

The Witness

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

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ARCHBISHOP OF YORK VISITS MID-WEST—PRAISES ABRAHAM LINCOLN

Philadelphia, Harrisburg, Cincinnati, Chicago, Evanston and St. Louis Among Cities Visited by Distinguished Briton

Thousands of Church people and American citizens had the great privilege and pleasure of seeing, greeting and hearing the Archbishop of York, during his itinerary from the Atlantic coast to the Mid-West, at Philadelphia, Harrisburg, Cincinnati, Chicago, Evanston, St. Louis and other important points. He spent two days at the latter city, where he was extended an unusually warm welcome by bishops, the clergy and laity, and especially by the Presiding Bishop of the American Church, the Rt. Rev. Dr. Tuttle. In welcoming the Archbishop at the Cathedral, Bishop Tuttle said, in part: "The man second in ecclesiastical rank in the Church of England has come to us to strengthen the brotherhood of hearts and the deepened sisterhood of churches between the real mother church and ourselves. His Grace's words of greeting and counsel will, I am sure, afford us pleasure and will give us valuable guidance and help."

The Archbishop gave four addresses during his stop in St. Louis. The daily papers of that city have the following to say of his noon-day Lenten address:

The Archbishop of York's favorite American is Abraham Lincoln.

He did not say so in as many words, but there can be very little doubt of it since he actually quoted Lincoln three times in as many addresses, always a different quotation, and in his Lenten noon-day address yesterday at the Shubert-Garrick theatre before a capacity house, he paid a beautiful tribute to the "martyr President."

"Of all the leaders of your history," said his Grace with much repressed feeling, "is that great embodiment of American democracy and all it stands for, Abraham Lincoln."

"I fancy him as brooding over you today and asking you to give to the world that freedom he gave to America."

"But if Abraham Lincoln were visibly to enter this theatre, we should all stand. If Jesus of Nazareth were to enter here, we should all kneel. Jesus is the Master Man for this time."

On the stage, were three Bishops: the Rt. Rev. Daniel Tuttle, the Rt. Rev. Frederick Poote Johnson and the Rt. Rev. Charles Fiske of Syracuse, N. Y. Back of these prelates sat nearly every clergyman of the Episcopal Church in St. Louis.

NO PRELIMINARIES

There were no preliminaries, save the singing of "America." The Archbishop of York at once plunged into his theme, which dealt with the spiritual side of the war. In part, he said: "I sometimes wonder during these days as I pass from city to city in your great country, whether I am not moving in a dream. How strange, if you come to think of it, that an Archbishop of a city where there were Christian Bishops ruling the church of God more than 1,600 years ago, where Constantine was proclaimed Emperor—how strange I should be right here in the center of this vast country, speaking in a theater to you of St. Louis."

"It is indeed a wonderful linking between the old and the new. The distinctions between these have been done away with. Here we are, facing the greatest of all ordeals. We can't go through it on our own strength. You are so full of confidence and hope and are thrilled by a great cause and readily respond to it. At home we are in another atmosphere. There we ask not for thrills, but for steadiness to endure, and we, too, need this strength greater than our own."

"But your time will come. You don't know how long this war will last or

what sacrifices you may be called upon to make.

"Where are we to get the strength we need for this mighty trial? I know the answer. In a world struggle you need a world leader whose spirit you will most care for and to whom your loyalty will stay unfaltering. He is Jesus Christ."

"MUST SANCTIFY OURSELVES"

"You must see Christ going before your lads to France, and see him going before your own nation here, and see him going before the future of your country."

"We must bring our personal lives at home up to the level of the sacrifices offered by our brothers in battle. Are you living the life worthy of their deeds? Is the American at home worthy of the devotion they offer? The only thing that could ever make me doubtful of final victory would be a failure to feel, through every class, the

A Word For Our Choirs

Among the many improvements in habits of reverence that have grown up in our Churches during the last few years, none is more marked than the manner of leaving the churches after the various services. Formerly, the first few notes of the retrocessional were a signal for a subdued buzz and bustle, and almost before the last chorister had left the church, the whole congregation was moving towards the door.

Now, we remain kneeling, or at least quietly seated, until the final amen is chanted in the choir room.

What could be more fitting than that these last few moments of devotion should be spent in earnest prayer for the individual members of our choirs?

