meet

The twenty-third Diocesan Council of the Diocese of Lexington will meet this year in Calvary Church, Ashland, Kentucky, Rev. G. H. Harrison, Rector. May 28th is the date set. The Cathedral Chapter will meet that afternoon, the Council convening that evening.

Withdraws Acceptance

Rev. R. E. Abraham, of the Holy Cross Church, Brooklyn, New York, who had accepted the charge of Paris and Cynthiana, this Diocese, has found it necessary to withdraw this acceptance because of continued ill health. Rev. Mr. Abraham was at one time in charge of St. Mary's Church, Middlesboro, and his return to the Diocese was looked forward to with much pleasure. We regret the loss of his valued services and wish him a speedy recovery.

Epidemic at St. John's, Corbin

As an aftermath of the recent floods along the Cumberland River, which accompanied the heavy rains melting our deep snows, our mission school at Corbin, St. John's Collegiate Institute, has been visited with an epidemic of lagrippe and tonsillitis. Mr. Ira D. Lang, our Chaplain and Missioner, half of the faculty, and many of the students have been quite sick, greatly retarding the work of the school, though substitutes have been provided.

Services Renewed

The Church at Somerset, this Diocese, which has been closed for some time, is soon to be opened again. This was once an active mission, but met with heavy reverses when the division point of the Southern Railroad was moved from that point to Danville, removing most of our com-

another Diocese, with a view of extending to him a call to that cure. D. Wilkinson, with great loyalty to his congregation, declined to consider the call. Though it may have been manifestly his duty to remain with the congregation under the circumstances, still it was a great personal sacrifice to decide to remain at his post. The Good Shepherd is blessed in having so loyal a leader.

Notes from Southern Virginia

Roanoke.

The Right Rev. B. D. Tucker, Bishop Coadjutor of the Diocese, visited St. John's Church Sunday night, March 10th, and confirmed twenty-five persons. Four of them were students at Hollins College and were confirmed for the Rev. Mr. Mead of Christ Church. The Bishop preached a most helpful sermon from the text "I will lift up mine eyes unto the hills from whence cometh my help." The Church was filled and in all it was an inspiring service.

Salem

Bishop Tucker visited St. Paul's Church, Salem, Monday, March 11th, and at evening service preached and confirmed a large class.

Saltville

The Rev. W. R. Noe, who last November came from Wilmington, N. C., to take charge of the work in Smyth County, with residence at Saltville, has been doing most excellent work and filling most important fields.

Farmville

The Rev. Chas. P. Holbrook has taken up the work at Farmville and since last December has been doing a telling service in that Parish. The Church there is right across from the State Normal School, which affords an important field for the Rector of that Church.

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EDITORIAL

Appearances and Results

About the year 1500, one, Machiavelli, wrote a book called "The Prince" in which he outlined the proper conduct of princes in order to successfully administer their kingdoms.

The book displays a wonderful insight into human nature and an absolute lack of principle.

The royal houses of Spain and Austria adopted the philosophy of the book, and although they were the leading monarchies of their day, the philosophy of Machiavelli was their undoing and these two great royal houses sank into the obscurity that they deserved, for in following the policy of "The Prince" they violated the laws of God. They did evil that good might come, and they lost the confidence of God and man.

The principles that Machiavelli laid down for princes might be summarized as follows:

1. A prince need not keep faith, not even his plighted word, if his own interests demanded the repudiation of his promise.

2. A prince should be very gentle except when circumstances require other policies, when his conduct should be as harsh and cruel as possible, so that if men would not love him, they must then be taught to fear him.

3. A prince should assume the language of benevolence and religion, for very few are in close enough touch with him to know what he really is, while the language of benevolence and religion, coupled with successful exercise of authority, will establish his reputation by what they hear from his lips, while those who know otherwise will be restrained by fear and self-interest from exposing his true character, for, says Machiavelli, "the vulgar are always taken by appearances and results." It is most evident that the Kaiser has been a close student of Machiavelli, and having successfully imposed upon the credulity of his own people is now attempting to impose upon the credulity of the world.

So he alternates between the language of benevolence and religion, and the practice of frightfulness and disregard of his royal word.

It is all very Machiavellian, and, God willing, it will be buried in the same tomb.

But it is the profound sagacity of Machiavelli's observation that "the vulgar are always taken by appearances and results," that has been the basis, not only of royal conduct, but is at the bottom of the readiness with which the sheep are fooled in other lines.

It is this which prompts the swindler to get up imposing certificates of stock and the payment of large and quick dividends (taken out of receipts) to secure thousands of dollars from people who are greedy for wealth and pauperized as to thought.

The get-rich-quick Wallingford's find that the vulgar are taken by appearances and results.

When the country has been overrun by such wild-cat speculation, or by glittering booms, legitimate business has had to pay the penalty of greedy foolishness.

Business men understand this in business, and you need only to consult a hard headed business man on a mining scheme or a fraternal insurance scheme to unbottle his scornful wrath upon the dupes of such exploiters.

But when the hard headed business man gets into the realm of religion, he forgets the cautious instincts in which he has been reared, and becomes in turn the dupe in the unfamiliar atmosphere of religion.

What happens is that he is taken with appearances and what he is pleased to call results, independently of well laid foundations and permanent dividends.

The whole thing would be funny, if it wasn't so tragic.

When you see one of these get-salvation-quick evangelists come into a community where a number of hard working and faithful pastors have been plodding along legitimate lines at starvation wages, unobserved and unaided, and then see your local business men swell up and say, "At last we have results," and then invest more in two weeks in order to pay a spiritual charlatan, than he has given for two years to support the faithful pastor that has married him, trained his children, been instant in season and out of season; you are then reminded the way people will ignore the old family doctor and listen to the quack peddler.

"But see how much good your evangelistic exploiter does?" he replies.

Just as much and no more than your get-rich-quick swindler does. He undermines legitimate business and raises false hopes as to subsequent dividends.

What think you? That making money in business requires less fundamental principles and honest industry to insure returns than growing into the manhood of Christ; and that spiritual character may be attained by juggling methods?

Think you that spiritual ills can be cured by patent medicines?

Truly the vulgar are taken in by appearances and results.

The spiritually inapt are buncoed just as effectually in this country by the swindling evangelists as the financially inapt are fooled by gold brick specialists.

If there is one thing that I pray to be delivered from it is from a spiritual campaign completely dominated by efficient business men with a maximum of conceit and a minimum of spirituality. I would just as soon invest in a railroad run by parsons.

I say this in the full consciousness that it is to be guilty of lese majeste, and also with the knowledge that it is a most unpopular doctrine.

But I am also persuaded that it is common sense to maintain that the Lord does not thus reward highly paid exploiters of spiritual mines.

I acknowledge that appearances and results seem to be different, but living in a country which has been devastated by evangelistic waves during my life time, I have seen two things, and those are the undervaluing of legitimate pastors so that they have been forced by public pressure to leave off from pastoral oversight and to take to sensational advertising; and also I have seen the absolute spiritual poverty and pagan morality of the towns and villages that have been most arduously worked by these wonderful Wallingford's with their emotional elixirs of saving sanctity.

And so I say, every man to his own last, the business man among the rest, and I challenge the spiritual value of the whole quick saving schemes of spiritual welfare.

