

The Witness

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

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THE ARCHBISHOP OF YORK IN CLEVELAND AND PHILADELPHIA

The Archbishop of York, Dr. Lang, visited Cleveland Friday, March 15, and was accorded a welcome amounting to a great demonstration. Prior to his coming, the local papers made frequent allusions to his visit, always in cordial and sympathetic terms, dwelling particularly upon the Archbishop's ministry to the poor and plain people of East London prior to his elevation to York. At noon, under the auspices of the Chamber of Commerce, for many years the leading commercial and civic organization of Cleveland, he addressed more than 4,000 people in the Hippodrome, the largest playhouse in the city, every seat and all available standing room being taken. He was introduced by Mr. Charles E. Otis, President of the Chamber, and for an hour held with increasing attention and interest his great audience. In magnetic presence, dignity of person, poise, speech and manner, the Archbishop reminded many of his late fellow countryman, Sir Henry Irving, who during his lifetime was a great favorite in America. In the evening, the Archbishop was the guest of the Cleveland Church Club, Mr. Francis R. Morison President, at supper at the Hotel Statler, where he addressed some six hundred men, the entire gallery being occupied with women guests. He was introduced by Bishop Leonard, and spoke as to a great convention of Churchmen, to whom he made a noble and exalted appeal for maintenance of the highest Christian ideals in the present world's great conflict. The Archbishop, with his Chaplain, arrived in Cleveland Friday morning, and was the guest of Bishop Leonard at his home until he left for Chicago in the evening. Following the noonday address, upon invitation of Bishop Leonard, the Archbishop received for an hour, at the Episcopal residence, the clergy and their wives of the city.

THE ARCHBISHOP IN PHILADELPHIA

As we go to press, the Archbishop of York is in Philadelphia. The most careful preparation has been made for the few days he will spend in that city. He reached the city on March 23, and was met by city and state officials.

On Palm Sunday morning the Archbishop will conduct a service in Christ Church, the oldest Episcopal Church in the Diocese, which has been chosen for a great denominational demonstration. It has a seating capacity of only 900, but invitations have been issued for the service. The guests will represent the largest and most prominent patriotic, educational and Church organizations. Delegates from the labor unions will be there, and the services will be made democratic as well as distinguished.

Invitations have been sent to the following, each of which will be given two tickets of admission: Divinity School faculty and students, Deaconesses of the Church, Vestrymen of several of the oldest Episcopal Churches, British Consul and representatives of the allied nations, Gen. Waller and Staff of the United States Marine Corps, Commandant Ray of the Fourth Division, Col. Steele and suite, Governor Brumbaugh, Mayor Smith and the Presidents of Councils, the members of Standing Committees of the Diocese, Church deputies, Church Club, Brotherhood of St. Andrew, Episcopal War Commission, Prayer Book Society, Colonial Wars Society, Sons of the Revolution, Society of the Cincinnati, Transatlantic Society, Runnymede Society, Colonial Society, Society of Foreign Wars, Sons of the Revolution, Sons of the American Revolution, Loyal Legion, Sons of St. George, St. Andrew's Society, the Scotch Irish Society,

Daughters of 1812, Colonial Dames of America, Daughters of the American Revolution, Daughters of the Empire, Daughters of the Revolution, Emergency Aid, Queen Mary Guild, Navy Auxiliary, Navy League, Society of Fatherless Children of France, Woman's Auxiliary of the Diocese of Pennsylvania, Girls' Friendly Society, Episcopal City Mission, University of Pennsylvania, Episcopal educational institutions, local labor unions, and the Judges of the Courts.

On the afternoon of Palm Sunday the largest gathering in connection with the Archbishop's visit will be held. This will be a mass meeting in the Metropolitan Opera House, at which the distinguished Churchman will make an address, which will embody a formal public expression of the purpose of his visit. On Monday morning the Archbishop will meet the Clerical Brotherhood at its usual conference. In the afternoon he will make an address in the Church of St. Luke and the Epiphany. The Church authorities also are arranging for a number of public receptions and dinners, in addition to other religious functions.

Considering the present friendly relations between this country and Great Britain, a brilliant welcome to the distinguished prelate is expected. An effort is being made to have some of the demonstrations in his honor representative of every grade in society, to carry out the purpose of his visit—the safeguarding of democracy. While large, exclusive functions will take up a large part of the Archbishop's visit, the crowds will have several opportunities to see him and give him their support in the unique mission which he has undertaken.

Well Known Temperance Worker Dies at Boston

The Rev. Samuel Haven Hilliard, Secretary of the New England Department of the Church Temperance Society for the past thirty-two years, died at Boston, Mass., on Tuesday, March 12th, aged 79 years. He was born at Cambridge, Mass., December 13, 1838, graduated from Harvard University with the class of 1859, from the General Theological Seminary in 1863, and was ordained Deacon by Bishop Horatio Potter, and advanced to the Priesthood the same year by Bishop Eastburn. May 18, 1870, he was united in marriage with Alice Anne Johnstone of London, England. He was Rector, during his ministry, of several Parishes in New York, Pennsylvania and Massachusetts. His last charge was Trinity Church, Woburn, Mass., which he resigned in 1886, and since then devoted his energies to the work of the Temperance Society until the time of his death.

The Rev. Dr. Jackson of Fall River,

THE THIRD LIBERTY LOAN

The Presiding Bishop Writes a Letter

On the eve of the great Liberty Loan drive to begin April 6, Bishop Tuttle wrote, in his own hand-writing, the following virile message:

"Fellow Americans:

"All that we are in good will and strong nerve, and all that we have of spare means, should be at the service of our country, now that she is in a determined struggle for her own safety, and for international rights, and for freedom and justice and fair play for all the world.

"It's a time when, under the colors, and through Liberty Loans, and on the firing line, we should cry aloud with Shakespeare's Wolsey,—

"Let all the ends thou aims't at be thy country's, thy God's and truth's."

The picturesque ecclesiastic will lend his voice and hand at all times to see the third Liberty Loan through.

A message by Bishop Daniel Sylvester Tuttle of Missouri always com-

mands national attention. He has been a Bishop for more than fifty-one years, a clergyman for nearly sixty years. He comes of Revolutionary stock, and is President of the Missouri Sons of the Revolution.

Though in his 82nd year, the venerable Bishop is as vigorous and alert as he ever was, a veritable watchman on the tower of his country.

Your boy is offering his life for you. Show him your appreciation. Lend money to Uncle Sam.

Support the boys "over there."

Smite the mailed fist of Potsdam.

Mass., says that the death of Mr. Hilliard "removes one of the pioneers of a great cause. He was known throughout the Diocese, has done a large part toward the awakening of our communion to an enlightened conscience. He was not the typical reformer; rather with a tenderness and sympathy he made one understand the value of his coffee rooms, and by contrast to realize the sin and desolation of alcoholism. Many knights appeared in armor, or, as we say, in a red robe; Mr. Hilliard had about him something of the saintliness of those clad in white. To the younger men in the ministry, to whom total abstinence was as natural as breathing, he always seemed like an echo of days by-gone, when it took courage to stand for the Church Temperance Society. May his memory be precious to us of this generation, who gain by his labors, and may perpetual light permit full radiance in his life beyond."

WARDENS AND VESTRYMEN

By the Bishop of Massachusetts

More than 40,000 men are appointed annually as Wardens and Vestrymen in our Parishes throughout the United States. Some are efficient—some are a burden. A wonderful power for good when each one fills his place with credit.

Some years ago Bishop Lawrence of Massachusetts addressed a Pastoral Letter to the Wardens and Vestrymen in his Diocese. It is full of thought for those thousands of men elected on Easter Monday to serve in the Church. It ought to be in the hands of those who hold these offices in every Parish in the land. It suggests the broad lines of responsibility and opportunity given to these men.

"First and most important," says the Bishop, "the Wardens and Vestrymen of a Parish stand to the Parish and the community as the representative men of that Parish, the representative Churchmen in that community. In accepting an office in the Church of God, a man not only undertakes a real duty, but enters upon a position of honor. If at any time it is not so considered, that serves as a warning that we have not upheld the Church in her honorable position. Whatever, therefore, a Warden or Vestryman

presented." These, with a few other traditions, suggest the Wardens' duties in three relations.

(1) The Wardens have the general care of the fabric of the Church, Parish House and Rectory. It is their duty to see not only that everything is kept in decent repair, but that the whole appearance of the buildings is worthy of God's temple. It is for them and not for the Rector to see that the walls are well painted and the roof tight; that the Church lawn is well kept; that after a snow-storm the Church's side-walk be not the last one on the street to be cleaned; also that the interior of the Church be well appointed, that the carpets be whole, the walls and ceiling clean and free from weather stains, that the chancel and pews be fresh and dustless. To them belongs the arduous duty of seeing that the Church, which probably has no modern means of ventilation, is well ventilated, and that the temperature of the Church and Sunday School is good. Of course the Sexton, who is also at the Rector's command, is their agent, but such matters require vigilance, and all of these, as many other details, add to the comfort and dignity of the Church's service.

(2) The Wardens, with the Rector, prepare for the administration of the Holy Communion, and indeed for all the services of the Church. They are the body-guard of the Rector, ready to respond to any reasonable request, quick to aid him in his work, attentive to his interests.

They "receive the alms in a decent basin and reverently bring it to the Priest." It is a dignified and representative act, that of the Wardens giving the alms of the people into the hands of the Priest.

To the Wardens, as representatives of the people, a wise Rector will turn for counsel, criticism and guidance. I am convinced that neither Rector nor Wardens take sufficient advantage of the confidential relations in which they may stand to each other. I believe that, if Wardens would in all kindness sometimes speak their minds more frankly to the Rector, and the Rector would confide in his Wardens, some of his questions, difficulties and personal cares, there would be mutual advantage and a gain to the Parish.

(3) The Wardens guard and assist the devotions of the congregation. Whatever tends toward edification—the seating of the people, the reception of strangers, the provision for Prayer Books and Hymnals—falls within the Wardens' province.

I know that many of these duties have been taken, no doubt with increased efficiency, by members of St. Andrew's Brotherhood and other young men. I am old-fashioned enough, however, to feel that they are doing it as the agents of the representative Parish officers; and I trust that, while the Wardens will encourage the services of young men in every way, they will not abdicate their office as the responsible curators of the Church and of the general interests of the congregation.

WHAT ARE THE DUTIES OF THE VESTRY?

The Vestry as a body stands responsible for the financial condition of the Parish. The duty of raising money cannot be given over to the Rector or the Treasurer or some active Vestryman. While one or another may take certain lines of work, the responsibility is with the whole Vestry; and no good Vestryman will hear the Treasurer report a deficit or a delay in the payment of the Rector's salary without a sense of shame and a resolution that he will try to prevent it happening again. Above all other institutions, the Church should bear a high name for financial honor. Busi-

WHAT ARE THE DUTIES OF CHURCH WARDENS?

The ancient traditions are that by them "Churches be kept in sufficient preparations," "bread and wine be provided against every Communion," "loiterers be not suffered near the Church in time of Divine Service," and "disturbers of Divine Service be

(Continued on page 5.)

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Easter Even

THE COLLECT

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

Every baptized person is dedicated "to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living".

"Baptized into the death of Jesus Christ" does not mean that we are free from our sinful nature; it simply means that that sinful nature is doomed to death. The death of Jesus was a slow and lingering death. So, in the baptized, sin is only gradually killed. The spirit is willing, the flesh is weak. The flesh lusteth against the spirit. There is a law in our members warring against the mind. So our life in the Church is not that of perfection, but of growth toward perfection, which is obtained by continual mortification. But mortification should lead to burial. Bishop Hall says that "mortification is the wound which makes it possible to put the mortified sin out of sight and mind, and so to bury it". This is the encouraging message which Jesus put into His disciples' mouths when he commanded them to disciple all nations, baptizing them into the name of the Self-Existent One, whose life is eternal.

The grave is only a gate to life. Only by dying to the lower can one hope to live to the higher things. Baptism is the gate to eternal life, which, however, is only won by continual mortification. The Church is not presenting to the world a dead Christ, but an empty cross, which is to serve as a stone against the grave into which we put the old world of sense and sense-indulgence. "In the garden there was a grave." Unless the cross is also in the garden, we who are put into the garden to dress and keep it will fall slaves to its pleasures and become unable to reckon, that is, to intend and desire ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

"Our joyful resurrection." After all, this is the aim for which men long. This is to be the flower, of which eternal life is the fruit, and a mortified earthly existence the bud. "A joyful resurrection!" a coming forth from old habits, old customs, old likes, old longings, that were spotted, stained, soaked with sinful tendencies. God help us so to live that each morning may be a joyous resurrection. To make this possible we must cleanse our consciences each night before we go to rest. And to preach the gospel of, as well as to pray the prayer for, a joyous resurrection should be our ambition. This is what Jesus did: "Who for the joy that was set before Him endured the cross, despising the shame", and out of His death He rose as the first fruits of a permanent return to that life whose chief quality is joy, joy in the Holy Ghost.

THE EPISTLE

It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.—I St. Peter iii:17.