The average choir boy is not a saint! The "white-robed singer" of story and sacred song, with the voice of an angel and the devotion of a Samuel, is a *rara avis* in our Western choirs. In his place, we have a very human boy; but he is a faithful boy, devoting many hours of his play-time to perfecting the music which on Sunday we accept as our right.

It is only the few who can subscribe liberally to the choir fund, but all can speak a cheery word of appreciation and encouragement to its

HERE ARE SIX REASONS WHY WE ARE AT WAR

Rev. James Sheerin Outlines Some of the Points Which Has Drawn the United States Into the Conflict

Perhaps it would be a good thing if each soldier had an indelible "scrap of paper" somewhere on his person, containing a brief statement of our belief about the terrible war. This would tell his patriotic story, whether living or dead. If a prisoner of war, it would speak for him better than he might be able himself, and so it would spread American principles wherever his body went. Just how it should be worded I shall not venture to claim, but it could well include a sentence or two of President Wilson's as to our defense of world democracy, and it should reveal our general opposition to war in itself. We are not ashamed to be known in the world at large as a people who believe more in business and industry than we do in war. But we should be glad, also, to have everybody realize the great truth that we are an idealistic people

in the history of civilization to come out boldly and openly, and say we hate all war and all war-makers.

2. We are in the war because we believe in the people's right to go on peacefully and hopefully in the development of a healthier, happier domestic and social life, unimpeded by any exterior and unnatural force.

3. We are in the war because we believe that tyrannical and despotic forms of government are irresponsible and hurtful to their own best interests, as well as to the needs of the people at large.

4. We are not in the war because we wanted to intrude in European affairs, but because a long course of diplomatic insults and brutalities, on land and sea—attended by cruelties and a vindictiveness that we had hoped were at an end, even in war—convinced us that the safety of the future depends on an immediate and final ending of all such governments in the world.

5. We are in the war not because we think we can accomplish these hopes ourselves, but to give heart and courage to the various peoples of the earth who have been trying, apparently in vain, to protect themselves from systems of government and misgovernment, of deceit and treachery, which stood in the way of either happiness or prosperity, whether individual, national or social.

6. We will gladly get out of the war the moment when our fellow men of other races show that they are able to take care of themselves. When that day comes, as we hope it will soon, we shall return promptly to our own hearths and homes, thankful that we and others have an opportunity to live a human and civilized life once more, unthreatened by brutal ambition of any sort or from any quarter.

General Pershing's Name On Honor Roll of Wyoming Church

The name of John J. Pershing has been placed upon the Honor Roll of St. Mark's Church, Cheyenne, and among the twenty-eight stars appearing on the new service flag, unfurled and dedicated on Palm Sunday, is a star for General Pershing. The people of St. Mark's are deeply sensible of the signal honor done them, which was made possible by the following letter just received by Bishop Thomas from General Pershing:

"France, February 15, 1918.

"Bishop N. S. Thomas,

"Cheyenne, Wyoming.

"My Dear Bishop:

"I regret very much to find that your letter of October 31, 1917, has not been answered and wish to assure you that this was not due to a lack of appreciation but through inadvertence.

"I should be very glad to have my name placed on the honor roll of St. Mark's Church, Cheyenne, and deeply appreciate your kind thought of me in this connection.

"With warm regards and very best wishes, believe me, as always,

"Sincerely yours,

"JOHN J. PERSHING."

General Pershing's letter, together with the envelope in which it came, has been framed and hung in the church beside the honor roll bearing his name.

The service flag is the gift of the Knights of St. Paul and the Junior Auxiliary of St. Mark's Church, Cheyenne.

This is the Kind of Co-operation That Helps

Editor Witness:

Enclosed please find One Dollar for which send me copies of the March 23rd issue for distribution. I am so satisfied of the good that THE WITNESS is doing as a messenger of the Church, and as a strong supporter of the Christian faith, that I take this opportunity of giving a helping hand in furtherance of its great work. I am going to distribute these copies among our people at the Congregational Meeting on Easter Monday night, adding my appeal for subscribers. The paper should be in every Christian and especially in every Church home.

I remain yours sincerely,

CLERK OF THE VESTRY.

spirit of moral self-sacrifice and self-dedication.

"We must sanctify ourselves before we can have with us the strength of the prevailing cross. We are right to pray to God for victory, but we shall be most sure of an answer if we form the high resolve, 'Our Victory for God.'"

"Keep before you the picture of the Man of Sorrows, embracing the sorrows of all our homes. It is sacrifice nobly offered, sorrow nobly borne, that redeems a life, a nation, a world."