It is significant that in the recent report of spiritual conditions in the state of Ohio, the committee making the report has stated that the lowest standards of morality and the greatest indifference to public worship, existed in those countries which had been most extensively exploited by those churches which lay greatest stress upon the emotional instincts.

If we are to have legitimate business to insure the financial integrity of the nation, let us have legitimate religion to establish a high, and not a low, spiritual standard of the people.

And let us cease talking about efficiency in religion until we at least know what the true elements of such efficiency are.

Thousands Hear Archbishop Lang

(Continued from Page One)

The British military representatives were headed by Brig. Gen. W. A. White, who is the director of the British Recruiting Mission in this country.

"God of Our Fathers."

The choir, followed by Deacons, Priests, Archdeacons, Suffragan Bishop Burch, the Right Rev. David H. Greer, Bishop of the Diocese of New York, and last of all the Archbishop of York, marched in singing "God of Our Fathers." Then followed the service, with the music of Palestrina unaccompanied. The Rev. Dr. William T. Manning, rector of Trinity Church, and the Rev. Dr. E. Clowes Chorley, both Trustees of the Cathedral, led the service, after which Bishop Greer ascended the pulpit and announced that the Lord Archbishop of York would deliver the sermon.

"I welcome him," said Bishop Greer, "in the confident hope that it will result in uniting more closely the peoples of the old and new countries by strengthening the ties of fellowship that already exist, not only as two great communions, but two great nations standing together hand in hand, shoulder to shoulder in the great crusade against tyranny and aggression."

In simple, unemotional language but with great depth of feeling, Dr. Lang described the suffering of England, of France, and of Russia, and told how for two and one-half years his country had beckoned to the United States to join hands with the Allies and fight for the vindication of the ideals of truth, justice, and liberty, which were at stake. And now that the United States has come, Archbishop Lang said, her support will be vital to the success of the cause, not only through the material resources that she will offer for the winning of the struggle but even more for the great moral strength that she will bring to the reinforcement of her wearied allies.

The Archbishop, from the moment he took his place in the pulpit, held the congregation under the spell of his voice and presence. With his deep-set eyes gazing over the heads of his listeners into the distance, he spoke slowly and simply of the anguish of Europe and of the hopes that the Allies had placed in America. There was no denunciation—no attempt at oratory—it was just a natural and dignified presentation of a message that came from the "heart of England to the heart of America." He began by enunciating his text from St. Luke: "They beckoned to their partners which were in the other ship that they should come and help them, and they came," and then he said:

"From York, the center of memories reaching back to the days of the Roman legions and the Emperors,

Archbishops to land on the shores of America, I come to New York, the center of the hope and energies of a great nation, still rejoicing in the strength of its youth, and I desire in the name of my Church and country to thank you for your good will and fellowship and the practical evidences of your idealism.

"Today, however, I shall appeal not so much to your imaginations as to your hearts. For I hope that you will hear in my voice the heart of England, beating hard in the heaviest struggle of her existence, talking to the heart of America in her high resolve to cross the seas and make that struggle what it must necessarily be—her own. For three and one-half years the allied nations have been enduring the allied burden of this awful war. Think of Belgium, her honor safe, but her people, her land, ravished and torn and broken on the wheel of tribulation in a manner that baffles the powers of description. Think of Serbia and what she has had to endure at the hands of the invader. Think of Italy standing at bay, suffering, bleeding, yet struggling with all the lion-heartedness that is in her to wrench herself free of the oppressor. Think of Russia, staggering, dazed, and bewildered in the throes of revolution, and yet struggling to free her people from him who would ravish the poor whom he gets into the net. Think of the people of France, brave, unflinching France, well nigh exhausted in body but invincible in spirit.

Craves Hand of Fellowship.

"And when it comes to my own country, you must forgive me if I seem to give way to my feelings when I speak of that land, 3,000 miles away. It is perhaps a habit due to reticence and reserve that caused the English people to do their work, and to bear their suffering and speak little about it. There is even now something in me that makes it difficult to speak of, and when I do speak I can only say that it is not so much the gentle hand of sympathy as the strong hand of fellowship that we ask of the United States.

"The iron has entered into our very souls. The valor amid tragedy of our troops in the field, the privation which we suffer at home as to food have made the war a vivid matter to us, the tremendous expenditure of more than \$32,000,000 a day for war purposes, the ceaseless toil in munitions plant, factory and shipyard, have made it the predominating industrial matter with us. And, above all, there have been drawn from us and our daughters across the sea 7,500,000 men for the service of the Allies, of whom 5,000,000 came forward of their own free will.

"Then there is the aching of heart that comes when we think of the hundreds of thousands who have died, and the hundreds of thousands who have been maimed and disabled. It

now not a home in England where no member of the family or kindred has died in the service. Yes—the sunshine has gone out of our sky, and we wonder whether it will ever shine again. For two and a half years the ship which carries the fortunes of free civilization in Europe has looked wistfully across the seas to the great ship of America, anchored in its strength and security.

"We knew we had your sympathy—still we beckoned for help, and on that great and fateful day, April 6, 1917, you came over and helped us. Now we who were always partners in spirit are partners in arms."

Ceremonies at Trinity.

The ceremonies at Trinity Church in the afternoon were equally elaborate. The chair and prayer desk used by the Archbishop of Canterbury upon his visit to this country in 1904 were placed in position for the Archbishop of York. Owing to the dense crowds in the back of the Church and the side aisles and the vestry the entrance procession around the Church was abandoned and the clergy and dignitaries entered from the side, going directly to the Chancel. The British and American flags were carried at the head of the procession. Dr. Manning welcomed the Archbishop of York, after which the Archbishop delivered a sermon which covered in substance the same general ideas presented by him at the Cathedral. His text was from Genesis, "He hold this dreamer cometh." He pointed out that the ideals for which the Allies were fighting were the ideals of "dreamers," and he cited as such dreamers George Washington, Thomas Jefferson, Abraham Lincoln and Woodrow Wilson.

"Speaking to you as I do," he said, "from the heart of a nation which is almost dying because of the suffering and sacrifices it endures, because it is a dreamer, I tell you the nation needs at this moment every pound of material and moral strength and help that you can send. I say to you the need is very great for strength, courage, power and an elevation of the moral and spiritual ideals with which to face the enemy. This great war represents the things you have been standing for, and because ideals are master powers the war-worn nations in Europe, when a new force entered the struggle on April 6, 1917, could say, 'Behold—this mighty dreamer cometh!' Cynics may say, 'Behold these dreamers come,' but history will recall once again that the dreamers were the builders."

May every soul that touches mine,
Be it the slightest contact, get there—
from some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of
courage
For the darkening sky, one gleam of
faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond
the gathering mists,
To make this life worth while,
And heaven a surer heritage.
—Anon.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

The Preparation for Easter

Lent, of course, as a whole is the preparation for Easter. We must face the fact, however, that many of our people do not observe Lent in any constructive way. Some intensive preparation becomes necessary if the Easter festival is to be kept as a personal victory of life over some deadly condition of heart or mind.

For years, our parish has had a special service of preparation on the evening of Maundy-Thursdays. For two weeks previous to the service it is announced, and special emphasis is laid upon the fact that every communicant of the parish is expected to be present. This notice is emphasized in the meetings of organizations and the special Easter letter drives home to the people the importance of the preparation for the Holy Communion on Easter Day.