One of the attractive heresies of the day lies in the appeal of that so-

called religion which lures suffering out of its reckoning, and which is not a religion, but a philosophy. If we yield to this subtle appeal, we will have to banish Jesus and His Cross from our daily lives, and blot out much of the Gospel message. The resurrection message which the true Church offers is a message which has suffering imbedded behind its outlines, along with the qualitative, "if the will of God be so".

"Christ suffered that He might bring us to God." Christ's Church will and must suffer in bringing men to God, Christ's ministers, His missionaries, must suffer if they will bring men to God. If we do not agonize our souls, we will not have much power with souls.

"Quickened by the Spirit" is not so much an exhilarating as it is a purgative experience. One does not progress rapidly when one is quickened by the Spirit, but one progresses steadily and persistently, and with the deep throbbing of a sincere purpose. If we have been "quickened by the Spirit", that quickening will manifest itself in speech as well as action. We will be moved to preach to "the imprisoned spirits", to those souls who long to "mount up as on eagles' wings", but are held back by the confining bars of ignorance and superstition and fear and hopelessness. What joy to relieve an aspiring soul from such bonds as these! What comfort to realize that such a release is being made by our help, although through others' efforts.

LIFE

'Tis a Christian Word
He Lives Forevermore

DEATH

'Tis a Heathen Word
The Christian Cannot Die

"Preaching to the spirits in prison!" Here is the call to an aroused missionary zeal. Here is the challenge to increased missionary giving. Here sounds the summons to souls who want to do work in the world that is well worth while.

"Few, that is, eight, souls were saved." What a hope lies herein for the feeble mission at home or abroad. What a rebuke to those who fall into the lust of figures, and act and speak as if salvation is only worth considering when big results are in sight.

"The answer of a good conscience." In this phrase lies the ability to thrill over the words, "a joyful resurrection". If a good conscience, that is, a well-trained conscience, cannot or does not answer to the call of God, then you may be sure that that conscience is not good, and that the thought of the resurrection will inspire terror and fear; and to such people death is not a gate to life, but an entrance into continued spiritual and mental torment. Easter has no real thrill for the man who does not share the suffering of Good Friday. Eternity means nothing to those who do not recognize that Time spells our one opportunity to make as well as to be good.

THE GOSPEL

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of preparation, the

chief priests and Pharisees came to gether unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone and setting a watch.—St. Matt xxvii:57.

"Begged the body of Jesus." What are missionary appeals but appeals for the body of Jesus, appeals for "the Church, which is His body"? Let us make it our business to see that no impediment is ever cast by us in the way of granting such appeals. For where the body is, there also can come the Spirit of the Lord, and where the Spirit of the Lord is, there is liberty; and liberty is to be proclaimed throughout all the world by the body; and until it is so proclaimed and accepted, people will remain children of the bond-woman, instead of becoming children of the free.

"There was Mary Magdalene, and the other Mary, sitting over against the sepulchre." Blessed ministry of watching and praying! Blessed love, which practically cried, "I will not let Thee go until Thou bless me". No use to sit by a grave unless one hopes to find thereby a blessing. So these two women typify the heart and love of all humanity, which continues to sit by the grave which the wise men and philosophers of all time have sought to seal up with their arguments, and stamp with their skeptical signatures and surmount by a carved and weeping figure of hopelessness and despair. Mistranslation that it is, nevertheless men will ever thrill to the true message which lies in the quotation, "I know that my Redeemer liveth, and that He shall stand at the

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Easter Day	Isa. 51:1-16 I Chron. 16:7-36	Luke 24:1-12	Isa. 52:1-10	John 20:1-23
M.	Isa. 40	24:13-48	12	Mark 16:1-8
Tu.	41:1-20	Matthew 28	25:1-9	16:9-end
W.	41:21; 42:4	John 2:12-end	I Kings 17	Matt. 9:18-26
Th.	42:5-end	9:39; 10:18	II Kings 4:3-37	Luke 7:1-16
F.	43	Luke 9:18-36	13:14-end	John 11:1-44
S.	44:1-23	18:18-34	II Esdras 2:33-end	5:19-30
1 S. aft. Easter	44:24; 45:13 Jonah 1 and 2	John 20:24-end	Jer. 31:1-17	Rom. 5

The history of the Easter lessons in the past century or so in the Churches of England and Canada, and the Episcopal Church in this country, is illuminating. The English and Canadian gave only Exodus 12, divided into two parts, for morning and evening, with chapter 14 for an alternate. The American Church did likewise, except for 14. Later, we cut out the second part of Exodus 12, and substituted the first 21 verses of chapter 15, a great improvement, though the eliminating of all history leading up to the Exodus, and proceeding from it, seems a blunder. Later, the English (Canterbury) and Canadian revisions have enriched the readings for the day by adding Isaiah li:1-16, lii:1-12, and chapter xii. The point to be noticed is that these new lessons from Isaiah add the historical fact of redemption from exile to that from Egypt as the background of the Easter message. And even before this was done, the American Prayer Book had already prepared the way for this in a measure by the use of Isaiah xliii and xlvi on the first Sunday after Easter. It thus appears that the plan of the New American Lectionary, basing the use and arrangement of the Old Testament on these two fundamental facts of redemption, is only the logical development of a move-

For the first lesson, we have had recourse again to Isaiah (verses 11 and 12 should surely be included). It is God's appeal to the Church to awake and avail itself of its redemption: "Break forth into joy; sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people; He hath redeemed Jerusalem". The morning lesson contains an appeal to God to awake; the evening, to the Church. St. John's story of the Resurrection is the second lesson, and we begin right away to prepare for the Ascension, and for the gift of the Holy Spirit. (Some might prefer to make this the morning lesson, which is permissible.)

The week day lessons are determined, first, by those passages of the Old Testament which belong in connection with the deliverance from Babylon, and this means the 40th and following chapters of Isaiah, no matter whether written before, during or after the exile. The other selections, morning and evening, are topically made, having reference either to appearances of the risen Lord, or to previous deeds or sayings, in either Testament, which find their fulfillment in the Resurrection. A comparison of these selections with the week day readings of the Prayer Book (April 1-6) will show the appropriateness of the one set and the inappropriateness of the other, except for a single incident, and that is given in the New Lectionary as well: Luke vii:11-16, raising of the son of the widow of Nain.

Dr. Silver Speaks in New York Cathedral

On Sunday evening, March 10th, at the Cathedral in New York, the Rev. Dr. Silver, Chaplain at West Point, preached to an interested congregation on the need of furnishing adequate support for the war work of the Girls' Friendly Society and the Church Mission of Help. In the many years of his experience in military work, Dr. Silver said, it was the first time to his knowledge that the powers for righteousness had banded themselves with a consecrated purpose to defeat the powers for evil, which were always well organized, in the neighborhood of camps and cantonments. The only way that evil can be overcome is by the power of good. To make this influence felt, consecrated trained workers must be sent out, and money must be given for their support. Money is not everything, but it is a powerful agent, and must be freely given. The first army of men and boys are fighting for us at the front. Without the consecrated effort of the second army, those at home, to sustain and support our men, their efforts will be defeated. The best we have must be given, even at great cost and self-sacrifice. Nothing is too much for us to give—ourselves, our prayers, our money. "I will not give unto the Lord that which shall cost me nothing." It must be literally the offering of ourselves on the altar of the nation, which is already stained red with the blood of those who for us and our righteous cause have paid the supreme sacrifice.

latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another".

Thank God for the Easter Even message, which bids you tarry by the grave. Do not let your prayers for a soul cease because the body which housed that soul is in a grave. Every Saturday bring to mind the souls of those whose bodies are in their graves, and beg that by reason of His own rest within the tomb, the souls of Christ's faithful departed may rest in peace. And every Saturday bring before God the names of those who should be buried with Christ in Baptism, and ask the Holy Spirit to help you win those souls to this grave in the garden message and its resurrection hope. So will you become a willing, helpful, useful messenger of the Lord, and Giver of Life.

F. S. W.

Death of the Rev. Dr. Neide

The Rev. Dr. Howland Neide, D. D., died at the Rectory of St. Mark's Church, New Canaan, Conn., on Wednesday, March 6th, from a stroke of apoplexy. He had been Rector of St. Mark's Church for over twenty-eight years, was greatly beloved by his parishioners and highly esteemed throughout the Diocese. The burial service occurred from the Church on Saturday, March 9th, Bishop Brewster officiating, and was attended by a large number of the clergy. Dr. Neide was an alumnus of St. Stephen's College and of the General Theological Seminary. He was ordained Deacon and Priest by Bishop Doane.

THE SANCTUARY OF PRAYER

O Almighty God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies. Abate their pride, assuage their malice, confound their devices that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who are the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord.* Amen.

O Thou who alone dost rule in the kingdoms of men and determine the events of war, guard and guide us now,

we beseech Thee. Be merciful unto our sins; save us from violence, discord and confusion; from pride and arrogance, and from every evil way. Grant unto our rulers the spirit of wisdom, that they may direct and use the power committed to their hands for the honor of our country, the deliverance of the oppressed, the good of all mankind, and the glory of thy Name; through Jesus Christ our Lord. Amen.

* This is the Collect appointed by the Church to be used in war time. The words in black face are in the English Prayer Book, but not in the American, and in the public use of the Collect should be omitted. They seem very suitable, however, at this time.

THE WITNESS

Confirmation Instructions

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

XIII

COMMUNION OFFICE

Catechism: Learn the ten parts below. (Prop. 1.)

Prop. 1.

The Anaphora, or Communion Service proper, consists of the following parts:

1. The Sursum Corda ("Lift up your hearts, etc.).
2. The Proper Preface (used on great festivals).
3. The Tensantus ("Therefore with angels, etc.).
4. The Prayer of Humble Access.
5. The Canon, (being that part of the Prayer of Consecration in which the elements of bread and wine are consecrated) attached to which are the Oblation and the Invocation as indicated in the Prayer Book.
6. The Words of Administration.
7. The Lord's Prayer.
8. The Thanksgiving.
9. The Gloria in Excelsis.
10. The Benediction.

Prop. 2.

In taking part in this service you are doing several things.

1. You are performing an act of obedience to Jesus Christ, who told you "to do this."
2. You are bearing witness, "in the memorial which He commanded us to make," to your faith in the Saviour. "You are showing faith in His death till He come."
3. You are participating in the Communion with all Christians in all ages and in all places, both the living and the departed.
4. You are receiving the great Sacrament of pardon for your sins, "for the blood of Christ cleanseth us from all sins."
5. You are giving thanks to God, through Christ, for all the blessings that you have received. It is your Eucharist or thanksgiving.
6. You are receiving the grace of eternal life which Christ attached to this Sacrament. "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."
7. You are participating in a complete act of worship, joining the sacrifice of yourselves, your souls and bodies, to the sacrifice of Jesus Christ: giving Him yourself, and receiving Christ in return.

Prop. 3.

In the Holy Eucharist, we participate in the Priesthood of Christ, as in reading the Gospels we share in His prophetic office.

Christ came to show us the way and so He taught us; but Christ came also to be the Way and so He died for us.

But He did not merely die for us; "In the night in which He was betrayed He took bread and when He had given thanks He brake it and gave it to us saying, Take, eat this is my Body."

That is, He permitted us to share in the great atonement which He made for our sins.

Thus we do not receive the benefits of Christ's sacrifice, merely by thinking of it; but He left us a means by which we could both offer ourselves to God through Him, and receive Him into ourselves.

We are not merely hearers of His Gospel, but we are also recipients of His life in the sacrament which He ordained, so that we become "members of His Body, of His flesh and of His bones."

The purpose of the sacrament is that "Christ may dwell in us and we in Him."

The sacrament of the Altar is therefore the channel through which the life of Christ is imparted to those who receive Him: for salvation to those who receive Him in faith: while those who eat and drink unworthily, (that is without faith), eat and drink damnation to themselves, for they do not discern the Lord's Body.

QUESTIONS

1. Recite the various parts of the Communion Office beginning at the Anaphora?
2. State seven reasons why we should receive the Lord's Supper.
3. Of what is the Sacrament of the Lord's Supper a channel?
4. What effect does the receiving of the Sacrament without faith and reverence have upon us?

TEXT

"Let a man examine himself and so let him eat of that bread and drink of that cup." I Cor. xi:23.

READINGS

1. The Act of Obedience. St. Matt. xxvi:26-28.
2. of Witness. I Cor. xi:23-26.
3. of Fellowship. I Cor. x:16-21.
4. of Pardon. Heb. ix:11-15.
5. of Thanksgiving. Acts ii:46-47.
6. of Receiving Life. St. John vi:31-51.
7. of Worship. Heb. xiii:9-16.

The Epistle to the Ephesians

By B. W. Bonell

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

XXVIII.

Vs. 5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ.

Sadler: Servants, not hired laborers or domestic servants, but slaves, whose persons and labor entirely belonged to their masters.

Ellicott: Masters according to the flesh. Your bodily earthly masters.

Wordsworth: Earthly masters as distinguished from heavenly.

Sadler: He exhorts them to be obedient not only to their Christian masters, but to their own masters according to the flesh, who in many cases would be heathen. He did not intend slaves to act on the principle that their freedom in Christ enabled them to assert their freedom from the obligation of their respective households.

Blunt: With fear and trembling. Not the fear of punishment, but the anxiety and self-distrust which makes the best Christians say to their Master in

heaven, "We are unprofitable servants." (St. Luke xvii:10.)