THE ARCHBISHOP AT HARRISBURG

The Archbishop of York and his chaplain arrived in Harrisburg, Penn., at 1:30 p. m. on March 23rd. He was met at the station by a committee, headed by the Governor of Pennsylvania, the Bishop of Harrisburg, Dr. Darlington, and State Librarian Montgomery. The chimes of Zion Lutheran Church greeted the party as they emerged from the station and drove to the Bishop's house. In the Bishop's Chapel of the Holy Spirit, the Archbishop prayed earnestly for the soldiers giving their lives at the front. He then ascended to the Great Hall where he addressed the crowd of citizens and soldiers. The party then went to the capitol, above which the British flag was waving for the first time in the history of Pennsylvania. In the House of Representatives, reputed to be the only legislative chamber which rivals the House of Lords in splendor, the Governor, the Mayor, Rabbi Haas, the Rev. Dr. Mudge of the Presbyterian Church, and A. S. Patterson of the Chamber of Commerce voiced their welcome. The Archbishop then delivered a masterly tribute to America's place in history and her opportunity in this critical hour of peril, closing with prayer for the boys at the very hour falling in the greatest battle in human history.

members, and all can pray that the words that are continually on their lips may be grafted inwardly in their hearts and bring forth the fruit of good living, that through all their lives they may

"Carry music in their hearts Through darkness lane, and wrangling mart; Plying their daily task with busier feet, Because their secret soul a holy strain repeats."

—A. S. M.

Crucial Time in China and Japan

Mr. Dwight Edwards, formerly of St. Paul, Minn., now secretary of the Y. M. C. A. in Pekin, China, recently talked to a Red Cross surgical dressing class at St. Clement's Church, St. Paul. He is now on his way to minister to the hundred and seventy-five thousand Chinese coolies in France who are manufacturing munitions, but although he spoke of them and of possible contributions from China's army of half a million, and her great resources, Mr. Edwards laid his emphasis upon the necessity to the world of the education of leaders with Christian ideals in the orient. At the present time, among her three hundred and twenty million people there is a great upheaval. Armies shift with generals, none of whom are equal to the emergency. Japan, the autocrat, menaces her weak giant neighbor. She, too, needs a leadership with a breadth of vision and Christian ideals. The whole hope of the future lies with the young

—perhaps more so than the world has ever seen, in spite of appearances; that we love education and home virtues as no race has ever done; that the books, buildings, pictures, and statues of Europe are more interesting to us than their dynastic struggles; that the struggles of the various peoples of the world for political freedom and social justice touch our hearts more than the sight of their rulers' grandeur and palaces; that the ruins of the past draw us to Europe only because they are pathetic monuments to the defeated hopes and ambitions of men that are gone. All this, and much more, that is true of us could hardly be expressed in a brief label or card of identification for every American soldier, which could not be easily destroyed by fire or water. But a suggestion of the thought behind it may be found in the following, which can be expanded or simplified, according to the tastes of the reader:

1. We American soldiers are in this war because we think it is time

men of the present. To them we must give our help. Instead of decreasing our aid to missions we must increase our contributions. Now is the crucial time. China, with her vast population, Japan, with such a large birth rate that she has an excess of population each year of seven hundred thousand, are to play an enormous part in the future, perhaps in the immediate war. An increasing democratic party in each must be given leaders with ideals of love, service and peace, or the world will face another conflagration in the far east like that against which we are now struggling in the west. If we do not share our best with China now, our children will have to make Red Cross dressings for another terrible war. Let us seize our opportunity and help China emerge as a tremendous factor for peace.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Monday in Easter Week

THE COLLECT

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever one God, world without end. Amen.