As a result we have had congregations that filled the Church. The service is announced for 7:30 but for ten minutes previous to that hour, as the congregation is assembling, we sing familiar hymns, with possibly one collect between them. Hymns 359, 357 and 345 are suitable. We have the choir in the congregation.

The service itself has been authorized by the Bishop of the Diocese. It is a rehearsal of the great and fundamental obligations of the Christian life. It is a review of the covenants and requirements, presenting the basic responsibilities. It brings to mind the primary Christian exercises. It refreshes the memory, and drives home the structural strengths of our religious life. Beginning with the statement of the Faith, in the Apostles Creed, it presents, after the Lord's Prayer, the Covenant of Baptism, in which the questions are again asked, and the answers reaffirmed. Then follows the Confirmation Covenant. The entire service is given below and you may follow its progressive presentation of the spiritual up-building of the life.

After each of the Ten Commandments, I have been accustomed to have a self examination on the commandment, presented in three of four short questions. For example, "Have I placed material things above God?" "Do I value the pleasures of life more than its duties?"

The address is very short and is intended to emphasize and make clear man's absolute dependence upon God. "The love of God" and "The patience of God" are often the themes of these addresses, followed by some advice as to further preparation.

I venture to give here the service in its entirety. It occupies less than an hour if the address is short. This service is printed and in the hands of the people.

Liberia

By Julia C. Emery

(Continued from last week.)

THE CHURCH'S MISSION

There were many Churchmen among the founders of the American Colonization Society and prominent in government at the time of its formation, and so it is not surprising to find both clergymen and laymen of the Church among the Society's and Government's agents sent out with the first and second parties of colonists. But however missionary-hearted these may have been, it was as agents and not as missionaries that they went; for it was not till 1820 that our infant missionary society was born, and not till 1822 that Ephraim Bacon, one of the Government's agents, returned from Africa and begged that he might be sent back by the Church as her first missionary. Some difficulty with the Colonization Society prevented this. Jacob Osson, of New Haven, the next to offer, died just as he was prepared to sail; for years the Missionary Society called earnestly for men to enter this waiting field.

Meantime Churchmen, reared themselves by Church families in the South or trained by the Mother Church in her West Indian colonies, began to make their appeal. At Monrovia they established what they called "St. James' Church, to be governed by the laws of the Protestant Episcopal Church in the United States of America"; they elected wardens and Vestry; their lay reader, Mr. James M. Thomp-

A SERVICE OF PREPARATION FOR THE HOLY COMMUNION

Authorized by the Bishop of the Diocese

Hymn—

Lord's Prayer.
The Apostles' Creed.
Lord's Prayer.

All kneeling, the Responses will be made by all together.

I. The Covenant of Baptism.

Prayer Book, p. 261.

II. The Covenant of Confirmation.

Prayer Book, p. 274.

III. What is required of those who come to the Lord's Supper?

Prayer Book, p. 272.

The Exhortation.

Prayer Book, p. 240.

Reading of The Law.

Prayer Book, p. 222.

After each Commandment the Response will be made; then will follow a prayer by the Minister; after which a brief interval of silence for self-examination and prayer.

The General Confession, Absolution, Comfortable Words.
Prayer Book, p. 231.

The General Thanksgiving.
Prayer Book, p. 15.

The Grace of our Lord, etc.

Hymn 606.

The Address.

Hymn 363.

Prayer and Benediction.

After which the people will go quietly to their homes.

Christmas Day of 1836. His Virginia classmates—Payne and Minor—followed in 1837—July fourth being the day of their arrival. And so, as at many another time, was the old Seminary of Alexandria honored by this triumvirate.

These men settled among the colonists, but to them, and to men and women who came after, the bush would call; and in their homes in town, on journeys by tangled paths and through many a swamp, on visits in native settlements, they were the students of geographical and physical conditions of the country, well acquainted with its resources for food and material supplies, learned in the tongues, the customs, the superstitions of the natives, the skill and astuteness of their wisest leaders, the chicanery and cheap deceptions of their devil doctors and necromancers, their attitude towards justice, their slavery to fear. And, together with this, they neighbored with colonists and Liberians, whose children were trained with natives, in their schools. Together they advanced—Liberian and native—till now two-thirds of our communicants are native Africans, the other third Americo-Liberians. Places of honor and responsibility in the Republic have fallen again and again to men our Mission has trained, and if among these have been upright and honorable leaders and helpers of all the people of Liberia, surely those must rejoice to whose royal hearts it would never have seemed too much to die so that one African be brought to Christ.

The record of early days is the story of comings and goings—new recruits dying within a month of landing; others invalidated home after a brief year or two of service; some stricken down again and again; to return with undaunted ardor to their task, leaving the comparative comforts of colonial life for a new station in the bush; thinking no difficulty, no

Evidence of a Deepening Spiritual Life

The Rev. Dr. James E. Freeman, Rector of St. Mark's Church, Minneapolis, Minn., during a recent week had an opportunity to see, over a somewhat extended field, evidences of the quickening and deepening of the spiritual life of the people, and he gives, through the columns of his Parish paper, some of his impressions.

His words are full of significance and give food for thought and meditation for Churchmen as we draw near the close of another Lenten Season that has given so many evidences of a richer spiritual life in so many of our Parishes throughout the land.

Dr. Freeman says:

"In Chicago, at the great noonday meetings held in the Majestic Theatre, in the face of inclement weather, there were great throngs, the men constituting a considerable majority. The spiritual fervor and deep religious enthusiasm disclosed were greater than anything we have hitherto known in meetings of this character. It was our privilege to come into personal touch with many of the men and women attending these meetings, and the demonstration of a deepening spiritual life, coupled with a greater determination to make the Kingdom of God more manifestly real, were more markedly evident than anything we have ever known or experienced."

"In Kansas City, we addressed the great Laymen's Missionary meeting that had registered six thousand delegates. Here were gathered the active workers of the various Churches for the consideration of the large theme, 'The Extension of the Kingdom of God Throughout the World'. It was a convention characterized by splendid sanity and a spirit of real Christian fellowship. At the morning session on Friday, as early as 10:30, there had

perhaps nothing hitherto has done in the history of this nation, that they are the centers of the highest idealism and the purest patriotism we as a people have ever known. It is because we believe this that we regard these 'soldiers of freedom' as utterly invincible. We do not wish to convey the impression that any extraordinary forms of piety characterize these men, but we do affirm that even a superficial study of the camp life discloses the enlarged and enlarging vision of the men, and their unfailing response to the higher ideals for which this war is being fought.

"On Saturday morning we were privileged to address the clergy and laity in Kansas City, and here again we found a generosity of response that was both hopeful and stimulating. Our observation in speaking to groups of the clergy over the country, leads us to the conviction that many of the differences that have hitherto divided them are rapidly giving place to the larger fellowship and sense of common obligation to the vital concerns of the Kingdom of God."

"Large as was the extent of our week's visitations, we returned to our tasks with fresh enthusiasm and the deepened conviction that already the war is manifesting its influence in the awakening of the spiritual consciousness and in the enriched idealism of the people generally."