Ellicott: The anxious solicitude they ought to feel about the faithful performance of their duties.

Wordsworth: In singleness of your heart. With a single eye to what is good and right, not with sinister regard to our own good.

Sadler: Having one aim, which is to please Christ in the service of your earthly master.

Vs. 6. Not according to eye service as men pleasers, but as servants of Christ, doing the will of God from the heart.

Sanderson: Not with eye service. Many servants there are who will work hard as long as their master's eye is upon them, but when his back is turned can be content to go on softly.

Moule: As men pleasers. With no higher aim than the personal comfort of getting anyhow the master's approval or indulgence.

Ellicott: Doing the will of God. He does his work heartily, and besides this, feels a sincere good will to his master.

Sadler: All service is acceptable to God if it is done with the intention of pleasing God in the doing of it.

Moule: From the heart. Literally from the soul.

Vs. 7. With good will doing service as to the Lord, and not to men.

Ellicott: With good will. In reference to the well-disposed mind with

which the service was to be performed.

Blunt: With cheerful diligence. Sadler: Do it with alacrity, not of necessity; upon principle, not upon constraint.

Vs. 8. Knowing that whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bond or free.

Ellicott: Knowing. This gives the encouraging reason why they were to act with this honesty and diligence.

Wordsworth: Shall receive, i. e., shall receive back, as a deposit or as a seed sown.

Ellicott: Whether he be bond or free. Whatever be his social condition here, the future will only regard his moral state.

Theodore: He showed the servitude and mastership obtaining in the present life, but after the departure hence, the difference to be no longer servitude and mastership, but between virtue and wickedness.

Vs. 9. And ye, masters, do the same thing unto them, forbearing threatening, knowing that your master also is in heaven; neither is there respect of persons with him.

Sadler: Do the same things to them, i. e., serve them, do what you can for their bodily and spiritual welfare.

Blunt: The masters are required to rule as those who have authority committed to them by God. The servant has to account to God for his service, the master for his rule.

Moule: Faithfully consult their true interests, be loyal to your responsibilities in regard of them. Those are "the things" you look for from them towards yourselves.

Ellicott: Forbearing threatening. The too habitual threatening of master towards slave.

Wordsworth: The common menace of masters to slaves.

Sadler: No respecter of persons. All in His sight are equal, made out of the same dust, redeemed by the same blood, having the same Baptism, the same faith, the same heavenly and spiritual food.

Meyer: At the judgment, He (Christ) without partiality alike will sustain the injured rights of the slaves and punish the unchristian threatenings of the masters.

Vs. 10. Finally, my brethren, be strong in the Lord, and in the power of His might.

Ellicott: Finally—as to what remains for you to do.

Jerome: Wisely does the Apostle, after the special injunction to husbands, wives, etc., now in general enjoin it upon all together to be "strong in the Lord."

Sadler: Be strong in the Lord. Renew, realize your union with Him.

Moule: Their strength was already permanently theirs—let it be continuously used.

Blunt: As duties are laid upon them, because they are part of the mystical body of Christ, so, through being part of that mystical body, they will receive strength to do them.

Myers: This phrase denotes the Christian strengthening, which cannot subsist outside of Christ, but only in Him as the life element of the Christian.

Ellicott: In the Lord, our only element of spiritual life.

Sadler: In the power of His might. The power of His might is His Spirit.

Vs. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Meyer: The whole armour of God. Appropriate to yourselves all the means of defense and offence which God bestows, and in order to be in a position to withstand the machinations of the devil! In the very fact that not merely in single pieces of the armor, but the whole armor of God, is put on, resides the capacity of resistance to the devil.

Sadler and Blunt: The sight of the soldiers who guarded him probably suggested to St. Paul the idea of the panoply of God and recalled to his mind parts of the Old Testament writings on which this passage seems to be built. (Isaiah xi:5, Wisdom v:17-20.)

Jerome: By the whole armor of God, the Saviour is to be understood. "Put ye on the Lord Jesus Christ."

Moule: To stand—the keynote of the passage.

Theodore: The wiles of the devil. Machinations.

Blunt: In Eph. iv:13 this word is rendered "craftiness", and is not found elsewhere. In both places it implies a systematic scheming to deceive, a going in crooked ways.

Ellicott: The stratagems of the devil.

Luther: The wily assaults of the devil.

The Great Sacrifice

By Dr. James E. Freeman

"Greater love hath no man than this, that a man lay down his life for his friends."

Thomas Carlyle wrote illuminatingly on "Heroes and Hero Worship." There is nothing that makes a larger appeal to the imagination than the heroic. Emerson says somewhere, "All men are commanded by the saint." It may be said with equal force, All men are commanded by the hero. Where life is prosaic and commonplace, there is little disclosure of heroic qualities, although to the close observer they are evident in many forms of life.

Today, however, we are the witnesses of a revival of the spirit of chivalry, and we are having new and appealing evidences that witness to the heroic in human nature. A new literature has literally been created in the past three years, and almost every page of it serves to indicate that men and women, the world over, respond to the call of service, cost what it may. The kind of sacrifice men are called upon to make today is by no means a common one, at least not in the present generation. After years of untroubled peace, where men pursued the ordinary tasks and occupations, tasks let it be said, that seemed to unfit them to endure hardness, especially in the most strenuous conflict the world has ever known, the call to the colors was heard.

What an exhibition of loyalty was disclosed, and how generously America's adopted sons, as well as her native-born, answered the nation's appeal. We have been privileged to talk with many of these "soldiers of freedom" in camp, and before they went forth from their homes, and it has seemed to us that they witness to a new kind of manhood. The very appeal has ennobled their vision, stirred their finer impulses and endued them with a new spirit of consecration. They may not say it in so many words, but they have by their deeds declared: "Greater love hath no man than this, that a man lay down his life for his friends."

It is a part of the philosophy of Jesus that man's highest development comes through sacrifice, and that is demonstrated in a thousand ways in every age, whether it is the mother giving her life for her child, the father sacrificing himself for his son, the fireman or policeman counting not his life dear unto himself that he may do his duty, the soldier bearing arms for home and country—all are exponents of the high ideals of service. Such days as these almost make those who are compelled to stay at home feel that their part in this world-conflict is pathetically inconsequential, but we beg to submit that this need not be so. "They also serve who stand and wait." The opportunities at home are vast and multiform and if we can only rise to recognize and assume responsibilities that hitherto we have neglected, we too shall enter into the fellowship of the world's sufferings, and may come ultimately to the joy of its resurrection. Today, the man who simply seeks to do what he has hitherto done, and who feels no call to a service that involves some personal sacrifice, can hardly be accorded the respect of his fellows.

Said a soldier to us recently, in a training camp—"I hope, sir, the war will not be prolonged one needless day, but I sincerely hope that it will not stop until America has learned her lesson as the nations of the older world have done, and not until we have made some sacrifices that really touch us to the quick." We think we understand what he meant. It was Coningsby Dawson, in his remarkable book, "Carry On," who maintained, that he would not exchange his hard and exacting camp experiences for all the luxuries and enervating days that had gone before.

The large question for each one of us to answer today is, how much is this war to reveal to us of the privilege of service for our fellows, and what in the coming days of large readjustment are we, individually and collectively, to contribute to the solution of the world's unsolved problems? A big business man said recently in our hearing: "As I look at life, we have hitherto done what we were compelled to do. In the coming days we shall do what we ought to do." We understand him to mean, that in the near future a more practical application of Christian theories is to be made to human conditions as we find them. Jesus Christ sought to give men great basic principles by which to live, and so high was His estimate of sacrifice that

A Bit of Billy Sunday's Sarcasm

"Never bring anybody to Church with you," said Billy Sunday the other day, in Chicago, to an audience of fifteen thousand people. "Let the pastor do all the work. The general does all the fighting, while the privates sit around under the shade, smelling the coffee boil and the bacon fry. See that his salary is always behind time. He can work down here and board up in heaven."

"And if he doesn't visit you as often as you think he should, or that you deserve, treat him very coldly. He has nothing particularly to do but to wait on you. He only has to preach two sermons a week, and run the prayer meeting, and marry people, and bury people, and settle individual and Church quarrels, and visit the sick, and pray with the dying, and collect Church subscriptions. The Church hires him just to look nice and amuse you. He hasn't anything special to do."

"And try and run the Church. If you see anybody willing to take hold and help with the Church work, be sure and find fault with them and accuse them of being bold and forward, and never speak to anybody about Jesus Christ. Your pastor should do all that kind of work—don't you say a word. And don't be particular about how God's house looks inside or out, but keep your own fine."

"Oh, you've got Persian rugs and the candelabra of wealth on your floor; the Church is good enough for the 35-cent ingrain."

"Insist on your views being adopted on all questions brought up before the Church. And don't give in for the majority. This Government is run on the majority rule, but in the Church, the tail wags the dog."

He declared: "I, if I be lifted up, will draw all men unto me." The universal and eloquent appeal of our time is for unselfish, whole-hearted service.—Courtesy of the Minneapolis Tribune.

THE WITNESS

ELL FROM
ORTH AND SOUTH

was held in the Church of the Transfiguration on the evening of March 7. The Rev. Father Huntington, O. H. C., conducted the service. Fully 300 women and girls were in the congregation, all feeling, in these days of stress, the need of spiritual strength. Friendliness was the general subject of the addresses—God's love and friendliness to us, which must result in our love and friendliness to Him and to each other.

The Rt. Rev. R. L. Harris, Bishop Coadjutor of Marquette, made his visitation of St. James' Parish, Sault Ste. Marie, on the fifth Sunday in Lent, and confirmed a class of twenty-three. The Bishop was greeted by very large congregations both morning and evening, and preached most helpful and inspiring sermons. Two soldiers from the fort were in the class. The interior of the Church is being redecorated, and, under the direction of the Rector, the work is being done by volunteer workers.

The Rev. A. M. Hilliker, who has been spending the past few months in Florida, in a letter to his parishioners at Lonsdale, R. I., written in February, says: The seasons here are strangely intermingled. We should think plants and animals, as well as men, might become confused. The calendar lists January and February as Winter months, but the flower-covered earth, the fresh young leaves, the growing vegetables and blossoming fruit trees tell of Spring; the temperature prompts us to call it Summer.

take work in the Diocese of Lexington, has been ill, and unable to leave Brooklyn.

The Rev. Franklin C. Smith, Rector at Rawlins, Wyo., has resigned his work in the District, and will leave on Easter Tuesday to take up work in the Diocese of Bethlehem, under Bishop Talbot.

The Rev. Arthur G. Wilson of St. Barnabas' Church, Havana, Ill., expects to be called into military service at an early date. He did not claim exemption when drafted, passed a good physical examination and was accepted for service.

The Rev. W. S. Claiborne, Archdeacon of Sewanee and East Tennessee, has organized among his own people a hospital unit, which has been presented, through the local Red Cross of Chattanooga to the Government. A large majority of the doctors in this unit are Sewanee men.

Bishop Thomas of Wyoming delivered a series of lectures in St. Matthew's Cathedral, Laramie, during the week ending March 16th, and repeated the lectures in Cheyenne, at St. Mark's Church, on the 19th to 22nd. The Bishop then started on his tour of Confirmation visitations throughout the District.

The Rev. Stanley S. Thomson, who for more than a year has been in charge of the work at St. Thomas' Church, Dubois, Wyo., has recently resigned and has enlisted in the Army.

The Rev. John W. Cromwell recently became the Rector of the Church of St. John the Baptist, Brooklyn, N. Y. He was ordained in the Diocese of Long Island, and was in charge of St. Mary's Church, Amityville, for several years following his ordination. He was afterward Rector of the Church of the Evangelists, Oswego, N. Y., and from there returned to his home Diocese.

Marquette Notes

St. Paul's Parish, Marquette, began the new year under new leadership, the Rev. A. J. Wilder assuming the Rectorship on Jan. 1. An elaborate reception and supper was given for the new Rector and Mrs. Wilder in the Guild Hall two weeks later, at which time the preliminaries for a strong every-member canvass was discussed, with the result of that canvass being made by the Vestry, and increasing the yearly Parish treasury some \$2,000 over previous years.

A special Fund has been started for the benefit of the Church music by Mrs. Mary L. Mather, in memory of her husband, the late Mr. Henry Richard Mather, who, during the years 1858 to 1878 devoted his rare musical talent to this Church as its Organist and Choirmaster, and who in these capacities rendered the Parish incalculable service.

Just as the Parish was joyous over the coming among us of the new Bishop (Dr. Harris), we were shocked by the sad tidings of the death of Mr. Dan H. Ball, one of Marquette's most prominent citizens, Senior Warden of St. Paul's, and Vestryman for many years. Only a day or so before God called him, Mr. Ball made a warm and happy speech of welcome, full of cheer and hope. The people of this Parish will miss him in many ways, but chiefly will they miss his words of encouragement and help for the worth while things of life.

Bishop and Mrs. Harris arrived in Marquette on Feb. 11th, and auspiciously on the first train in on time in three months. A representative committee met them and bade them welcome to the Upper Peninsula. Ash Wednesday being only two days away, a prompt and fitting introduction of the Bishop to his clergy and people was brought about at once. Hence,

entered into by which it was sold, and purchase made by the Diocese of a more commodious residence. Considerable alterations are under way in the newly acquired property, and the house is to be ready for occupation in a short space of time.