"Bring the same to good effect." It requires power to bring good desires to good effect. The power of a resurrected life is the power which helps men persevere. Easter calls us to persevere in the good desires which Good Friday always wakes in men's hearts. The lack of perseverance has chilled more missionary enthusiasm than any other single cause one might mention. Some one from the Orient, or some one from the fastnesses of our mountainous Southland, or some one from the Black Belt, or some one from the Indian reservations, or some one from the isolated cross-roads towns of our own states, tells us tales of spiritual needs, and of endeavor to meet those needs, and our hearts are moved, our consciences are quickened, and we resolve and determine to support the workers and their cause. Collections are taken up, and the future seems rosy with the promise of steady support and consequent fruition. But suddenly something blows cold on our good desires, and they do not come to good effect, and the work languishes, and the Church stays weak and struggling, instead of growing from weakness into strength. Pray for the grace of perseverance. It is the heart-throb of progress. Surely God, who puts good desires into our hearts, can furnish the power to bring those desires to good effect. The help is always at hand. There is no limit to the grace of God—there is a continual supply of grace. What is needed is a continual drawing upon that grace. The Holy Communion leads us to the source of help, which the death and passion, the mighty resurrection and the glorious ascension have made possible for human and mortal beings to absorb and utilize. When we plead the Cross, we should plead it in such a persistent and whole-hearted way as to go from that pleading strong in the resurrection power of the living Christ. Through Him we can do all things. His grace is sufficient for us, if we will only systematically and persistently seek it.

"Opened unto us the gate of everlasting life." Jesus' resurrection was not the beginning of everlasting life. Everlasting life has neither beginning nor ending, because it is of God. Jesus, on Easter, opened the gate, showing men how the sublimest hope of the human race is really an eternal fact, on which they could rely as a permanent possession, if they would only fulfill the conditions which the Source of everlasting life lays down as necessary to obtain it. "He that hath the Son hath life, and he that hath not the Son of God hath not life." The more we die unto sin, the more will we be alive unto God. The more alive unto God we are, the more persistent will we be "to make His way known upon earth, His saving truth unto all peoples." God help us seek for the grace of perseverance in the paths that lead unto eternal life for others, as well as for ourselves.

THE EPISTLE

Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all): that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day,

and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whatsoever believeth in him shall receive remission of sins.—Acts x:34.

He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. God accepts all who come to him working righteousness, and fearing lest they lose sight of Him. The Gospel message, beginning with the birth and ending with the resurrection and ascension of Jesus, is a spreading message. Men's carelessness and indifference cannot entirely suppress its leavening power. The cause of missions is a live cause. It can quicken the dead person, and the dead parish, and the dead diocese, once it is given even half a chance. Give the word which preaches peace through Jesus Christ a chance to begin at Galilee, and after a while it will be published throughout all Judea. People are hungry for power—hungry for spiritual power to fight spiritual enemies. In their self-will and their ignorance they take hold of the mysterious and the occult, in the hope of obtaining such power as will make them free from the results of their transgressions. The Church's mission is to show men that there is only one Divinely appointed being who can judge whether men are quick or dead. And His message is not an occult or hidden message, but one that is out and open and in the light. "In the light shall we see light." If we try to see light with an evil eye, what we see will make for blindness; we will be constantly stumbling; we will become blind leaders of blind people, and there will be great danger of falling into the ditch. It is a horrible thing to fall into the ditch which runs foul through the streets of daily life; but a more horrible thing is to stay in the ditch. And the business of a witnessing Church is to help men raise themselves out of the ditches into which they fall, and to help turn ditches into streams of living water. Out of the witnessing Church must come those who have eaten and drunk with the risen Jesus, and who have companied with Him with eyes opened to His presence. If we break bread with Jesus, and see Him not, our witness will not be a convincing one, nor will it be a very lively witness. And if we are to be prophets in our generation, our witness will be no good at all, unless by our lives, as well as by our lips, we can proclaim that we have experienced the remission of our sins. Let us bend every effort to make the ministry of reconciliation a very vital message. There must be prophets to preach this message, as well as priests to convey its blessing. Prophet and priest alike must practice what they preach, and when this is done there will be found a Church zealous in good works—a source of far-reaching power, a home of peace, and the rallying place for men of good-will. Is that the kind of Church your Church is?

THE GOSPEL

Behold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which

should have redeemed Israel: and besides all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.—St. Luke xxiv:13.

It will be a great day for the Church when she sends her workers "to the villages" by twos. The associate mission is the mission of real help, and the more our Church can function its message in that manner, the more vital will that message become, and the happier will be the resultant life of the Church in both town and country. Jesus sent out his disciples two by two, and the habit clung to the Church in the early days; and wherever it has been adhered to, there has the Church flourished and grown.