Talks on Favorite Hymns

By Miss Alice S. Millard

For many centuries the Anglican Church was too much occupied in its struggles with princes and prelates to take heed of its Lord's command to make disciples of all nations. The reformation in the Sixteenth Century, followed by the Civil War, brought more and more internal troubles, and it was not until the beginning of the Eighteenth Century that English Churchmen began to realize their responsibilities to their brethren in the Colonies, and later still to those in distinctly heathen lands. The Society for the Propagation of the Gospel in Foreign Parts, familiarly known as the S. P. G., was established by royal charter in 1701, and gave invaluable aid to the struggling Church in our own country until the Revolution. During this period, Dr. Watts, the father of English hymnody, wrote "Jesus Shall Reign Where'er the Sun", which, like "Hail to the Lord's Anointed", is a paraphrase of the 72nd Psalm. It is interesting to read the Psalm and compare it with these hymns, the second of which was written by James Montgomery, who was the author of many others, including "Forever With the Lord".

The Missionary hymn, "From Greenland's Icy Mountains", was written, as we all know, by Reginald Heber, Bishop of Calcutta, who, by the way, is the author of the fine Epiphany hymn, "Brightest and Best of the Sons of the Morning". Both of these possess the charm of that vivid word-painting, which has been alluded to before in these talks.

The story of the composition of the great Missionary hymn is interesting. Heber was visiting at the home of his father-in-law, the Dean of St. Asaph, on the eve of Whitsunday, 1819. It so happened that a royal letter had been issued calling for offerings for the S. P. G. in all Churches in the land on that particular day. On Saturday evening he was asked by the Dean to prepare some verses to be sung at the Missionary service to be held next morning. The poet sat down at the window of the old Vicarage and in a short time produced the hymn, excepting the last verse. The Dean was delighted, but Heber said, "No, it is not complete", and in a short time added the lines, "Waft, waft, ye winds, His story", when the Dean hurried the manuscript off to the printer, feeling that the climax had been reached, and more would spoil the effect. This original manuscript was shown at the Great Exhibition held in London in 1851. The hymn quickly crossed the Atlantic, and its words are still literally ringing from "pole to pole".

"Fling Out the Banner" and "O Sion Haste", which are now almost as widely used as the older hymns, and strike a deeper note of personal responsibility, were written, respectively, by Bishop Doane and Mary J. Thomas.

"The foundation of God standeth sure, having this seal, the Lord knoweth them that are His." This is the seal, the guaranty of their safety and security. Knowing them and having, as the accompaniment of that knowledge, all power in heaven and on earth, He will take care of them.—Exchange.

Bring Back a Lost Truth

SYMPATHY FOR CHRIST

That I may know Him and have fellowship in His sufferings, was the prayer of the great Apostle. He knew what he asked. He knew that companionship in suffering is the true way to a perfect knowledge and understanding of the sufferer. So he sought to know Christ.

"That I may have fellowship in His sufferings"

son, acted as their clerk, and sent their call for help to the Church in America.

Mr. Thompson was a native of Demerara, at that time a young man of twenty-seven, and secretary to the colonial agent at Cape Palmas. He became the first missionary worker in our mission, supported by the funds of the Society, and for years he and his wife taught in our first mission school.

Thus we have, when 1836 opened, a parish at Monrovia, with Church, wardens and vestry and no Rector; a school at Cape Palmas, with school master and lay reader combined. And the Liberian Colony fifteen years old. What has been the story of our mission in these eighty years?

In 1836 went out the first of that honorable company, never many more than two or three, sometimes only the one, whom not the lure of the mystic, unknown depths of interior Africa, but the sore helplessness and need of a new, untried community, set round with strong and unsympathetic neighbors and daily thrown with debased and heathen tribes called to their task. It was love prompted their going, love that made them gather all Liberia—colonists and natives both—within their hearts, love that founded a Mission of which Professor Starr wrote in 1913: "If the tiny black Republic is to hold its own, if it is to remain a nation among nations, if it is to lead the way to Africa's redemption, there must be a mutual realization by Liberians and natives of their common interest, and a hearty co-operation. The burden is too heavy for the Liberian alone. In Bishop Ferguson's work there is the nearest approach to tolerance, union, brotherhood and mutual helpfulness seen during my expedition."

Bishop Ferguson was born in South Carolina, but sixty-eight of his seventy-five years were lived in Africa, so that he grew to manhood in schools where the influence of our first missionaries lingered strong.

Savage from Connecticut led the way, arriving at Cape Palmas on

danger too great, if the Mission might go on.

Their names are few—not so many in eighty years as many a Diocese may number in its clergy roll today. They have come and gone and served under four Bishops—Payne who set their traditions and was given twenty years to lead them; Auer, trained so wonderfully at Basle, and granted only six brief weeks as Bishop; Penick who opened up Cape Mount, and Ferguson, the product of the Mission, who went in and out, beloved and honored among his people, for thirty years.

And now for eighteen months these people have been waiting to see what their Mother Church here in these United States will do with them. There are eleven Liberian and nine native priests, there were 2400 communicants when Bishop Ferguson made his last report—a larger number than in Shanghai, or Hankow, or Anking, in Kyoto, or Brazil. We wait for Bishop Lloyd to tell us of what sort they are. Are we to leave them to themselves? Are we to help them better than in the past? Our visiting Bishop will have heard many tales, and will have observed many scenes, he will have listened to many an appeal, he will come back to many advisers who may still think, though they never visited Liberia, that they ought to know. But there is one little company I pray we all may heed—how could we bear to disappoint their hope?—again a triumvirate—Margaretta Ridgely from Maryland, Emily Seaman from New York, Sarah Conway from Pennsylvania—who at Cape Mount today still choose to offer the service of their daily lives, and, if need be, life itself, for Africa.

What it is to find God or to be found of God every devout man knows, but the secret cannot be told. We feel His touch, and we know that the unseen hand can be only His. There is a power upon us, and we need no visible sign or symbol to assure us that it is the power of the eternal. A light shines—we know that it is Divine.—R. W. Dale.

gathered approximately five thousand men and women, the men predominating. Our contact with the leaders of the movement, as well as with many of the delegates, led us to the conviction that here again was a manifestation of the new awakening that is characterizing the present hour, and an awakening, be it said, that must necessarily spell out the larger mobilization of the religious forces of America.

"On Washington's Birthday afternoon we addressed the men at Fort Leavenworth, and, notwithstanding the fact that it was a holiday for the entire camp, there was a very considerable attendance of several hundred. We took for our theme, 'The New Americanism', seeking to interpret those qualities or characteristics that are today conspicuous in our corporate life, and that in a very real way distinguish this period from others that have gone before. The thing that most profoundly impressed us about the character and outlook of the men was the response given to the statement that the present period marked the 'rebirth of the nation's soul'. No appeal, however lofty or exalted, was too high for their new vision. Nothing that we said concerning the material development of the nation or its remarkable mobilization of resources and men, made so large an appeal or met with so generous and enthusiastic response as our reference to the spiritual idealism of the conflict in which this country is now engaged. It is our judgment that nothing is more needed in the camps over the length and breadth of the land than a just and adequate interpretation of this spiritual idealism. The men are not only ready for it, they are almost in advance of it, they have anticipated it, and while it may not articulate itself in any definite expression, the men themselves are seeking to give it utterance through their unfailing devotion and loyalty to the cause that has enlisted their all."