The Rev. R. P. Erast is now in the Diocese, and is fast making a place for himself here. He is acting Bishop's Secretary and maker of surveys of vacant Parishes and Missions, thus bringing accurate information to the Diocese at first hand. His humor is fine, and his visits have been full of rich finds, and the wonders he brings home to the joy of others.

Episcopal visitations have been made at Ishpeming, Houghton and Menominee. Twenty-eight were confirmed at Houghton and twenty-one at Ishpeming. There were inspiring services at both places, and Bishop Harris returned praising the spirit of clergy and people alike.

The visit to Menominee was elemental in more than one sense, the Bishop coming in contact with a Lake Superior blizzard for the first time. The train from Marquette to Menominee, composed of day coaches only, was held by drifts for 26 hours, reaching its destination late Sunday afternoon instead of Saturday evening. Time, however, was unwasted. Bishop Harris had service Sunday morning on schedule time, converting the day coach, which had done service as diner and sleeper, into a chapel of ease. Grace Church, Menominee, had service Sunday evening. After services, a Parish meeting was held, when it was decided to have regular services again, the Church having been closed for months.

In St. Paul's Parish, Marquette, Mich., has been started what may prove a good thing elsewhere. We have nearly forty stars on our Service Flag in the Church. The Rector asked the mothers and friends of the boys in the service to meet in the Chapel on Thursday afternoons and bring with them excerpts or whole letters received from camp and front, to be read aloud. This has been done, with the result that a great bond of sympathy is growing among these women, such as it is hoped will help in a large measure, should gold stars have to replace some blue ones on the flag. The mother's loss is softened even now, and her heart is warmed in a new comradeship of prayer and desire.

Virginia Notes

Bishop Randolph, who has been ill for some time, continues about the same.

Miss Jane Colston Howard, Principal of Stuart Hall, has resigned on account of the illness of her mother. She has been in charge of Stuart Hall for several years, succeeding Miss Maria P. Duvall. Miss Mary Williamson of Hollins College has been elected to succeed her as Principal of Stuart Hall. Miss Williamson has every qualification to fill the position, and all interested in Stuart Hall most earnestly hope she will accept the position.

Christ Church congregation in Roanoke will use their beautiful new Church on Easter Day for the first time. This Church is built of stone, of old English Gothic type of architecture, will seat 400, and is finished with great taste and beauty. Bishop Tucker will be present on Easter Sunday morning to have charge of the opening services and to confirm a large class. The congregation is to be congratulated in securing a large and commodious Church, Parish House and Rectory in the most desirable location of Roanoke.

The Rev. J. W. C. Johnson, Rector of St. John's Church, has been ill during most of the season of Lent. His illness has not been critical, only that he has been confined to his house and unable to take but an occasional service in his Church. The doctors promise that he will be able to be on duty Good Friday and Easter Day. During this period, the Rev. T. C. Page of Bedford, Rev. F. H. Craig-hill of Wytheville, Va., Rev. T. F. Opie of Pulaski, Va., Rev. C. E. A. Marshall of Radford, and the Rev. G. Otis Mead have given services at St. John's.

It is not so much the teaching of Jesus, which is very like that of the best of His predecessors in Israel, that accounts for his influence in the world. It is Jesus Himself.—Bosworth.

"To be dead in earnest is to be eloquent."

Make it a faithful Lent, and a glorious Easter will be yours.

DEATH DOES NOT END ALL

Our assurance is like the sunlight. It illumines the whole landscape. We can distinguish which objects are mountains and which are clouds. Now the spiritual towers above the animal. Now the eternal overshadows the temporal. The imperishable takes precedence of the things which perish with the using. We get a truer and higher estimate of our real and rightful place in the universe. We are sons of eternity. It gives our existence a dignity and a largeness which enriches our moral life, and makes us better, stronger and happier men.

A Pastoral Letter

The Bishop of Washington Addresses His Clergy

My dear Brother:

I am impelled by the urgency of our need of Divine guidance and power in these critical days, to ask you to add to such words as you may have in mind to speak to your people, my earnest hope, as their Bishop, that they will spend these days of Holy Week in penitence and prayer and in withdrawal from the world for this season that they may be thus alone with Him.

I especially urge upon them diligence in family prayer, as well as daily attendance upon Divine worship; well knowing that you my brethren will give them every opportunity practical for enjoying this privilege, and that now as always you will lead them. It would be well if the opportunity for Holy Communion with Intercessions were made frequent during the continuance of this Western drive.

Faithfully yours,
ALFRED HARDING,
Bishop of Washington.
March 23, 1918.

"Let the Church return to the life of prayer and give proof that she is willing to trust to spiritual means alone for success, and in that same hour the era of enduring conquest will begin."—William J. Dawson.

God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him.—Ex.

Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage and clears the judgment.—Macdonald.

"With God, over the sea; without Him, not over the threshold."

the same day, a 6 o'clock luncheon was served by St. Paul's Guild, in the Bishop's honor, to him and some fifty clergy and laity of the Diocese, the Rev. Dr. A. W. Ryan and Mr. Thos. S. Wood of Duluth being also present as bringers of welcome from the neighboring Diocese.

From clergy and laity alike, words—strong words—that presage new life and work, greeted the man, who in turn answered the strong with strength. In no feeling of cheap optimism did the men leave that board, but they left it with a sense that soul had been fused with soul for the strengthening of the work of God in the Diocese of Marquette.

Promptly at 8 p. m., Bishop, clergy and laymen were ushered into the Guild Hall, where a reception met the Bishop of which any one would have been proud. Here was the opportunity of the Bishop's first day among his own, and here was found in richer measure the spirit of hearty co-operation for every high endeavor awaiting an open door.

On the Sunday following (the first in Lent) Bishop Harris preached his first sermon in the Diocese. To a large, expectant and rapt congregation, he gave utterance to a long to be remembered message on the text, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." The clash of the material with the spiritual, selfishness with unselfishness, the clash of greed in individuals, corporations and nations, the creed of to have and to hold for self, versus the Christ of the creed. This is the high truth of this our hour of warfare—things versus souls, Germany after things soulless, Belgium stripped—yes. But Belgium gave her soul and found it. It was a fine Lenten sermon. It was the old satanic vision in new form—the seeing of all the kingdoms of the world, and the "all these" But what of God and a man's soul?

The house occupied formerly by the Bishop of Marquette was found to be inadequate for the Bishop Coadjutor's family. Negotiations were therefore

A series of Sunday afternoon musical services have been held during Lent at St. Philip's Church, Brooklyn, N. Y., with different organists of the city presiding at the new organ, which has been in use about a month, and is greatly admired. The Rev. Dr. Boyd will complete his fiftieth year as Rector of the Parish on the first of May.

Trinity Church, Jacksonville, Ill., was entirely destroyed by fire March 14th. Trinity was erected in 1832, and it is believed to have been the oldest Church building in the State. It is a fine old historic Parish, and we confidently hope the many former members all over the country will rally to its support and help rebuild the Church.

Miss Madeline H. Harding, daughter of the Rev. Dr. John H. Harding, Secretary of the Second Province, died in New York on March 10th. She was a devout communicant of the Chapel of the Intercession. Owing to her illness and death, Dr. Harding was compelled to cancel engagements to conduct Missionary campaigns at Mankato and other points in Minnesota.

The annual report of the Diocesan Branch of the Woman's Auxiliary of Long Island shows total receipts, covering a period of sixteen months, amounting to \$8,195.57, and disbursements, \$7,952.31; 147 boxes were sent to missionaries, valued at \$10,224.97, and 62 boxes by the Juniors, valued at \$1,571.72. The Little Helpers distributed offerings amounting to \$369, while the United Offering shows a balance of \$2,391.87.

A Service Flag was unfurled and dedicated on Sunday, March 17th, at St. John's Church, Dayton, Ohio, with

The lantern was up on the steps of the Club, and other members acted as ushers.

The Annual Service of Devotion of the New York Girls' Friendly Society

mer, while falling leaves and ripened fruit convince us it is Autumn. Which shall we call it? I guess we shall have to assume a fifth season and call it Florida."

One of the most interesting and inspiring services held in the Black Hills in many a day was the dedication of the Service Flag at Christ Church, Lead, S. D., on Sunday evening, March 17. The speakers were Messrs. Richard Blackstone, Bruce C. Yates and Chambers Keller, officials of the Homestead Mining Co.. At the dedication, the flag was held in the hands of Sergt. Schwab and Coxswain Millard. Then followed the most impressive part of the service, when the mothers stepped forward one by one, as their names were called—many having given their all—and pinned the stars on the flag. The twenty stars will be sewed in where the mothers pinned them. A beautiful stained glass window, the gift of Mrs. Bartley E. Salmon, was dedicated at the same service.

Personal Mention

The Rev. James Williams has assumed charge of the Church of the Holy Cross, Brooklyn, N. Y. He was formerly Curate of the Church of the Redeemer, Astoria.

The Rev. John A. Goodfellow celebrated his forty-sixth anniversary as Rector of the Church of the Good Shepherd, Philadelphia, Pa., on Sunday, March 3.

The Rev. E. R. Jones, Rector of Grace Church, Chattanooga, Tenn., has been called and is now with the Emory Hospital unit, now at Camp Gordon.

The Rev. F. C. Powell, Provincial Superior of the Society of St. John the Evangelist, is conducting a Mission, and is the special preacher this Holy Week at St. Paul's Church, Brooklyn, N. Y.

The Rev. R. E. Abraham, who resigned charge of the Church of the Holy Cross, Brooklyn, N. Y., to under-

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EDITORIAL

Men have curious attitudes toward religion.

For example, a man does not stop being an ardent American because some politician is a grafter, nor does he resign from his lodge because some frater has disgraced himself.

But men like sheep are gone astray, and it is a most silly and stupid and sheeplike method of going astray, too.

If somebody who said he was a Christian turns out to be a scoundrel, of course that is an excellent reason for being a slacker also. One black sheep has broken through the fence,—what can you expect of a poor woolly lamb but that he also should break through?

One sheep turns out to be a wolf in sheep's clothing, therefore all sheep must be wolves in disguise.

This is manifestly the case in the effect that the Kaiser's claim to familiarity with God is having on some folks.

German plots are far more dangerous than German bullets.

It is something, I presume, to be an artistic liar. And any plot which involves deception is one in which a professional liar ought to be an expert.

But, then, why believe a liar?

It is true, is it not, that religion is one of the fundamental motives for courage in battle?

It accounts for the courage of the Turk as well as the Christian.

Naturally, anything that will help the German soldier to be courageous and that can be had at little expense, is an asset that the Kaiser cannot afford to lose.

So he claims an intimate familiarity with God and attributes every success to Divine favor, and the state clergy justify the campaigns of frightfulness on the ground that God approves, and that there will be an exemption for the Teuton warrior on the Day of Judgment for all of his brutalities done in war. Of course it is a God "made in Germany."

Naturally the hypocrisy involved in all this is colossal, and really harmless to any but those who utter such blatant blasphemy.

But we are told that a good many of our own woolly lambs are being incited to hostility to God because the Kaiser lays claim to Divine favor.

Of course this is just what the Kaiser wants. If he could get every American to give up his religion because he has established his claim to proprietorship therein, then he will have secured for his troops a powerful incentive to die in his behalf.

Anyone who has read his Bible and knows anything about the history of Christianity knows that to claim God's favor is one thing. The Pharisees did that. Yes, and they crucified the Christ, but they did not win the battle for which they fought. For Christ's principles prevailed, and the claims of the Pharisees were forfeited. They were abandoned by God, and so will this war end in the overthrow of the Prussian Moloch, to whom thousands of women and children have been basely sacrificed.

Wardens and Vestrymen

(Continued from page 1.)

ness integrity is essential to the efficiency of a Parish. I occasionally come across a clergyman who, unpractical or careless in finances, does not pay his debts. I have no excuse to offer for him. I can say, however, that I look with admiration upon the great body of the clergy and their wives, for their economy, their good sense, their self-denial and sensitiveness to financial honor. And I know of few more cruel situations than that of a faithful clergyman who, keenly sensitive, has not been paid his salary and, therefore, cannot pay his bills because of the listlessness of the

Vestry and people. The work suffers through the Rector's anxiety, and thus the Parish suffers doubly in reputation and spiritual leadership. Fortunately such instances are few, but they exist; and I confidently ask every Vestryman to see to it that no such conditions find a foothold in the Parish of which he is an officer.

There is no doubt that the change from the Pew System to a Free Church or pledge or envelope system has made the collection of the Church's income far more difficult, and has also tempted Parishes to give less to missionary interests. Our Vestries have, therefore, a more difficult task before them than in other days. It is neither right nor wise to make the Rector appeal for his own salary. The officers of the Church should have

THE WITNESS

such a large conception of the Church's work, such a high estimate of its usefulness to the community, and such confidence in its Divine purpose, as to create a deep and abiding enthusiasm in themselves and the people, which will bring forth fruits in large and systematic offerings.