"Certain women also of our company made us astonished, saying they had seen a vision of angels, which said that He was alive." In the prophetic writings it was promised that "your old men shall dream dreams, your young men shall see visions". As long as our women continue to see visions of life, where most of its men only think in terms of death, there is hope for the Church. And when our young men in the Church cease being astonished at those visions, then may we have reason to believe that "the Spirit is indeed being poured on all flesh". If the Spirit be not yet poured on all flesh, may God be able to hold us guiltless when He judges the quick and dead. For he will use us and our sons, if we will but let Him; and the more vision of the living Christ that we can have, the more radiant and vigorous and rhythmical spiritual life will we manifest. O Lord, open Thou our eyes, as well as our lips, then may we be able to co-ordinate our vision and our speech, as we show forth the things concerning the Son of God and Mary! And why not also pray Jesus to make Himself known to those of our boys who see visions and form partnerships with earthly aims in view, so that they will see the wondrous power and beauty of going out two by two, with the purpose of opening to others the Scriptures concerning Jesus?

"Did not our hearts burn within us while He talked with us by the way, and opened to us the Scriptures?" Ought we not to feel the obligation of keeping so close to Jesus that when we talk to others about Him their hearts will burn with a desire not only to know Him, but to know about Him? And will not the Easter message mean more to us if we have with our Easter offerings made it possible for some one somewhere to open up the Scriptures to those who read, yet do not understand? F. S. W.

Keep the Home Ties From Breaking

The work of the Brotherhood of St. Andrew in the field touches, or aims to touch, all Brotherhood men and Churchmen whether they are in the field or at home. Naturally, with the work of trying to care for the men in the field the Army and Navy Department of the Brotherhood can give little more than a passing glance at the home field but it is rather for the home field to volunteer its services. Saving food and buying Liberty

COMMENTS ON THE NEW LECTIONARY

By Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. aft. Easter	Isa. 44:24; 45:13 Jonah 1 and 2	John 20:24-end	Jer. 31:1-17	Romans 5
M.	Isa. 45:14-end	Acts 2:22-40	Gen. 2:4-17	Philippians 1
Tu.	46	3	3	2:1-13
W.	47	4:5-33	9:1-17	2:14-end
Th.	48:1-21	10:34-43	17:1-8	3:1-14
F.	49:1-13	13:16-37	Ex. 6:1-8	3:15; 4:7
S.	49:14; 50:3	17:15-31	I Chron. 17:1-15	4:8-end
2 S. aft. Easter	Ezra 1 Jonah 3 and 4	John 21	Jer. 31:23-37	Romans 6

If the main thought of Easter is redemption—and the Church needs to be brought back to that truth on account of the passing of absurd and immoral theories of atonement—the teaching of the Sundays immediately following Easter is, consequences of redemption; or, redemption applied. If redemption is itself not made enough of with some, it is over-emphasized with others. Redemption is not salvation, and there does not seem any better way of bringing out both the nature and value of redemption, on the one hand, and the relation of that, on the other, to salvation, than by historical illustrations. Redemption from Egypt broke the power of Pharaoh—it did not of itself land the Children of Israel in the Promised Land. In the same way, Cyrus' decree made possible the return of God's people from Babylon; it did not plant them there, and, as a matter of fact, many refused to avail themselves of the privilege of going back. So, all mankind are redeemed by the death and resurrection of our Lord. That does not save anybody, nor is justification equivalent to sanctification. This is the truth that is so clearly brought out in the Collect, one of the few Collects, by the way, composed by our reformers, and substituted for the old one in 1549 (Goulburn on the Collects, Vol. 1, page 362).

The second lesson for the evening is St. Paul's discussion of this very topic, concluding with "that grace may reign through righteousness". Note also (verse 10) that we are "reconciled" (not saved) by His death, and saved by His "life", through His Spirit poured into us and become the life-blood of our character and conduct. This is illustrated by the Old Testament lesson. It was by the grace of God that Israel had been redeemed;

but this only made possible the return, and inspired them with a glorious hope. The message is one that is fulfilled in the true Promised Land of the soul, and ought to bring comfort to millions today: "Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, and they shall come again from the land of the enemy (death)."

In the morning historico-topical course, the first lesson follows up last Sunday's promise of return, with the explicit prediction that Cyrus should act as God's shepherd and anointed, saying of Jerusalem, "She shall be built", and to the temple, "Thy foundation shall be laid." And this promise being read, it is not left suspended in mid-air, but will be followed on subsequent Sundays with the record of fulfillment. Topically, this is also in accord with the teachings of the day and season. The experience of Israel, historically, illustrates, as does the resurrection of our Lord, God as providential ruler of the world, with its mingled light and darkness, and good and evil, and its issues in righteousness (verses 5-8).