"The military training camps of this country already are manifesting, as

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 unflinchingly 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

IV.

The Weapons of Faith, in which it trusts for victory.

Relying above all, and all in all, on Christ, Faith holds fast to God, as allowing evil for a high and holy purpose; as wonderfully circumventing it even while He allows it; as finally willing to destroy it utterly, and to be Himself all and in all.

The case then stands thus:

(1) There is no evil save in evil will; (2) some wills certainly are evil and all may be; (3) There is no apparent limit which we can set to evil.

What is there then to say in answer? Are faith's foundations holding out against this strain, or have they begun to crack and crumble? Our idea and ideal of God, our need for Him, is it so deep, so strong, so much part of our being, that we still dare to cling to it and challenge the whole world and Hell itself to prove it false? And Christ's own witness, it is very clear and unmistakable; it is very beautiful and lovely, but will it really hold? After all, that is the main point. Our faith in God will stand or fall as we are prepared or not prepared to take Christ as the all-sufficient witness. No faith in God in these days can be certainly secure unless it is prepared to trust Christ against all comers.

It should at least encourage us to find how fully and fearlessly Christ faced the fact of evil. Some people have the extraordinary notion that Christ was an easy-going and indulgent Person, that He dealt gently with sin, and did not take evil very seriously; that He assumed a mild and non-resisting attitude towards wickedness, driving it off with a kind word, healing its deadly wounds with a few easy sympathetic phrases. But this surely is idle talk. No one ever probed so deep into the heart of evil as did He. No one has ever laid so pitilessly bare the malignant malady of sin. No one has ever felt its curse so keenly, or wept over its tragedy so bitterly. Why, the whole Gospel is just the story of God's Champion riding to His death in battle against His and His children's enemy. Of course, love was the motive, and great love was needed. The point is that God's love was great enough, that He so loved the world that He went forth to attack evil in its stronghold and died in doing it, being able to win the perfect victory only through death. If the Bible is the record on one side of the holiness and love of God, it is equally the record on the other side of the sin and wickedness of men. It is utterly unique in human literature as an exposition of the reality and malignity of evil. Nothing is covered up; nothing explained away. David commits adultery; Peter perjures himself in cowardly fear; Judas, the chosen of the Lord, betrays Him; Paul is a persecutor. All the facts are there. It is not upon a painted stage, and in the midst of flowers, that Christ walked. No, He walks and lives in our world just as it is; He dwells with us as we are. Every obstacle and objection which blocks our faith, He fully recognized. He did more than recognize them, He actually felt and faced them. In His own human nature as perfectly and perfect man, He fought out the good fight of faith. The injustice and disorder and cruelty and lust and hate which mark the world, the untrammeled liberty of evil, seemingly turned loose to work its will:—He not only saw and noted it, He felt it all. He stood up alone against it all, and the supreme crisis of His struggle came at the very end, at the very moment of His death: "My God, my God, why hast Thou forsaken me?" In view of that cry on the lips of the Redeemer, let no one dare to say that evil was not real to Him; more real to Him, though He kept Himself utterly untouched by it, than to anyone who has ever drawn breath upon the earth.

Now this gives a tremendous meaning to all Christ has to say. Here is no dainty-fingered, rose-crowned figure, smiling and care-free, blinking all inconvenient facts, giving out a shallow optimism from a safe distance behind the lines of real experience. Here, rather, is One Who has trodden

the winepress alone and has not failed; a Victor, yes, a lonely Victor, in the tremendous conflict. He speaks of what He knows. He calls us to follow where He leads; every syllable He utters has been tried in the furnace of His own experience, and therefore Christian faith in God can lean on Christ as on a rock. The way of faith may be immensely hard and toilsome, but we are not alone in it. He is there with us.

Bracing ourselves then with a new confidence in Christ, and fairly fronting the old Enemy—His enemy and ours—can we find any light upon the way? Any reassuring hints? Yes, here again there are three important things to say, often said, yet never said too often:

First: even with evil in His world, God is still God if He allows it for some high purpose, to give up which would be a greater tragedy than even evil. That would reassure us if it were true, but is it true? Is it even thinkable? Well, let us consider. It certainly is possible to pay too dearly for a benefit. We may secure it, but in securing it we may be losing everything that makes it precious,—even our ability to use it and rejoice in it.

A carpenter, for instance, using his tools, might cut his finger. He can avoid doing it again by the simple method of putting up his tools and giving up his carpentering; only he

greatest gift of all, the greatest gift God has. We say rightly that one human soul is worth more to God than the whole universe. God made us so that we might love Him for His love. That makes us infinitely precious in His sight. Shall He now take back His gift—deprive us of the possibility of loving Him? That is precisely what would be involved if God were to make evil impossible for us. We could no longer love Him. We should have no will to love Him with. And therefore God endures in His fair universe the shame and horror of evil wills among His children, lest He be bereaved of all His children, lest He be made childless!

Of course, all I have said is quite unworthy of this mighty mystery. But there is a great light here shining on the path, and Christ Himself is holding it to guide us. For this is His Gospel. God, for a season, allows evil for a high and holy purpose; for a purpose worthy of His perfect love. But there is something more. God even now is not passively allowing evil to have its way. He is not even now holding His power in abeyance. No, He allows evil for a season, and yet He conquers it and circumvents it, even while He allows it. God with evil to have its way. He is not even has His way; nay, more than that, God makes evil itself serve His blessed purposes. Does that not make Him more than ever God?

Some of the early fathers of the Church were very bold and daring when dealing with this subject. They loved to dwell on it. They exulted in it. They almost made merry over the way in which God could mock, and baffle, and outwit the devil. The devil, they pointed out, thought he was bringing God's only Son to uttermost defeat, when through his agents he had nailed Him to the cross, while as a matter of fact, it was no defeat at all. It was God's victory—His chosen way of rescuing His children out of Satan's clutches.

This also gives us a real clue, which we can follow to our great encourage-

Bring Back a Lost Truth SYMPATHY FOR CHRIST

Man has a sympathetic nature. There is tenderness in the human heart. There is that greatest thing on earth—love. Jesus Christ asks us to open these tender, sympathetic, loving hearts to Him—This is religion of the best kind.

"That I may have fellowship in His sufferings"

might be giving up at the same time his livelihood. Food, wrongly eaten, will make us very ill. We can avoid that special form of sickness in the future by not eating; but that would be dodging indigestion by committing suicide.

Does that help us at all with our spiritual problem? Remember evil is in the will. Evil enters our lives when, and only when, we bid it enter. If we bid it come, it waits for no second invitation. A whispered word of friendly greeting; the door once opened for it just a little crack, and at once it comes in as our guest. At once it is at home with us. To destroy evil, then, would mean to destroy will: to take from us the power of inviting it. Block up the door that lets it in, silence the voice that calls it, and you will indeed be quit of evil. But the price you have paid will be your very selfhood, your very soul. Stars are free from evil; so are flowers and trees and tides. Nothing without a will can possibly do wrong. But nothing without a will can possibly be human. If evil were made in this world impossible for us, we should not be men and women: we should no longer bear God's image; we should no longer be His children. For will is the soul and center of personality,—both divine and human.