There is, as a rule, money enough in the people's income to support the Church. One discovers this when some object of special interest arises. I have known a Parish raise enough money in a few weeks to purchase a fine organ, while their Rector, an efficient man, silently endured the shame of unpaid bills because his salary was in arrears. The most valuable asset the Parish has is the Rector's best work and buoyant spirit.

We are well aware that, when a Church depends upon fairs, entertainments, and spasmodic efforts, it loses its dignity and influence throughout the whole community. When a Vestry develops and sustains with energy systematic and business-like methods for gathering in the income, it is surprising how steadily the amount increases; the raising of the Rector's salary becomes possible, and there is cheer and buoyancy all along the line.

There are a few other considerations that I would like to suggest.

(1) The Rector is the appointed leader of the Parish. In addition to his routine duties, he should be alert to opportunities for the development of the work of the Parish and the increase of its influence. Toward such movements the Rector should take the first steps. If, however, he be drawn by his enthusiasm into plans and enterprises which are not wise, the Vestry serves as a wholesome check; and a wise Rector will heed the Vestry's advice. At the same time, the Vestry should in general recognize the fact that the Rector is the appointed leader. If he has shown himself to be a man of judgment as well as enthusiasm, he has a right to expect a sympathetic consideration of his plans; and if, after full discussion, favorable action is taken, he should be able to count upon the support of the whole Vestry and through them of the Parish. In a well ordered Parish, Rector and Vestry work together as one, the Rector leading, the Vestry supporting him with full confidence and loyalty.

(2) As the Vestry represents the Parish, I wish that it were possible for the members of the Vestry to know personally a larger proportion of the people of the Parish. The Rector knows all. The Vestryman usually knows but very few. It is not his fault; he has no means of knowing them. At the same time, I am confident that, if the people of the Parish knew their officers better, and the officers, being earnest and enthusiastic men, knew the whole people, there would be vastly more unity and more momentum to the Parish life than there is today. How that may be accomplished I leave to you. I am sure, however, that our Parishes would do a mightier work if, by mutual acquaintance and a sympathy which comes with it, there were more esprit de corps. It is that which wins the battle, whether it be in a South African war or in the battle against godlessness in a town of Massachusetts.

Bishop Wise Holds Mission at Ft. Scott, Kan.

Bishop Wise's Mission at St. Andrew's Church, Ft. Scott, Kansas, was held from March 3rd to 10th. The Bishop arrived in Ft. Scott on Saturday night, March 2nd, and began the Sunday services with Holy Communion at 7:30 A. M. and morning prayer at 10:30. The Rector, Rev. R. W. Rhames, who also is in charge of St. John's Church, Girard, joined the Bishop at the evening service, which was the first regular mission service.

The preparation for this mission was conducted all the preceding week by a daily service and short address on the way to co-operate by work and prayer to make a mission successful. The early morning Eucharist was emphasized as the service of Intercession for the success of the mission. This resulted in a good attendance each day and a large percentage of the communicants at the close.

The Daily Tribune of Ft. Scott gave large contributions of notices and news about the mission, and the Parish published a display ad every day for two weeks on what may be called "Religious Rousers" to attract attention. These were not explanations of Church teaching on controverted points, but expressions of the common sense which underlies all relig-

ion. One of these paid advertisements is quoted as a sample.

"A Man is a Man for a That"

Pigs is pigs. There is no dishonor in being a pig, if you are a pig. But a man is a man for a that. If you are a man you can't live like a pig. For the present enjoyment, for the food you eat. Fasting emphasizes the highest things in human nature. Fasting is a help to spiritual living. Lent is a call to Fasting and Prayer.

COME TO THE MISSION

St. Andrew's Church, March 3 to 10. Other preparatory work was done by window posters, a big banner, automobile penants and service, and a helping band of Church scouts to deliver letters and messages.

Conferences on "How to Make Christians," were held each day at four o'clock with a large and enthusiastic attendance. These conferences roused great interest in parochial affairs and resulted in the lifting of a \$4,500.00 debt of long standing. The mission preaching services were held at night and were attended by many outsiders. The service was short and unliturgical, followed by a sermon based on "The Prodigal Son," then after a hymn an "Instruction on the Teaching of the Church." Bishop Wise made the parable of the Prodigal Son so impressive and graphic that it seemed like a new Gospel of God's love for sinners. An influential Jewish family who were seen in constant attendance sent flowers for the Sunday services with a kind note of appreciation.

There were six baptisms, four adults and two children, and nine confirmations. St. Andrew's Church, Ft. Scott, is rejoicing in renewed spiritual life and confidence for the future.

Two new movements are going on for the continuation of the effects of the mission. One is the organization of a training class for workers under the Rector, and the other the formation of an organization for social services.

An Old Friend in New Quarters

Many readers will recall Dr. Mary Glenton as "somewhere" in the Mission field—long ago, it may be, in St. Peter's Hospital, Helena, Montana; then for a year in the negro work in Columbia, S. C.; again at Anvik on the Yukon; later for years at Wuchang, on the Yangtze; invalided home; "trying again" at the Settlement, La Grange, in the Diocese of Atlanta. An infected joint necessitated her leaving there, and after struggling a while to help in a children's home in Michigan, she went for treatment to the hospital of her training in Chicago. There it was found necessary to amputate, but with all her old courage and cheerfulness, she is accustoming herself to the makeshift which takes its place.

And now we hear of her from St. Agnes' Hospital, Raleigh, N. C., where she has been visiting in the late winter. Mrs. Hunter writes on the seventh of March:

"Dr. Glenton is really to be with us. She is improving steadily in her walking, though she feels it is very, very slow. She is able now to walk up and down stairs and make the rounds of the wards once every day, which is all that is necessary for a resident, as we have an interne and a regular hospital staff. She is to do a good deal in the way of drug room work, saving, she thinks, many dollars by compounding ointments and medicines herself. During her 'visit' she has done a good deal of back filing work on charts, etc., and relieving me of some of the office work which has to be done at the hospital. She has not been idle at all since she came, and her cheerful spirit does us all good.

Our new superintendent of nurses, Mrs. Lottie R. Jackson, R. N., retains the old position as head nurse as well as the new as superintendent. She is very firm, but kind and friendly with the nurses and patients and very efficient. The hospital looks as clean as a pin, and she is never at a loss in an emergency. We have, too, a very good interne, one of our own graduates, who for the years he was in school was our confidential secretary and stenographer. Also, notwithstanding the exodus of so many doctors for war work, we have been able to keep a number of our general staff, including the most important of all, our surgeon-in-chief, Dr. Hubert A. Roster. "I regret that we are facing a deficit in the hospital treasury. We have not enough money to pay a quarter of our February bills. This has not happened before in months, if in years."

Girls' Friendly Society of New York Makes Drive for Funds

A joint drive to raise sufficient money to increase and maintain their work and to provide for special war service, was begun March 6th by the Girls' Friendly Society and the Church Mission of Help, New York City. A meeting to inaugurate the drive was held in Cathedral Synod Hall that afternoon. Bishop Burch presided. Patriotic music and songs were kindly arranged for by Mr. Richards, Organist of St. James' Church. Mrs. Pease, Secretary of the Church Mission of Help, outlined its work among girls who, humanly speaking, never had a chance. During the past year, 469 girls have found sympathetic friends in this Society, ready and able to help them in their several needs.

Miss Potter, Manhattan Vice President of the G. F. S., most impressively spoke of the great need of ALL girls in these troublous times. The special war mission of the Girls' Friendly is to look out for girls unattached to churches or societies, who must be made to realize the importance of the service they can render their country. Very many have joined the Girls' Patriotic Service League. The Federal Government has given this special work in Westchester County, N. Y., to the Girls' Friendly. There is one Field Secretary; more are needed.

The great privilege of the presence of His Grace, the Archbishop of York, was granted to this meeting. The Archbishop is a patron of the Girls' Friendly Society in England, and for nine years was in charge of all the Church's rescue work in the city of London. With full knowledge of the work of our two Societies, he spoke on the present special need of guiding and protecting girlhood. Men have responded gallantly to their call to duty; so also have their womankind. Thousands upon thousands in England are working with the Red Cross in hospital and camp, in munitions factories, and also tilling the soil, and doing it cheerfully. These women and girls are laboring under new conditions, meeting temptations hitherto unknown, and they need the sympathy and love, as well as the protecting care, of all interested in their welfare. The entirely natural attraction of young men and women for each other is intensified by the excitement incident to the war. The need is for moral and spiritual self-control. There is a great spiritual awakening everywhere. We must come out of this struggle inspired by a new spiritual experience. The men are feeling this intensely. The strength of the women must be behind them. Their mothers, sisters, wives and sweethearts are a tower of moral defense to them. "We can live if you stand fast," said the Archbishop. Bishop Perry of Rhode Island also spoke and gave the final benediction.

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ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

XXIII Easter Day

We all love Easter Day in the Parish. It seems to have for many people a more spiritual appeal than Christmas Day. We do not have to seek far to account for this. Christmas time is a holiday season, a time of distractions. The people are rushed to weariness in buying gifts, addressing cards, making presents and decorating houses and trees. They are too harassed to appreciate or enjoy the full spiritual privileges of the day.

Then again, Christmas often falls on a week day. Our American people, except the Roman Catholics, have not the habit of thinking of a week day as just as suitable time for a Church service as a Sunday. Some seem to advocate the closing of the Church on Christmas Day, as if it were an intrusion. They forget that the Church has given Christmas Day to the race.

At Easter the atmosphere is different. The long season of Lent is now noticed if not observed by most Christian people. Good Friday is more and more observed and only ignorance prevents its universal observance. It is a strangely inconsistent and spiritually confusing thing to keep Easter and pay no attention to Good Friday.

At any rate, Easter is neither a time of gifts, nor of holiday distractions, nor does it fall on a week day. Hence it is more universally observed and our Churches are crowded.

This creates a problem for our clergy which they solve each according to his own judgment. Some of us revel in the satisfaction of a congregation for whom chairs must be carried in. It is so unusual. Some of us see the duty of providing for one service what might properly be distributed between two or three because we feel we have a chance (which will not occur again for a year) of making some impression upon the multitudes.

For my own part I have a suspicion that many strangers get the impression that, owing to its extreme length, the Easter service provides religion enough to last until Fall, at least. There is a danger here. Whether or not we can obviate the danger by not prolonging the service beyond the saturation point of the congregation, I am not sure. But if the chance or occasional attendant gets the impres-

Bishop Harris Holds Services on Snow- bound Train

Meals while you wait and religious services Sunday morning on schedule time was the experience of 50 passengers on a train held in a snowbank near Loomis, Mich., 26 hours. The passengers were all happy and not the least put out by the delay.

The Right Rev. Robert L. Harris, the new Bishop Coadjutor of the Diocese of Marquette, accompanied by the Rev. W. M. Poyseor, general missionary, was on his way to Menominee to meet the communicants of Grace Church and to conduct services Sunday, and was snowbound with the other passengers. The accommodating train crew kept the passengers comfortable Saturday evening, Saturday night and Sunday morning with well heated coaches and plenty to eat, and the Bishop and Mr. Poyseor conducted services on board the train at 10:30 o'clock Sunday morning.

The brakemen were sent back to Loomis for coal to keep the fires going and the stores and farm houses were crisscrossed for good things to eat. There was no kicking or bickering, and all turned in for the night on the seats, improvising beds as best they could.

SERVICES ON TRAIN

In the morning, Bishop Harris, possibly through force of habit and to properly observe the Lord's Day, went about the preparations for holding services the same as if a vested choir were present to arrange all the preliminaries. At the hour of 10:30 when services were being held in every church in the land, services aboard the snowbound train conformed to the religious program throughout the nation.

In the afternoon a snow plow with a crew of 40 shovelers arrived and dug the train out, and the passengers arrived at Menominee about 4 o'clock, more pleased than disappointed with their experience.

sion that all of our services are as long as the Easter service, we can surely count him among the "missing."

Whatever may be our practice upon Easter Day, I am quite confident that the old practice of having together on the first Sunday of the month the Service of Morning Prayer and Holy Communion is passing away. It was productive of one of the most disconcerting spectacles ever witnessed in a church, the retreat of a vast number of the people after the prayer for Christ's Church Militant. There is really no need for the abandonment of the services by the people at this point. The people will remain if they are instructed properly and if the service of Holy Communion is not prolonged by any preliminary devotional exercises except a hymn. The sermon too, should be short, even upon Easter Day. We have scarcely any reason for making any service an ordeal.

Easter Day is a good day for the distribution of tracts or books on the Church to members of the congregation as they depart. Inadequate as occasional attendance at Church may be, the strangers there on Easter Day have been prompted to attend the service for a reason that implies a choice of your Church. A book or tract may bring some further interest and possibly attachment.

In the brightness and joyousness of the day, in the midst of unaccustomed numbers and with the prospect of a large offering, we must not forget the real meaning of the day, and our real duty in it, "that like as Christ died, and rose again for us, so should we die from sin and rise again unto righteousness."

The Season of Self-Denial

Under the test of actual worldly experience, the religious observances ordained by the pioneers of Christianity have proved of immense practical value to mankind. They were as truly social, civic and personal, as spiritual and religious. Rites and ceremonies and fixed seasons served chiefly to impress them on the minds and hearts of the worshipers. Especially is this true of the Lenten fast.