The second lesson tells the story of what happened on this very day, the Sunday after the resurrection—Thomas' doubt and conversion—concluding with the purpose of belief, "that we might have life in His name".

For week days, we continue, in the morning, selections from Deuteronomy Isaiah, paralleling them with sermons on the resurrection.

In the evening, we fill in the week with Philipians, founded on the resurrection (note especially chapter 3), and give, for first lessons, stories from Genesis, Exodus and I Chronicles, the point of which is man's need and God's promise of eternal life.

THE SANCTUARY OF PRAYER

Note—These prayers by the Bishop of Massachusetts can easily be adapted for use on Sailors' Day, the second Sunday after Easter, by changing from the first to the third person, the pronouns in black type.

FOR PROTECTION

O Eternal God, who alone spreadest out the heavens, and rulest the raging of the sea; *receive us and the ships in which we serve into Thy Almighty and gracious protection; preserve us from the dangers of the sea and from the manifold temptations and trials which beset our lives; grant that we may return in safety to our homes, with a thankful remembrance of Thy mercies, to praise and glorify Thy holy name; through Jesus Christ our Lord. Amen.

FOR ALL SEAMEN

Almighty Father, with whom is no darkness; We beseech Thee to bless on all seas the vessels of our navy and merchant marine, our sailors and our fishermen, with all that go to and fro and occupy their business in tute

great waters; save us from dangers known and unforeseen; deliver us from strong temptation and from easily besetting sin; fill us with kindness, loyalty and faith, and make every man to do his duty; through Jesus Christ our Lord. Amen.

FOR SICK SAILORS

O Heavenly Father, whose loving care follows Thy children wherever they go, look with favor, we beseech Thee, upon all those who are sick in hospitals, in ships or in foreign lands.

In their loneliness may they be comforted by the thought that Thou art with them, in their temptation may they be upheld by the prayers of loved ones at home, and in their sufferings may they recall the patience of their Saviour. Kindle in them courage, hope and faith. Help them to rest in confidence that when they trust in Thee, All's well.

Grant our prayer, O God, which we ask in the name of Thy Son, Jesus Christ. Amen.

*After the word "receive" substitute "all seamen" for the word "us".

Bonds is a great material help to those who have gone, but what are you doing for their spiritual aid? One of the greatest things to be remembered is to keep the home ties from breaking and that entails keeping the Church ties from breaking.

Those who live near any of the great camps should see to it that they are doing something for the men in the camps. They may not be your boys in the camp which is so near your door. But they are someone else's boys and someone else is looking out for your boy in that far-away camp.

This week there comes a story from the secretary at Camp Cody, which is located at Deming, New Mexico. One of his big tasks was to help cheer up the men at the base hospital and when a consignment of phonograph records came to him one day from some unknown donor in Florida he

was happy for he thought surely the machine would follow.

But the machine did not come and he did not like to turn the records over to one of the "Y" shacks because he knew the place where the music was needed most was at the base hospital. He mentioned the records in his report to headquarters. It was mentioned about the office and then one of the men who was a member of the Philadelphia Home Guards mentioned it to his squad. His squad bought the machine and sent it on its way.

There you have Florida records, plus a Philadelphia machine giving comfort to boys in a base hospital in New Mexico all through the medium of a Brotherhood secretary. There is no telling where this work of helping others will end nor what turns it may take. Is there anything you can do to help?

Confirmation Instructions

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

XIV

Catechism: Read carefully the Marriage Service.

Prop. 1.

There are two things to remember in the sacramental rite of Holy Matrimony.

1st. That the union of a man and woman in marriage is a natural relationship that man has in common with every living creature.

2nd. That the blessing of that union by Christ and the Church lifts it out of a mere natural relationship into the holiest of all unions, in which the man and wife become one flesh and are entrusted by God, not only with the begetting of little children but with the training of immortal souls for the glory of God.

The statement made in one of Mrs. Eddy's books that "marriage is legalized lust" is an insult to the Creator and to the men and women whom God joins together in the holiest of all bonds.

This statement springs from the fallacy that matter is evil, whereas Christ shows us that matter can and ought to be sanctified, and that the Christian family is the holiest of relationships.

Prop. 2.

The essential elements in a Christian marriage are:

1st. That the man and the woman should each of them be baptized members of the Church. Holy Baptism is the sacrament wherein we are made children of God, and no child of God should "be unequally yoked together with an unbeliever," as St. Paul states.