Look at it also from the point of view of love. Love means much more than giving good things to the loved one. Love wants love returned. Love is communion. You cannot have love in your life if you have no one loving you. I suppose that is the deepest meaning of the doctrine of the Trinity. If God is really Love, if that is His Name forever, He must always be both loving and beloved. Within the very Godhead there must be love and the return of love. So with God's love for us, His children: it is really centered on, and directed to, our capacity for loving Him, not our mere readiness to receive His gift. The reason why He loves us so wonderfully and unsparsingly is because He has given us the gift of loving Him. This is His special gift to us, His

ment and comfort. For the very miracle of the Gospel is its power to bring light out of darkness; joy out of sorrow; strength out of weakness; power out of pain; riches out of poverty; victory out of defeat.

Look at this War. Quite clearly it is "devil's work." Those wonderful cartoons of the famous Dutch artist, which represent the devil as chuckling over the battlefields, and the awful heaps of dead are perfectly convincing. And yet the devil is surely being beaten. He is losing his grip; his slaves are breaking away from him. He brought on this War, and yet the War, however it may go, is surely going against him. Faith, chivalry, generosity, heroism, brotherhood, sacrifice, these are all flowers of God's garden, and they are growing out of the soil of war.

You would say, would you not, that if there is any place on earth where evil is more rampant, and the devil most busily and triumphantly at work, that place is Northern France. But it is not really so. The devil doubtless thinks it is; but we Christians know much better. God is there to circumvent him, and defeat him, and God is doing it.

God then allows evil for His own high and lofty purpose. Yet even in allowing it He circumvents and conquers it, while, at the end, in His good time, He will make an end of it forever. Now, of course, that is pure faith. It is a vision in the future, a goal, as yet, perhaps, far off. It is all absolutely in God's hands and out of ours. We must take it quite on trust. It is pure faith, and yet pure faith is not faith become pure fancy, but faith become purely itself, faith at its best and strongest.

For faith lives in the future. It is always going on from strength to strength. It is always seeing more clearly and more accurately. Each step taken faithfully when days are dark, and the enemy comes on so fast, each true blow dealt, each victory achieved, gives faith more confidence, lessens the risk of error, turns belief into sure knowledge. "I know Whom



OUR CHILDREN'S CORNER



THE SPRING BEAUTY

(From an Indian Legend)

An old, old Indian was sitting in his Lodge by the side of a frozen Stream. It was the end of Winter, and his fire was almost out. This Indian, I say, was very old. His hair was as white as the snow outside his Lodge. Day after day he sat there alone and heard nothing but the rushing of the Wind as it blew up and down upon the Earth.

One day, as his fire was about to go out entirely, a handsome young man came into his Wigwam. His cheeks were red and his eyes were bright, and a smile was upon his lips. He walked with a light, quick step. On his head was a wreath of sweet Grass, and he carried a bunch of Flowers in his hand.

"Ah, my son," said the old Indian, "I am happy to see you. Come in. Tell me what you have done, and of the strange lands you have seen. Let us pass the night together. I will tell you of the great deeds I have done, and also of what I can do."

Then he drew from his sack a strange looking pipe, and having filled it with tobacco leaves, gave it to his guest. Then they began to speak. "I blow my breath, and the Streams stand still," said the Old Man. "The Waters become stiff and hard as Stone."

"I breathe," said the Young Man, "and flowers spring up all over the Plains."

"I shake my locks," replied the Old Man, "and the Snow covers the Land, the Leaves fall from the Trees and my breath blows them away; the Birds fly away to a distant Land; the Animals hide themselves from my breath, and the very Ground becomes hard as Flint."

"I shake my curls," said the Young Man, "and warm showers of soft Rain

fall upon the Earth, like the eyes of Children shining with delight. My Voice calls back the Birds; my warm breath unlocks the Streams; Music fills the Groves where I walk, and all Nature smiles."

At length the Sun began to rise, and a gentle warmth came over the place. The Old Man became silent. The Robin and the Bluebird began to sing on the top of the Lodge. The Stream began to murmur by the door, and the sweet odor of growing Plants and Flowers came softly on the Breeze. It was Dawn, and the Old Man could be plainly seen. He looked as though he were made of Ice. Streams began to flow from his Eyes. Before long he melted away. Nothing was left on the place of his Lodge but a small white Flower with a pink border. This is always seen in the Northland when Winter and Snow go away, and Spring governs the Land. It is this Flower we call our Spring Beauty.

THE LITTLE SNOW-STARS

Anna H. Moore Funnell

All thick, and white, and clean it lies, And still keeps falling from the skies.

The apple tree branches are covered with white, The evergreens are a wonderful sight.

Each fence post wears a worsted toque, Like the elves in my Christmas story book.

I can see a million stars in the sky, When in my snowy bed I lie.

And a million wonderful stars I see In the feathery snow that falls on me.

God made the yellow stars of the night, And the little snow-stars, so pure and white.

All the wonderful things in the world, I know,

He made because He loves us so.

Churches of Christ Called to Prayer

The national officers of the Federal Council of the Churches of Christ in America have issued an appeal to the churches of the Council to observe an "Easter Week of Prayer," beginning on Palm Sunday and ending Easter Day. "In a day when the world is tossed as a boat in the sea, it becomes us to seek God, Who measures the waters in the hollow of His hand. Called to serve our own generation, our highest service should begin in lowliest bowing before Almighty God our Father. Since no Easter, like that we now approach, ever dawned upon the world, it is manifestly wise that in a new purpose we give the week preceeding to a fellowship of Prayer and Intercession. Seeking Him Whose unabated love keeps us from being consumed, let us prepare our hearts as guest chambers made ready for the Lord. In united prayer we shall know each other better. In drawing near to Christ we shall draw nearer to each other the whole world around. In praying for one another the hurt of our own heart may be healed."

down under the strain. Men have tried it and found it wanting. It does not ring true.

The literature of the war bears abundant witness to the hunger of the man at the front for real religion. He is face to face with naked life. The trenches will not tolerate pretense. He knows little of nice theological definition; he is suspicious about dogma; he has no patience with ecclesiastical controversy, but he clings passionately and tenaciously to religious realities. Sin is not a theory, but a stern fact. He has no theory about prayer, but he prays as he never did before. In the death of every comrade he sees an atonement and a redemption. He has rediscovered God as the Alpha and Omega. And the God he has found is not an abstraction throned above the stars, but a living reality in the lives of hard-pressed men—a God who is closer than breathing, and nearer than hands and feet. Religion is intensely real to the fighting man.

There now remains the hard task of the long advance to victory. The supreme need is strength to maintain the steady gait. And Lent points to the source of that strength. For centuries men have found in its discipline the renewal they craved; its multiplied services have made worship more vital; prayer has become real. The more diligently men walk in this old and tried path, the more will the power outside themselves make for strength and righteousness. —New York Times.

Reality in Religion

The primary call of Lent is a call to reality in religion. The defect of much of the religion of the present day is its lack of vital reality. The ever-present danger is that it should become conventional. In the very nature of things, prayer and worship, which are essential elements of religion, tend to become merely formal acts. It is the easiest thing in the world to have the form of godliness without its power—to make religion a theory and not a life. So with many men prayer has degenerated into saying prayers; worship, into going to Church; and both alike are mechanical. It needs no particular insight to see that the paramount cry of today is for reality. Our patriotism must be real; our sacrifice must be real; our service must be real. Men will no longer tolerate unreality. Mistakes may be freely forgiven, but not conventional service and sacrifice.