When the first organizers of the Christian Church set apart this special season as forty days for self-denial, personal abstinence and individual discipline they did far more than simply commemorate these qualities in the life of the Redeemer. Apart from the spiritual significance of this most sacred of Church observances, they supplied through it a physical and moral tonic for all Christian people. And today, in its hour of greatest trial and difficulty, Christian America is reaping the reward of this old-established period of self-control.

For among all the sects of our present Christian faith the season of Lent has been held in reverence. Some have observed it more ceremoniously and formally than others, but to all it has stood for that most essential of all virtues, the virtue of self-denial. We can say without exaggeration that the spirit with which the whole American nation is meeting the present exhaustive sacrifices, in the name of suffering humanity, is closely associated with the religious discipline taught by the fathers and followed by the children since the first Christian Church was organized in Corinth.

During the latter days of peace and affluence, before the hell-hounds of Prussia were turned loose upon the world, it is true that the self-denials practiced during Lent by the American people appeared somewhat trivial and unimportant. Compared with the

stern and often harsh measures adopted by the monks and friars of the early Christian Church for the mortification of the flesh and the chastening of the spirit, the cutting off of a few superfluities, and the renunciation of some accustomed pleasures and luxuries, were not impressive. But they were seeds from the original hardy plant of Christian self-denial. And they were planted in good soil. And now that the country has need of the full measure of the primal virtue, they are springing into vigorous growth.

The religious season of Lent symbolizes and emphasizes the larger national season of Lent through which every man and woman in America is passing. Nobody can place any definite limit to this period of world passion. It may last for forty days or forty weeks or forty months, but until the glorious Easter of humanity triumphant at last breaks above the calvary of democracy's crucifixion, every American will "carry on" to the finish, however severe the self-sacrifices and however prolonged the trial and the suffering.

That the self-denial already practiced on every side by America's devoted men and women, since the necessity of war refused all compromise, has attained amazing proportions can be demonstrated in a prosaic but very convincing fashion—by the cold test of figures. Nor do we need the hair shirt or the scourge or the stone cell of the hermit or the religious recluse to add a dramatic touch to the recitation. Possibly our lesser present self-denials are more worthy than these because they are serving a worthier purpose. They are not isolated but communal.

To compute accurately the figures, even to the nearest millions of dollars, of the sums subscribed voluntarily by the American nation for the great cause we have espoused is beyond the power of any statistician. In nine months' time the membership of the Red Cross has increased from

THE FACT OF THE RESURRECTION

These warm bodies, these seeing eyes, these hands, these throbbing nerves, this beating heart, will some day be a heap of nerveless, bloodless ashes. And there is only one fact with which we can confront this fact of death—and that is the fact of Christ's resurrection—the earnest of our own.

500,000 to 23,000,000, while the funds subscribed to the work of cure and rescue run into the hundreds of millions of dollars. During their last year the Young Men's Christian Association collected \$35,000,000 for war relief and the fund is still growing. The Young Women's Christian Association is successfully carrying out a drive for \$4,000,000 for the same purpose. The many fraternal orders no less than the different churches in America are all pouring streams of gold into the reservoir. To the two issues of Liberty Loans the American people have subscribed \$7,500,000,000; men, women and children are turning their small savings into war stamps in quantities that will make the final results a revelation.

Now let the citizens pause and consider just what these billions of dollars—sums beyond the imagination of the mathematician or the poet to even vaguely conceive—really represent. They are the product of countless and ceaseless acts of self-denial that in their magnitude and devotion surpass anything of the sort ever witnessed before in the records of the nations. All this mighty sum was offered voluntarily in the course of a few months by a people actuated by altruistic ideals through an unbroken period of abnegation. We called them cold figures, but every digit is ablaze with generosity, unselfishness, sacrifice, patriotism, religion, Christianity—they prove that this nation will gladly deny itself personal pleasure and comfort to make others happier and freer in lands not so blest as we are and threatened, as we can never be, by powerful and unscrupulous neighbors.

Lent—the season of self-denial—is not the whole United States observing it as only a people trained to Christian devotion and filled with the Christian spirit can adequately observe it? These small acts of personal surrender—the giving up of a theater party here, a box of candy or a bouquet of flowers there, the substitution of plain fare for rich diet, the

stayed home and said we didn't mind—but we did. The analogy is very poor, but the moral is the same. Uncle Sam has straddled the Atlantic and a lot of us must stand by on this side to prevent his foot slipping. Over there he is making the world safe for democracy and a lot of the boys have gone over to lend a hand. Back here he is making democracy safe for the world and its our job to back him up on this side. There is more need for religion in America today than ever before, because the whole world is depending on us to furnish the brand that will save the State and bind the wounds of the nations. The peoples of earth have forgotten many essential things and we must refresh their memories. The Cross has been buried under a load of false sectarian, commercial and political ideas and we must dig it out. The Sabbath and God's Holy Name have been profaned beyond expression and we must call the people to repentance. Some of our fine young soldiers and sailor boys are never coming back and the Church cannot afford to send them forth unprepared to meet their God in the Judgment. There are going to be many widows and orphans in America before the treaties of peace are signed and somebody must be here to comfort the broken hearted and care for the fatherless ones. The Altars of Christendom must be kept in readiness for the offering of the Blessed Sacrifice when the burden of sin and grief becomes intolerable. All these things and more remain to be

cutting off of a few pleasure rides, of an after-dinner cigar, the indorsement of prohibition by those who can use the privilege of the wine cup without abusing it; 101 such small acts of patriotic self-denials are insuring at the close of the season of Lent the singing of Te Deums by a world freed from the age-worn menace of militarism.—Los Angeles Sunday Times, Feb. 17, 1918.

Staying at Home

When the Government exempted the clergy from active military service it knew what it was about. Many have refused exemption and gone to the front. All honor to these brave fellows. In certain respects they are to be envied. They will see and hear things which will remain indelibly upon their memories. Their lives will acquire an experience incalculable in value. When they return they will be the idols of society and every ear will be attentive as they rehearse things now unlawful for men to tell. But we are not thinking especially of these at present. We are thinking instead of the men who remain at home. These latter are not one whit less patriotic than the others. They are neither cowards nor slackers, and when the end comes, the honor due them will be none less than the honor paid those who have gone to the front. This is not an individual, nor even a national conflict, but it has enveloped the world in its scope. It's a great thing these days to behold the exalted position of our own beloved America. It's an inspiration to remember that today the sun never sets on the Star Spangled Banner; and what the sun doesn't do, it's a safe wager that no German will be able to do. As we recall these things our blood runs a trifle swifter and we should like to get into the thick of the fight and snatch from the hand of Liberty the victor's crown. But we are not going to do it. We are going to stay right here and work along the same plane, for there are a lot of things here that must be done. We are making the supreme sacrifice by staying at home. Remember the day the circus came to our home town and we wanted to go the worst way, but father was poor in those days and our little brother wanted to go as badly as we did but there was only enough for one admission. The little fellow went and had the fun. We

done by the brave fellows who stay at home. Little is known of Simon of Cyrene save that he was present when our Lord most needed him, but that fact alone immortalized his name. There is considerable doubt about the identity of her who broke the alabaster box over the feet of Jesus, but she did "what she could" and her Friend was pleased. The press will probably not make much fuss over the men who stay at home and tend the Altars, but He who is the rewarder of the faithful will mark these things to their credit against that Day.

Forward Movement at Dayton, Ohio

A notable step was taken in the forward movement of the Church in Dayton, Ohio, at a recent meeting held at Christ Church, which was attended by Bishop Reese, Archdeacon Dodson, the Rev. T. W. Cooke, Rector of St. Andrew's Church; the Rev. B. H. Reinheimer, Minister-in-Charge of Christ Church; Mr. Oswald Cammann, Senior Warden of Christ Church, and Mr. George Harshman, Senior Warden of St. Andrew's Church. Tentative action was taken pending its ratification by the Vestries of the Parishes participating, that a committee, to be known as the Dayton Inter-Parochial Church Extension Committee be organized, to be composed of the Bishop Coadjutor of the Diocese, the Archdeacon of the Convocation, the clergy of the Dayton Parishes, and the Senior and Junior Wardens of each Parish, to promote Church extension in the city of Dayton and vicinity. The Rev. Mr. Reinheimer was elected Executive Secretary. This action promises much for the future development of the Church in Dayton, which will go far towards doing away with mistaken parochialism, and place the work of the Church on a basis that will command and make available the interest and loyalty of every Churchman in the community. A plan was formulated at the meeting for the development of Church work at Oakwood, and the Rev. Mr. Cooke was given oversight of the work at St. John's Church.

Poems Worth Preserving

Selected by Pastor Suburbanus

AURORA LUCIS RUTILAT

Ancient Latin Hymn ascribed to St. Ambrose.
Translated by Bishop James H. Van Buren.

Crimson glows the ruddy morning,
Alleluias fill the skies.
Earth rejoices, hell is mourning,
Mingled groans and shouts arise.

For the King, renowned, all glorious,
Comes His captive saints to free,
Over death and hell victorious,
Pain and woe before Him flee!

Vain the rock with sealed portal,
Him no Roman guard can keep,
Lo! in triumph clad, immortal,
He, the Victor, wakes from sleep.

Groans forevermore are ended,
Ended now the woes of hell,
"Jesus back from death ascended!"
Angels bright the message tell.

Chosen ones, with visage mournful,
Wept their Lord, betrayed and slain,
By the cruel, base and scornful,
Tortured, agonized with pain.

Now with voices wondrous tender,
Angels to the women speak,
"Homage to your Master render,
Him in Galilee to seek."

While they now with joy and fearing
Speed, the message to repeat,
They behold the Lord appearing,
Worship Him, and kiss His feet.

When His brethren learn the story,
Hasten they to Galilee;
There, in resurrection glory,
Longing sore His face to see.

Now the world with light rejoices,
Cloudless beams the Easter sun,
Saints lift up exultant voices,
They have seen th' Anointed One.

Seen by them, His body wounded,
Shines as with celestial light,
Christ, with witnesses surrounded,
Stands confessed, the Lord of might.

Christ, Thou King, most gracious ever,
Claim these restless hearts of ours,
That with rapture ending never,
We may justly praise Thy powers!

OUR CHILDREN'S CORNER

Wake Robin

The greatest Queen in all the world and the one that has reigned longest upon the Earth is Queen Flora, the queen of all the Flowers since the world began.

One year she awoke after a long winter's sleep. There were no Flowers, no Grass, no Birds singing, no Butterflies flitting about, none of the glad things of Spring to welcome her, and this made her very sad.

Queen Flora saw just one Flower on the bank of a little Brook, a Trillium. She had been sleeping all the Winter through in the dark Earth where Mother Nature had placed her to rest when Jack Frost first appeared. Gradually she had unfolded the green leaves that protected her as she came up through the brown Earth and faded dry leaves. As the leaves spread apart she herself appeared in all her whiteness, smiling up at the Sun. How sweet and pure and fresh she looked.

It was just at this moment that Queen Flora saw her, and Trillium bowed her head in reverence to her Queen. In a grieving voice the Queen asked, "Where are all your sister

Flowers, that none are here to welcome me this fair morning of the Year?" "They are sleeping in their little beds, my Queen. The Winter has been long and cold, the Snow was deep and the Sun had a hard time to melt it away. But then, you know, I am one of the first to awaken. Still, all should be waking up by this time."

Then the Queen, smiling graciously, said, "I will awake them." She waved her wand over the sleeping, silent Earth, and lo! there sprang to life a thousand Flowers, graceful in form, bright in their many colors, sending their fragrance over all the land. She waved her magic wand again, and then came Birds and Butterflies and Bees, the air was laden with hum and song. And their glad voices mingling with the fragrance of the Flowers, told to men, the old, old story, yet ever new, "Spring is here."

The Queen called Trillium to her side and said to her, "Each year I have much to do at this season and I need a helper. I have task enough to wake the Flowers. It shall be your task to awaken the Birds. The Robin shall be the first true mark of Spring, and as it is your duty to awaken him, you shall be called 'Wake Robin.'"

How a Woman Kept Guard at Changeha

The New York Times for February 15, 1918, contained a statement from Bishop Bashford, the Methodist Episcopal Bishop in China, in view of possible race wars to arise when this war shall be ended. "The only solution of the problem," he concludes, "is the multiplication of Christian Missions, to win the yellow and black races to Christianity."

Miss Alice Peavey has neither Bishop Bashford's years nor his experience, but fifteen months in China have brought her to the same conclusion. She went from Western Massachusetts in the summer of 1916, spent her first half-year at the language school in Peking and her first summer in Kuling, then in the fall of 1917 was stationed at Changeha, at which time the Rev. and Mrs. Walworth Tyne were at home on furlough.

Thence she writes, on December 10, 1917, "I suppose people at home are tired of hearing that now is the time to evangelize China, but those of us here can see, oh, so plainly, that now as China is beginning to grasp western civilization, she is going to be pretty much what we make her. Now when she is going through the internal strife that nearly all countries have had to go through, we must give her of our best and set before her Christian ideals. She will pull through if we have faith in her and take advantage of every opening."