2nd. That the two should be joined by a priest of the Church, who blesses the marriage and uses the ring to symbolize the perfect union that is established between the two.

3rd. That as God has decreed that a man should have but one living wife, and a wife but one living husband, it is necessary that the Church should not bless the marriage of those who have another living partner.

(The only exception which the Church permits is that in the case of adultery of either party the priest may remarry the innocent party, but so strong is the Church's feeling regarding this, that no priest can be required to solemnize this service, nor can he do so without the consent of the Bishop.)

Prop. 3.

Like all sacramental obligations, the privileges of marriage cannot be enjoyed unless each party makes a vow at God's altar to assume the responsibilities of this obligation.

These responsibilities are:

1. That the obligation is for as long as they both shall live, "till death do us part."

2. That the obligation requires that each shall "forsake all others," and keep the marriage relationships pure.

Nor is there in the sight of God one law for man and another for the woman.

3. That each takes the other "for better or for worse, for richer or for poorer, in sickness and in health."

A vow is a sacred thing, and when one finds that he has promised to do something which is worse than he thought, he is in honor bound to keep the obligation, although it may be to his own hindrance. God requires that we shall be men of our word.

4. That the man shall be the head of the household, not in a tyrannical manner, for he has promised to love and to cherish, which is just as binding as the vow "to obey." And there is no hardship in obedience where there is love. It is rather a privilege.

There simply cannot be two heads to an institution, just as there could not be two Presidents of the United States. But the office of President carries with it more obligations than privileges.

It is a poor travesty on Holy Matrimony when the woman feels that she must lead the man, just as it is a wretched travesty when the man feels that he can boss the woman. It is a partnership in which the man promises to fight the battles with the woman's help and co-operation.

QUESTIONS

1. What is the difference between marriage and Holy Matrimony?
2. What can you say about Mrs. Eddy's comment?
3. What are the essential elements in a Christian marriage?
4. What is the Church's law about the remarriage of those who are divorced?
5. What are the responsibilities which are assumed in the marriage vow?
6. What is the significance of the word "obey"?

TEXT

"And they two shall be one flesh." Ephes. v:31.

READINGS

1. St. Matt. v:31-32.
2. I Cor. xi:1-16.
3. Ephes. v:22-33.
4. Revelation xxi:1-4.

Poems Worth Preserving

Selected by Pastor Suburbanus

THE RETINUE

By Katharine Lee Bates

Archduke Francis Ferdinand, Austrian
Heir-Apparent,
Rideth through the Shadow Land, not
a lone knight-errant,
But captain of a mighty train, millions
upon millions,
Armies of the battle-slain, hordes of
dim civilians;

German hosts who see their works
with tortured eyes, the sorry
Specters of scared tyrants, Turks
hunted by their quarry,
Liars, plotters red of hand—like waves
of poisonous gases
Sweeping through the Shadow Land
the host of horror passes;

Spirits bright as broken blades drawn
for truth and honor,
Sons of Belgium, pallid maids, martyrs
who have won her
Love eternal, bleeding breasts of the
French defiance,
Russians on enraptured quests, Free-
dom's proud alliance.

Through that hollow hush of doom,
vast, unvisioned regions,
Led by Kitchener of Khartoum, march
the English legions,
Kilt and shamrock, maple-leaf, dream-
ing Hindoo faces,
Brows of glory, eyes of grief, arms of
lost embraces.

Like a moaning tide of woe, midst
those pale battalions
From the Danube and the Po, Arabs
and Australians,
Pours a ghastly multitude that breaks
the heart of pity,
Wreckage of some shell-bestrewn
waste that was a city;

Flocking from the murderous seas,
from the famished lowland,
From the blazing villages of Serbia
and Poland,
Woman phantoms, baby wraiths,
trampled by war's blindness,
Horses, dogs, that put their faiths in
human loving-kindness.

Tamburlane, Napoleon, envious Alex-
ander
Peer in wonder at the wan, tragical
commander,
Archduke Francis Ferdinand—when
shall his train be ended?—
Of all the lords of Shadow Land most
royally attended!
From the Atlantic Monthly, Oct., 1917.

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.)

XXIX

Vs. 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Ellicott: **Wrestle.** Literally wrestling—a mixed metaphor. Wrestling is impossible for a man clad in armor. The word was adopted to carry the idea of the personal, individualizing nature of the encounter.

Sadler: **Against flesh and blood,** i. e., against human nature within or human beings without.