Religion may lack many things, but if must be real. It must be a power touching and ennobling life in all its manifold aspects. The unpardonable sin in religion is unreality. This is one of the large lessons of the world war. Conventional religion may have sufficed for conventional times, but the war has taught us that conventional religion is worse than useless in times like these. Face to face with the supreme test of strength, it has broken

I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." There is the accurate account of the sure progress of true faith, which beginning as an experiment, ends in an experience. So trust in the final victory becomes not a trembling hope, but the greatest certainty of all. Its certainty is built up as we go on. Our eyes begin to see the King in His Beauty; to behold the land that is very far off. Here is the patience of the saints, here is the key of life, the crown of hope, the home of love. His servants shall indeed serve Him and He shall be all in all.

(The end.)

Send Only the Best Men in the Church

Captain Sanborn, who has been thrilling the hearts of thousands of his Christian countrymen, as he has faced them from pulpit and platform in the Middle West, relating his religious experience as a result of service at the front in France, has issued the following stirring appeal, in an open letter to the American Church, which should arouse the Bishops, clergy and laity, to a favorable and immediate response to his suggestions:

Third Officers' Training Camp,
Leon, Texas.

An Open Letter to the Church:

During the past two months I have had in observation men who have been sent here to be made into officers. The principal quality that we are able to impart is leadership. I desire to make a statement about the function of the Church in enabling us to impart this quality.

America is mobilizing her whole self for this war. Briefly, her reason for fighting is to make the world safe for Democracy. Democracy means the will of the people. The Church's ideal is that the will of the people should be the Will of God. Therefore this war is not only a war for the freedom of humanity but also for a condition that permits of the freedom of Christ's purpose on this earth.

In France I found men worshipping a God that was new to me. That is, a God who was shorn of much of the human adornment that we endeavor to dress Him in in America. I was conscious of the fact that at last I was face to face with the actual Deity making Himself known to mankind in the midst of their travail.

In America we are feeling the throb of the hearts of those men who have found God "out there." God is making Himself manifest and we as a Church are unconsciously understanding the small voice of His Holy Spirit. He is using His Church to proclaim Himself.

As we read of the great sacrifices taking place in the "Old Country," as we see the body being given up that the Spirit may live, we must recognize these indices of Him and profit by them in the same sense that our Government is profiting by the material mistakes of the Allies.

Throughout America today we are producing officers. These men come from all walks of life. Their lives have been as diversified as the rivers that flow through our land. Yet that new national consciousness is knocking at the door of their souls. They, too, are experiencing that subtle presentation.

The Church can come to these men; show them Christ as He really is and crystallize that consciousness into a zealous purpose.

These men will go out to man our new regiments. In my training camp alone we have four thousand men. Assuming that sixty per cent. will graduate and become leaders of platoons of sixty men you can see their effectiveness. Their influence will extend to one hundred and forty-four thousand men.

Two months are nearly gone. In another month the men will go out. They will have military science, tactics, discipline and varying personality but they will lack the great essential to leadership. Even if you discount the saving of their souls, I am convinced that spiritual leadership is an essential to military effectiveness—IN THIS war.

Oh—Church of America—I beg you to send big, BIG men as spiritual advisors to our training camps for officers. Pay out more money than you have for Missions—your gain for God is greater! The men of the Camps are receptive; they want Him, if some one will only show a MANLY way to Him.

I pray that a great band of officers can go to France from these camps, consecrated to His cause. The Spirit of our Army would then be the New spirit. The God of Battles would become the God of reality. Leadership would partake of a new courage. Courage would be endowed with Power. And in that leadership, courage and power, the privates of our Army would recognize the Holy Spirit.

I have SEEN it—and I know.

Our War Department is recognizing these facts; the way is easier than ever before. Two months ago I said that reconstruction could only take place in France. Today I am certain that it can take place here.

Do it now—next month. Open a campaign to recruit these embryo officers as a great Fraternity working in His name. Send only the best men in the Church. If you wait you will be late.

These are only suggestions for: I am certain that Christ is proving

Keep the Sabbath Day Holy

Mrs. George Waller

"A Sabbath well spent brings a week of content

And health for the toils of the morrow,
But a Sabbath profaned, whatsoever may be gained,
Is a certain forerunner of sorrow."

When God placed man upon the earth He gave him two laws—the law of the Sabbath and the law of the Tithe. There is no record in Holy Writ of these primal laws ever having been repealed.

Later, when the Jewish nation was formed, and laws were given them, these two laws were proven to antedate their time by Moses' words, "Remember—the seventh day IS the Sabbath of the Lord thy God." The tithe IS the Lord's."

Thus from the beginning God sanctified to Himself one-seventh of man's time, and one-tenth of his income.

When our Lord Jesus Christ finished the work of creation He sanctified the seventh day. When He took upon Him our nature He declared Himself "Lord of the Sabbath day," and when He finished the work of redemption and on the first day of the week rose triumphant from the grave, bringing with Him "the keys of death and hell," He sanctified the first day.

The seventh day commemorates the completion of the work of creation. The first day commemorates the completion of the work of redemption. It was still the one-seventh of man's time which belongs to God. It was still "The LORD'S day." No change was made in its sanctity. Some have thought that our Lord did make such a change, but the New Testament gives no record of it. His miracles

ing the seventy years' captivity, came upon them in direct punishment for Sabbath-breaking. St. Paul says these things happened to them "for our example and admonition."

Sixty or seventy years ago the English Church was stirred to vigorous protest against the desecration of the Sabbath on the continent of Europe by the license given to all kinds of public amusements. The protest was unheeded; and today the fire of God's wrath is burning in Europe. America has been seeking more and more to turn the Lord's day into a day of worldly pleasure. Already we feel the heat from the fire that is burning in Europe, as the flower of American young manhood goes over into the trenches.

Let us remember that our God is an unchanging God, and His laws are unchangeable; and that He does not allow worldly pleasure on His holy day. He says, "If ye will not hearken unto Me to hallow the Sabbath day, then will I kindle a fire." (Jer. 17-27.) But on the other hand He promises, "If thou turn away from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it." (Isa. 58, 13-14.)

"Blessed is the man that keepeth the Sabbath." (Isa. 56, 2.)

Write, Smile! and Keep on Smiling!

Men who have spent several months in the various cantonments will be very frank in telling you that among

Bring Back a Lost Truth

SYMPATHY FOR CHRIST

Out from Gethsemane's shades there comes a voice to each human soul speaking in tender, pathetic tones: "This cup, this bitter cup, I drank for thee. What wilt thou do for me?"

Amid the insults and mockery of the judgment hall that voice is heard again: "This have I borne for thee; what wilt thou bear for me?"

From the cross itself there comes that voice still once more—a voice audible in every conscience, a voice neither you nor I can ever stifle, a voice we all do well to listen to and cherish as the voice of an infinite love: "This have I suffered for thee; what wilt thou suffer for me?"

What shall we answer? It is all a question of sympathy.

"That I may have fellowship in His sufferings"

of healing performed on the Sabbath, and which the Pharisees condemned, He proved, from their own Scriptures, to be in strict accord with the spirit of the law, and, reproving them for their blind enforcement of the letter only, said: "Wherefore it is lawful to do well on the Sabbath days."