It is not every new-comer to whom one would defer, but sometimes a brief experience gives discernment which many uneventful years would fail to bring. In forwarding the letter from which we have quoted, Bishop Roots says of Miss Peavey, "She has been doing excellent work at Changeha, and her conduct during the disturbances of which she speaks in such a modest way was beyond all praise."

Remaining portions of Miss Peavey's letter read as follows:

"Changeha is a fascinating place, but very, very different from the north and much more typically Chinese than Peking. The streets are very narrow and dirty. Nearly all the houses have two stories; in the north they have only one. It is a much larger city than I expected to find, and there are over two hundred foreigners here. In some ways it is not at all like Central China, in others I feel as though I were off the ends of the earth. I have seen only three newspapers in the three months I have been here, and the mails come by fits and starts. Now that the water is low, boats cannot come up, and mails, etc., have to come in little sampans which are very easily upset. Until the Tyngs' return I am living in the Yale Mission Hospital just outside the city.

"I am so glad I am not an official in China; their lives seem to be such uncertain quantities. A little while ago the ex-governor was in hiding in this Mission till he could get a foreigner to escort him safely down the river.

"At last I feel that I am really in a non-Christian country, that has been closed to western civilization. Here I have had my first sight of what a country divided within itself, without a real head, with different customs and not even the same spoken dialect, can come to. It is quite the most interesting and thrilling thing I have ever seen. Somehow there is a touch of medievalism in it to me.

"One night last month I went to bed with everything quiet, expecting to go on my usual round of duties the rest of the winter. The next afternoon the city suddenly became full of northern soldiers retreating from the south. Still I thought nothing of it. Late that night I heard that our Mission had been appointed a Red Cross station and that the Chinese were fleeing there for foreign protection.

"With the Tyngs away there were no foreigners there. I could not get

there had been no real fighting within a good many miles of us.

"I spent that whole week living at the Mission and existing on canned goods and an alcohol stove. After Sunday night some of the Chinese left, but we had about fifty all through the week. On Monday the southern soldiers arrived, and after that all northerners who came were simply disarmed and taken prisoners. The police disappeared and every official left the province. There was no one in command and no one to make or enforce laws, and the city was said to be in a state of anarchy, but a more quiet state of anarchy I cannot imagine. Of course there was some looting, but only in houses of those who had supported the north. It is very interesting to think that only seven years ago the foreigners here were looted, and now the Chinese come to the foreigners for protection! The times are changing!

"On Monday the Consuls ordered the women to leave. A few did, but before the others were ready there was fighting down the river so that they could not leave. The single women had no intention of doing so.

"During that week at our Mission we harbored the workers of a lace factory, whom I have been very anxious to get hold of. They are all non-Christian women from the country, and I hope their stay with us had some effect upon them. At least they have been coming to church ever since. At the end of the week all the Chinese left, and I was very glad to get back to bed and bath. The next week I helped out at the Red Cross Hospital, as they were rushed to death and most of the foreign nurses ill. At present all is quiet and peaceful, but we hear today that the southerners have been beaten in the north and that the northerners are coming back to rescue the prisoners. However, that whole week was a most valuable one to me in many ways. I only hope and pray that I rightly used the wonderful

THE RESURRECTION GIVES US THE THOUGHT OF HEAVEN

A place somewhere, it matters not where, so long as it is where the holy feet of Jesus stand; where His lips that left blessings on earth will speak, and where His voice of welcome will sound in our ears as sweeter music than all the choirs of heaven.

in that night because the city was under martial law and anyone on the streets after 8 p. m. was shot. The next morning I was awakened by the servants coming into my room and telling me they were very frightened and that there was a big fire near. I jumped up and found that the barracks near us were burning and the northern soldiers were retreating under my window and I could hear shooting everywhere. At seven I went in to the Mission and found over a hundred Chinese women and children gathered there. After quieting them and having the morning service (which I very much fear was only a lip service, considering the shooting that was going on around us), I went out on the street to do what I could for the wounded and dead. The most distressing thing was to meet a man going to be executed and have him tell me he was a Christian and ask me to save him. I was perfectly helpless. Mr. Fang, our Chinese priest, spent the whole day on the street, taking wounded to the hospital and helping everywhere. The American Consul ordered foreign women off the street but allowed me to stay on at the Mission, on the condition that a foreign man stay in the Mission and go out with me when I went. The man he sent is a young Churchman from St. Bartholomew's Parish, Norfolk, who is out here for a year under the Yale Mission. The streets seemed fairly quiet all day, foreigners were safe anywhere. We only had to look out for pot-shooting and hid in stores when it got too thick.

The whole thing seems a tempest in a teapot, and the Chinese become scared at anything. The northern soldiers were here twenty-four hours before the southerners, and so scared that most of the killing was amongst themselves in their desire to get away. Many were killed trying to go aboard a moving train, many in trying to swim out to boats in the river, and practically all the shooting was done by them. At the end of the week, there were six hundred wounded in the Red Cross Hospital and seven thousand prisoners of war (whom the foreigners are taking care of), and yet

openings which were given me, and that even though my Chinese is very poor, I made the people realize that I am here to serve them."

Written Word of Cheer

There is probably no agency in the field, endeavoring to keep the home and Church ties a little closer, which is daily in touch through personal letters with more soldiers and sailors than is the Army and Navy Department of the Brotherhood of St. Andrew, which under the direction of Executive Secretary F. S. Titsworth and Chief Secretary B. F. Finney, has its headquarters at Church House, Twelfth and Walnut Streets, Philadelphia.

Through its secretaries in the field, through the civilian chaplains of the Church's War Commission, through regular chaplains and through Y. M. C. A. secretaries who are Churchmen, and through the home Parishes and Dioceses, the Army and Navy Department of the Brotherhood has been diligently gathering together the names and addresses of Churchmen who are serving in the Army and Navy. This gathering has been going on day after day until the card records now contain the names and addresses of more than 20,000 young Churchmen, and in addition to their names, the cards usually bear other information, such as home Parish, Brotherhood chapter, if any, and pertinent items which tell of their closer touch with the Church.

And for each name in the card index, a kind hearted brotherly letter has been sent. A copy of St. Andrew's Cross goes with this first letter and then when the answer comes back, other letters go out, the St. Andrew's Cross is sent regularly, if it is requested, and a close personal contact through the medium of the written word is kept with the men in the camps, in the naval training stations, aboard ship and overseas.

The hearty response which these letters meet with is sufficient to show how they are adding their "bit" to the work of keeping the home and Church ties from breaking.

Dean Pond Supports the Billy Sunday Chicago Revival

Dean Pond of the Cathedral of SS. Peter and Paul, Chicago, and Superintendent of the city mission work comments as follows on the Billy Sunday meetings in Chicago, through the columns of the Tribune:

"Monday afternoon, at the Hotel La Salle, the Billy Sunday meeting might easily have passed for a Presbyterian affair or a Methodist meeting, or as a program operated for the benefit of the Baptists.

"Had I been called on to say anything, I should have used for my introduction the thought that I affiliated myself with Mr. Sunday's campaign as an Episcopalian, and, by the grace of God, I intended to come out of the campaign as an Episcopalian, but a more consecrated kind of an Episcopalian.

LISTS CAUSES FOR EVIL

"Waiving aside some other matters, there are two reasons why I am helping, to the best of my ability, to make this work of the evangelism of Chicago a success while the opportunity is at our doors. With the best figures that I have at hand, which are up to date, including the licensed saloons as well as the unlicensed, there are 5,987 saloons in operation in our city limits today. There are 283 liquor selling dance halls; 167 vicious poolrooms. There are only 1,424 churches.

In my official capacity as superintendent of the Episcopal city missionary work I have ministered to precisely 169,500 men, women, and children in some five penal institutions in the last three years. Most of them seem to be young people. Thousands, who have made a confidant of me, told of their sad plight, are victims of sin. As far as I have the facts, the liquor business and the lust busi-

The Soldier and the Camp Secretary

An Incident of the Brotherhood of St. Andrew Work in one of Uncle Sam's Cantonments.

(Owing to the modesty of the Camp Secretary, his name and the name of the cantonment are not given in this report of an incident in one of the camp hospitals.)

The scene was a camp hospital in one of the Southern cantonments.

A soldier lay on one of the cots. One week before he had injured his foot. It was an ugly injury, and septic poisoning set in.

The man grew worse. He appeared to be dying.

During the first stages of his illness, when he was able to converse with the nurses and the men around him, he had won the sympathy and friendship of all.

He was one of those men who seem to radiate sunshine. His laugh was infectious; he had a pleasant word for everyone; one became his friend merely by looking at him.

There was genuine sorrow among the nurses and the other patients when the poison began to seep through his body, and he grew languid and too weak to speak.

Finally, the doctors decided that he was about to die. He was sinking rapidly. His case appeared hopeless.

Those around him noticed that he appeared to be looking for someone. Weak as he was, he would raise his head from the pillow and gaze toward the door.

This was repeated many times. "Are you looking for someone?" the nurse inquired.

"Yes," he replied, feebly, "I'm looking for that Brotherhood man who gave me a Testament."

He was referring to the Camp Secretary of the Brotherhood of St. Andrew, who had visited him on several occasions.

The nurse decided to break the bad news to him.

"You are a very sick man," she said. "I know it," replied the patient.

"Don't you want to see a minister?" was the next question.

"No," answered the man. He explained that he had never been connected with a Church.

"But I would like to see that Brotherhood man," he told the nurse.

A few minutes later, the Brotherhood Camp Secretary entered the hospital. The sick man greeted him with a smile and a feeble hand-clasp.

They conversed for a few minutes, and it seemed to have the effect of a tonic upon the patient.

But he was very weak. His head sank back upon the pillow. The Brotherhood man sat there, clasping the soldier's hand, until he fell into a doze.

Within a few minutes he was asleep. When the soldier awoke, he was better. The doctor was summoned, and examined him.

"He has passed the crisis; he will live," he said.

Whereupon there was rejoicing in that camp hospital.

There was rejoicing in the heart of the Camp Secretary.

But he thinks that prayer had something to do with it.

Bishop Stirs Interest

HOUGHTON GAZETTE COMMENTS ON VISIT TO COPPER COUNTRY

The Houghton Gazette remarks on the first visit to the copper country of Bishop Harris as follows:

"The first visit of Coadjutor Bishop Robert L. Harris of the Episcopal Church to his new field of activity, the Upper Peninsula, has created an unusual amount of interest. This is due, in a large measure, we believe, to the charming personality of the Bishop himself. Outside of the Church and among the members, the Bishop has created a most favorable impression. This impression is based on his apparent energy, his certain Christian attitude, and his willingness to undertake a work that requires a maximum of talent and effort. His Pastoral Letter, published complete in the Gazette of Wednesday, was a very fine American document. The Church is, and has been during all its life in this Upper Peninsula, a strong and worthy influence for good, for progress and development. There is no doubt whatever that it will make further rapid strides in the way of a kind of progress that results in a betterment of the communities in which it operates."

Our New York Letter

VARIOUS WAR FUNDS

The raising of great funds for war work is the order of the day in New York, as elsewhere. The Jews were early at it with \$5,000,000, and now the Baptists and Roman Catholics are raising \$1,500,000 and \$2,500,000, respectively. This refers to what may be called the Metropolitan District. The Roman Catholic Fund is for the work of Knights of Columbus in various camps, and is supposed to be drawn from the Archdiocese of New York, which includes not only the city, but several adjoining counties. Although the Archdiocese has more members than the whole Episcopal Church in the United States, and includes some of the wealthiest men of the country, besides most of the metropolitan breweries and saloon keepers, the Roman Catholic committees are openly and urgently soliciting contributions from every Protestant source. A considerable part of the more than \$2,000,000 raised up to date came from Jews, and some of the largest gifts, notably one of \$50,000, are from Episcopalians. Every door bell in the city was rung, and every person asked, "irrespective of creed", as the convenient saying is. This energetic catholicity of method is in line with the well known custom of the Roman Catholic Church everywhere find it discreet and protective to contribute generously. In the present case, there is the additional desire to aid all patriotic effort. It is interesting to note that Rabbi Silverman and Dr. Manning, Rector of Trinity, were much applauded speakers at the great rally in the Hippodrome last Sunday night for this K. of C. Fund.

ARCHBISHOP OF YORK RETURNS TO NEW YORK

The Archbishop of York, after flying trips elsewhere, returned to New York for Holy Week, and was the preacher of the Three Hours' Service in Old Trinity. Perhaps the most satisfactory part of his whole itinerary, clerically speaking, was the meeting with the clergy of New York and neighboring Dioceses at 3 o'clock on Maundy Thursday, March 28, in St. Thomas' Church. This was arranged by Dr. Stires, the Rector, acting as President of the New York Churchman's Association, the largest of our clergy clubs. It was a means of allaying a growing criticism that, besides a failure to let the poorer elements of the city hear the distinguished guest, the average clergyman had been practically shut out from the privilege of meeting one of his greatest and most admired official leaders. Boston had provided a fraternal opportunity at a luncheon in the City Club, by the generosity and thoughtfulness of Bishop Lawrence, and that included all the clergy of the Diocese; but in New York City the clergy, outside of the exclusive "Thirty-nine Club" and a Presbyterian ministers' dinner in the Archbishop's honor, were not considered until this belated event in St. Thomas'.

It will help those disposed to complain to be more charitable if they recall a witicism of the Evening Post editorial paragrapher. After the end of the first strenuous week of Archbishop Lang's stay (or flight) among us, the editor remarked that by an unfortunate inadvertence it was discovered, too late for rectification, that nineteen minutes of the Archbishop's time had been left without an engagement, but that suitable apologies would be made on the floor of the House of Commons, and perhaps the affair could be amicably settled without international difficulty.

Perhaps the thing that saves the Archbishop from break-down is his powerful and musical voice, which he never has to strain in order to be heard at a reasonable distance.

THE DREAM OF GERONTIUS

Mr. T. Tertius Noble, organist and master of the choir of St. Thomas' Church, was once organist of York Minster, and brought with him to America not only great gifts and extraordinary Church experience, but an unusual love of public choral work. Each year since coming to New York he has got together a chorus of several hundred singers and rendered some famous piece of music, either in the Parish Church on Fifth Avenue or in some popular hall. March 20, this year, he gave Cardinal Newman's "Dream of Gerontius", set to music by Sir Edward Elgar. He was assisted by the St. Thomas' Festival Chorus, St. Thomas Church Choir, the Choir of the Cathedral of St. John, the Divine and the orchestra of the Symphony Society of New York. Mr. Reed Miller was the tenor, Mr. Robert

Maitland, baritone, and Madame Nevada Van Der Veer, contralto. There were nearly 2,000 people in the Church. It was a wonderful sight to see the choir and chancel massed with the hundreds of musicians in cotta and cassock. The singing was extraordinarily effective in the beautiful edifice, the muttering and roaring of the demons being as dramatically impressive in their way as was the beautiful carolling of "the angelic voices" welcoming the soul of Gerontius. Dr. Stires had prayers before and after the music. For the first time in any great public way, a fine new patriotic hymn, beginning, "Heaven sent liberty, our nation's pride", was sung by the choir and the congregation.

The Red Cross work benefited to the amount of several thousand dollars by the contributions of those who were admitted by card.

CHURCHES ECONOMIZE

The larger Parishes of the city have had a higher income than ever the past Winter, but a great effort has been made to cut down running expenses, in order to put more and more strength into war activities. Dr. Stires expresses it this way: "Our dearest and our best, all our toil and our treasure are well spent to achieve victory. Let us rejoice that we are counted worthy to suffer in the holiest cause which ever appealed to men." St. Thomas' is said to have saved \$8,000 on parochial expenses, and St. Bartholomew's \$6,000. This is done by avoidance of things important, but not essential. One item, for example, was in the reduction of the number of copies of expensive Year Books. There is also a disposition on the part of Rectors to get along without assistants. Because of the severity of the Winter, it was not possible to save on the heat bills—even though rooms were closed, and in some cases the Church itself

Church Training and Deaconess' House—a Splendid Institution

By Mary Louise Hudson

"This is the law of the House—the whole limit thereof round about shall be most Holy."

One can not enter even the vestibule of the Church Training and Deaconess House at Philadelphia without being impressed with the strength and beauty of that motto which falls as a blessing of peace on him as he waits at the door for entrance into the sweetly beautiful family and spiritual life that exists within. It is as though in leaving the sordid street, he passes through a cleansing fire in standing beneath such a motto before entering walls which immediately impress him as being "most Holy."

Primarily this House is a Home. It was built as a home, and the atmosphere of family life of years ago permeates through every room, and the blessing of that atmosphere falls upon us who are privileged to live within its walls. Truly the heritage of hopes and ambitions of the saints of God who have made this house possible for us falls upon us with their special prayer for the spread of Christ's Kingdom on earth.

The family life is demonstrated in the hominess of the drawing rooms, which are typical and characteristic of any family living room; baskets of sewing and knitting about; books and magazines on the table and music open upon the piano. Our one hour of the day when all cares and worries are put aside and we meet for a sweet and intimate family time together is indeed an hour when character is molded; the hour which influences all our lives and follows us as we leave this house for our own work elsewhere. One can not be in the atmosphere of our family circle long without raising to a higher standard already high

The highest ideals and influences effect our lives in the Church Training and Deaconess House. The Board of Managers are all strong, spiritual women who give us freely of their interest and love. Our instructors are truly servants of God, and every lecture given us is a free will offering from a very busy life. The inspiration and spiritual guidance of these men in our lives is immeasurable, and each student feels an untold debt of gratitude to them for their untiring devotion.

It is impossible to continue further with this "impression" of our House and the divinely beautiful and blessed influence of it without paying the just and loving tribute to our dear Miss Coles, who is probably the one most influential in bringing it to pass and has given us most deeply of her love and interest. Being interested in Church work for women, she gave the house, 708 Spruce Street, for the purpose of a "Church Training House." Just as it was about to be opened, under the guidance of Bishop Whitaker and Deaconess Sanford, the order of Deaconesses was established in this country, and Miss Cole immediately enlarged the title to "Church Training and Deaconess House." Miss Coles continues her love and personal interest in the gifts and it is a blessing of great value to have her visit the House and shed the radiance of her personality. She is, indeed, one of the Lord's saints, and her spirit will live forever in this House and in the girls doing their Master's work "in all the world" after leaving here. Under such influences and surroundings, our lives are indeed blessed.

Talks on Favorite Hymns

(By Alice S. Mullard)

Among the twenty or more hymns which are common to all selections, and are sung alike by Christians of

"Eye hath not seen, nor ear heard, neither hath the heart of man conceived the things which God hath prepared for them that love Him."

was left cold and unused for a month or more. Steam bills were almost doubled in many Parishes, though the heat given was less than ever. It is worth recording in this connection that St. Thomas' Parish expends about six dollars for "outside" work to every dollar put into parochial effort. St. Thomas' and Grace contributed together nearly \$100,000 to the National War Commission Fund of our Church, almost one-fifth of the total amount. This is explained better by loyalty than by wealth.

A SUCCESSFUL CAMPAIGN

The Every Name campaign, just completed at the Chapel of the Intercession, was the largest ever conducted in any single Church in the country. Between 2 and 4 o'clock, 6,118 persons at 2,350 addresses were called on; 1,185 pledges were received, totalling \$18,875, an increase of 188 per cent over last year's pledges, which amounted to \$6,500. The object of the campaign was to increase interest not only in the war work of the Church, but to meet the demands both in money and workers caused by the war. The Honor Roll of the Intercession now numbers 187. The Rev. Milo H. Gates, D. D., is Vicar of this energetic part of Trinity Parish, and is greatly in demand as a preacher, because of his clear, manly thought and delivery.

Ordination at St. John's Church, Wichita, Kansas

On Passion Sunday, Mr. Percy T. Fenn, Jr., the son of the Rector of the Parish, was ordained Deacon by Bishop Wise. By a peculiar coincidence the ordination took place on the 29th anniversary of his father's ordination to the Diaconate, at Zion Church, Dobbs Ferry, New York.

Mr. Fenn came on from Cambridge Theological School that he might be ordained in his Parish Church, and he returned immediately to finish his studies. He will graduate with his

ideals, and without feeling a zeal for greater attainments. The influence of our House Mother characterizes this hour, and her sweet motherliness and understanding is our inspiration.

At the top of the stairs, with the door constantly open, and where the students are constantly reminded of the presence of God, as they pass to and fro to their work, is the Chapel—a consecrated place breathing the spirit of departed saints—saints who have left their mantle of grace to fall upon us; saints who have left their influence in the world by "work well done"; a chapel filled with sacred memories and enriched by loving memorials. As one enters one is unconsciously strengthened by the motto on the door which is very much the motto of the House and the spirit of the Home: "In quietness and confidence shall be your strength." Only by prayer can we gain knowledge and strength, and now certainly do we feel the pressing need to learn His will and be ready to perform it. If our worship and praise to our Lord and Master can in any way prove our love and devotion to Him, then most certainly in our little "Haven of Peace" do we raise with one accord our hymns of peace and love over the turmoil of the world at the present time. The service flag hanging near the altar, with its one star, is emblematic of our gift toward our country and our spirit of service while one of our students is in active duty as a nurse and spiritual leader. Certainly now as never before does the Church need such women. With our clergy going as chaplains and our fine laymen as soldiers, the women must rise to carry on the work here. Seventy thousand of our laymen are in the trenches and seventy-five chaplains are already taken from the home fields, and as this is an age for vocational work and specialization of all kinds, we women are strongly feeling the call to action in the vineyard of our Lord. Our young women blindly go into Y. M. C. A. work, settlement work and general philanthropy, hunting for an outlet for their pent up desires to do relief work, never realizing that the Church for over twenty years has offered training for those very things and has fitted them for very effective work in the practical lines of relief and usefulness which every true Christian woman is best fitted to do.

every shade of opinion, "Rock of Ages" stands foremost. It was written by Augustus Toplady, a clergyman of the English Church, about the year 1762. Toplady was Rector of a Parish in the beautiful county of Devonshire, and was one day walking among the picturesque glens and coves which abound in that part of the country, when he was overtaken by a severe thunderstorm, and, looking around for shelter, saw a point where a precipitous crag of limestone rose to the height of a hundred feet, and having a deep fissure down its center. Here he took refuge, and in that wild and suggestive spot wrote the hymn, which has proved as enduring as the rocks which inspired it.

Toplady was a bitter controversialist, and had many fierce battles with John Wesley on points of doctrine; but the controversies and the uncharitable feelings they provoked have long passed away, while "Rock of Ages" still continues to be "a living and dying prayer for the holiest believers"—to quote its original title.

"Christian, dost thou see them," that most vigorous Lenten hymn, comes to us from medieval days, and from the vivid imagination of one of those saints to whom the eternal fight between the Christian and the powers of darkness was a real warfare.

"Just as I am, without one plea," which is so often sung at Confirmation services, was written by Charlotte Elliott, an Englishwoman and a lifelong invalid, during a season of great depression on account of the apparent uselessness of her life. It is good to learn that she lived to know some of the good accomplished, under God's blessing, through her written words.

"Thine Forever, God of Love," was written by the wife of an English clergyman especially for a class of girls whom she was preparing for Confirmation. The beautiful hymn soon became a favorite, and was chosen by Queen Victoria to be sung at the Confirmation of one of her daughters.

Dr. Ray Palmer, one of the first and best of American hymn writers, is the author of "My faith looks up to Thee," which was written at the age of twenty-two years, when the author was fresh from college. To quote his own words, he wrote what he felt and

Two Poems

Written by W. S. Stevens While a Patient in a Hospital Somewhere in France

"GONE WEST"

Let the men of the world make pause
As the sun sinks low in the sky,
Let them halt and recall
Each man of them all,
Their comrades who went to die,
Who went to swell the ranks of those
Who were posted where God only
knows,
But who went to the lines of the
Setting Sun,
Where the soldiers went whose work
was done,
Who were sent by the High Command
to rest,
Who were called by their Master—
WEST.

WHAT IS THE WAR TO YOU?

What is the war to you?
Is it anything more than a time to
grouse,
And to wish you were home in a com-
fortable house,
To dodge every job that comes your
way,
Then to growl because of the misera-
ble pay;
To blackguard the "nob" in the red-
band hat,
And laugh at the yarn you'd blush
once at,
To learn to swear and to laugh at
curses,
To mock at religion and all its uses,
Never to care for a chum in a cart,
So long as you're not concerned in the
part;
Are these the things to which you'd
confess,
The war means to you, perhaps more,
perhaps less?

No! you'll shout if you've thought
at all,
The war has taught me I'm something
small.
One! An infinitesimal mite
Of a world's great peoples engaged in
a fight—
For all that's manly and all that's
right;
And I've learned at least that they're
folks at home
Who love me so that I'd cry for shame
If hidden they heard me blind and
swear
And filthily answer a man for the
cheer
That the ignorant always give to your
face
(Yet they even know its just a dis-
grace
To swear and blaspheme for the sake
of a grin
From those ever ready to smile at sin.)
And so for the sake of the folks at
home
Play straight, play straight,—and play
the game!

Christ Before Pilate

We in our wisdom find so many faults
In those we love, in friends or foes
But he the cruel, said of Him the just
"I find no fault in Him."

Blind, blind are we, not innocent nor
good.

We wage a war of conflict—and op-
pose
All things not suited to our mortal ken
And find much fault with them.

Thus do we grovel—mentally bereft
Of greatest love that might have been
akin

To that our great Exemplar gave to us
To be our position fair.

We little heed that mightiest bequest
But do our best to wallow in the dust
And take no thought of life's amenities
But give instead—a crust!

And thus our life is going year by
year,
Pursuing phantoms—messengers of ill,
And never waking to the unseen woes
That grasp us in their train.

A sorry medley do we make of life
That should have been so sweet, so
full,
Of God's best gifts so lovingly be-
stowed,

So fair, so free to all!
—Julia L. Maccomb.

March 20.
Lawrence, Kansas.

with much emotion, ending the last
verse with tears.

"Draw, Holy Ghost, Thy sevenfold
veil," another Confirmation hymn, is
by John Keble, and forms part of the
beautiful poem for Confirmation con-
tained in "The Christian Year". Those
of our readers who possess a copy of
that work (and every Churchman
should) will be well repaid by reading
the poem, in view of the service so
soon to be held in St. Peter's.
(To be continued.)