There are few passages of Scripture that meet more flagrant misconstruction than our Lord's words: "The Sabbath was made for man."

When a man invents an intricate machine he knows what that machine needs to keep it in good running order. When God made man He knew what man needed to keep him physically and spiritually fit; and that need was met by the institution of the Sabbath. Man's physical nature needs periodical rest, so he was commanded on every seventh day to abstain from all toil, all temporal pursuits of every kind, and rest. Man's spiritual nature needs building up and strengthening, so he was told to keep the seventh day holy, to spend it in the worship of God, in quiet communion with Him and in the study of His law.

St. John was "in the spirit on the Lord's day" when our Lord gave him His last message to His Church, and the wondrous vision recorded in the Book of Revelation.

In reading Old Testament history we find one of the strongest proofs of allegiance to God was the faithful observance of the Sabbath. And one of the charges most frequently brought against Israel was "Ye have profaned My Sabbaths."

Many wars and distresses," includ-

Himself before the world. He is preparing the way in the hearts of the world. Out of this war will come the inevitable readjustment according to His plan and there is nothing that can stand in His way. Our men will be forced to feel His Presence.

Henry R. Sanborn, Capt. Inf. R. C. Assistant to Senior Instructor, Leon Springs Training Camp, Camp Stanley, Texas.

Saint Matthias

Ascended unto God's right hand, Jesus had left the Apostles' band; And, watching thus their Lord depart, Both joy and sorrow touched each heart.

Victor, indeed, He was that day, Yet Victory took their Lord away; So, and 'tis often so again, Their cup of joy was two-thirds pain. "Brethren, attend!" 'tis Peter's word, "It is God's hand hath written the scroll."

"Twas ordered a man should sell man's Lord.

Passed is the past from our control."

"Then, let us choose another now, And Judas' office let him take; His zeal shall reparation make For traitor Judas' broken vow."

They gave forth lots, and lo! the choice

Upon one named Matthias fell; Approvingly spake every voice, For each one knew and loved him well.

And that which Simon Peter said, In him was all in all proved true. His brave zeal reparation made For him who was to his Lord untrue.

* * * *

Time's tide rolls on; dear Jesus, now Not all who pledge Thee keep the vow. Still, for the purse of praise or gain, Men sell the Truth bought with Thy pain.

Falsehood and sin go hand in hand, Enfeebling Faith throughout our land. Thy ministers escape not free, Their vision fails, they fall from Thee.

Speak, ye brave Peters! even so, On from her past, Christ's Church must go!

The Vitality of Lent

The vitality of Lent is amazing. Centuries old, it has survived. Other excellent religious observances have passed into oblivion. Lent endures. Not only so, but its observance widens year by year. This is notably true in New York. Not only are the Sunday congregations in the various Churches appreciably larger, but the Churches are crowded for noonday services. The financial district goes to Church in Lent. Day by day old Trinity is crowded to the doors; the same is true of St. Paul's Chapel. The vast and eager crowd of worshippers at St. Peter's, Barclay Street, recalls the days when the Florentines flocked to the Cathedral to hear Savonarola's stern denunciations.

The congregations are mainly composed of men. For some compelling reason, they snatch half an hour from crowded days and devote it to worship. Further up town, the shoppers find the lure of the Lent service stronger than the attraction of the store. The so-called fashionable Churches on the avenues are thronged with worshippers. Thoughtless observers are fond of saying that New York is so devoted to pleasure that it cares little for religion. It is a hasty judgment, and, like all hasty judgments, erroneous. New York keeps Lent. Nor is it confined to New York. There is not a large city from the Atlantic to the Pacific without its noonday Lenten service. Great centres like Philadelphia, Cleveland and St. Louis have no Churches large enough to accommodate the crowds, and they boldly hire the largest theatres, and find them none too large. These services are primarily for business and professional men, and they reach their constituency.

Nor is the observance of Lent sectarian. These forty days are not the exclusive heritage of any one Church or group of Churches. That the Roman Catholic and Episcopal Churches should keep Lent is not strange. They have done so for centuries. The old Puritans regarded the observance of ecclesiastical seasons with scant favor, but the modern Puritan has been quick to see the psychological value of Lent. It has a large cumulative force. The Marble Collegiate Church—the mother of the city Churches—announced this year a service at the noon hour for the forty days, and many Methodist and Presbyterian Churches are following the example. And so Lent has not only survived the passage of the years, but it has today a wider and stronger influence than ever.

The fact is significant. This age is intensely practical. It has no time to waste with useless institutions, however venerable they may be. It subjects each one to the pragmatic test of utility and service. If it has any contribution to make to the common weal, a place is found for it. If it makes no such contribution, it is swept aside. Lent has stood the test. It has something worth while to give. In this time of trial, it gives spiritual strength, it sustains the soul. The hard-pressed man finds in its message and discipline something he needs to meet the sacrifices of war. The flip-pant assertion that the man in the street cares nothing for religion, that he has cast it aside as an outworn garment, is false. The average man is at heart religious. Lent appeals to his religious instinct. It reminds him that there are other worlds than this. Lent survives because it serves.—New York Times.

A Vision

By Archdeacon Wicks

Down by the bank of the great dark stream,

Of life, that flows to the 'morrow, I come to worship, to pray, to dream, The vision of God to borrow.

First to borrow the vision to see, The duty today of the men, Who grapple in death, it seems to me, But to stop and grapple again.

Then would I borrow the art to teach, To a world that is slow to learn, Of this ruling law that men may reach, The goal in peace, for which they yearn.

Las. I'd borrow the courage to do, As for me the vision would plan, That I might be, to another to, Just a helping hand to a man.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing—I do not think we should discern Him any more on the grass of Eden, or beneath the moonlight of Gethsemane.—J. Martineau.

Yea, even when apostates sell their Lord,

God shall o'errule this ill for good.

Shall one fall out? A hundred come Quickly, to fill each Judas' room. Our new Matthiases we see

Nn pastors faithful unto Thee! —Carroll Lund Bates.

Dr. Geer's Thirtieth Anniversary

The chief matter of Church interest in New York, next to the visit of the Archbishop of York, was the celebration on March 3rd of the thirtieth anniversary of the Rev. Dr. William Montague Geer's vicarship of St. Paul's Chapel, Trinity Parish. He is an M. A. of Columbia University, 1872, and a graduate of the General Seminary, 1878. Except for a year at North Adams, Mass., his whole ministry has been in New York State, the last thirty years as Vicar of the most interesting historical monument of old New York, the Church where President Washington and Governor Clinton worshipped. All through he has been dignified, churchly and helpful, and has shown a due appreciation of his great responsibility as custodian of a national ecclesiastical edifice, with the ability to keep the public properly aware of its importance. Besides this, he inaugurated much reasonable institutional work, including among other things, lunches for girls and more recently for soldiers, and free French classes. He was the first American clergyman to establish an early celebration of the Holy Communion for newspaper men at 2:30 a. m., a custom since adopted by the Roman Catholic Church. The doctor announced his intention of retiring from active ministry at an early date.

The Pentateuch shows the need of a priest; the historical books, the need of a king; and the poetical and prophetic books, the need of a prophet.—W. H. G. Thomas.