Blunt: **But against principalities.** There are doubtless evil angels (Rom. viii:38; Col. ii:15), the spiritual agents of the evil one.

Theodore: **Rulers of the darkness of this world,** not because they had received any such rule from God, but because the world submits itself to their rule, and eagerly sells itself into slavery to them.

Ellicott: **The world rulers of this darkness,** those who extend their world-wide sway over the whole world, inasmuch as all men are subject unto them.

Jerome: **Of the darkness.** It is the opinion of all the doctors of the Church that the intervening air between heaven and earth is full of adverse powers.

Moule: **In high places.** The import of the words is that we have to deal in the combat of the soul and of the Church with spiritual agents of evil occupying a sphere of action invisible and practically boundless.

Vs. 13. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand.

Ellicott: **Wherefore—since we have** such powerful adversaries to contend with.

Take unto you the Divine armor, perfect and perfectly ready, which lies at the Christian's feet, and is his own. Let him, by the grace of God, appropriate it in act.

St. Ignatius: **The whole armor of God.** Let none of you be found a deserter; let your baptism abide with you as your arms, faith as your helmet, love as your spear, patience as your panoply.

Meyer: **In the evil day.** This is the day when the satanic power puts forth its last and greatest outbreak of the anti-Christian kingdom St. Paul expected shortly before the Parousia.

Ellicott: **The day of violent temptation.**

The dark crisis of the campaign, whenever it may be.

Ellicott: **Having done all,** i. e., all things that the exigencies of the conflict required.

Moule: **To stand,** i. e., unmoved at your post, ready for the next assault of the unseen foe.

Vs. 14. **Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.**

Ellicott: **Stand therefore.** Not, as in verse 13, in the fight, but, as the context requires, ready for the fight.

Chrysostom: **Having your loins girt about.** What the keel is to the ship, the same are the loins with us, the basis and groundwork of the whole body, for they are the foundation upon which our whole frame is built. Then, in girding the loins, he is bracing together the soul.

Ellicott: **With truth—as the girdle** which bound all together and served to make the Christian soldier expedite and unencumbered for the fight.

Blunt: This defensive girdle of truth signifies the Christian's steadfastness at his post, and his immovable fidelity to that "Captain of his salvation" under whom he moves.

Moule: **The breastplate.** The breastplate covers the heart. The believer is armed at the heart against the tempter by definite and supreme reverence for the law, the supreme perceptive will of God. The breastplate is faith and love.

Sadler: **Of righteousness—the righteousness of Christ.** If we have not righteousness, which comprehends all conformity to the will of God, the missile of the evil one can come straight to our heart.

Ellicott: **The righteousness which** is the result of the renovation of the heart by the Holy Spirit.

Vs. 15. **And your feet shod with the preparation of the gospel of peace.**

Moule: **Your feet shod.** If the war-

THE INDISPENSABLENESS OF RELIGION

"Man shall not live by bread alone."
—Matt. 4:4.

That religion is an essential of life is universally true. From the untutored savage with his ideals of immortality as expressed in the "happy hunting grounds," from Darwin's Patagonian savage with his crude notions of God, down through all the stages of human life, the world over, we have expressions of man's yearning for the divine. The Psalmist cries out, "My Soul is athirst for God," and this thirst is just as pronounced in the life of every age and people as it was when the King of Israel gave utterance to his yearning. Some one has well said that "life is a continuous adventure into the unknown." In other words, man is ever reaching up into the heights beyond him, seeking for some clear and fixed realization of God, and some definite experience that will make more evident to his consciousness his own relation to God. It is unquestionably true, as the Frenchman says, "Man is incurably religious," and however simple or grotesque or dignified the forms may be in which he casts his unfailing religious convictions, nevertheless they bring satisfaction to his soul and a serenity of mind that nothing else affords.

This need of the divine seems at times to suffer almost complete paralysis. In one way or another and for one cause or another men will shut out of their lives, so far as they are able, the consciousness of the need of God, and from the many philosophies, systems or theories of life, they will seek to draw that which furnishes satisfaction and seeming peace. Again and again we have observed that only some strange happenings, some misfortune, or disappointment seems to arouse the dormant spiritual nature and to give it expression. Nations, like individuals, sustain these periods of soul-atrophy and seem for a time to be self-sufficient and self-confident and self-sustained. They have no need of God. They have no sense of insufficiency. In such periods the fires burn low upon the altar of sacrifice and the sense of devotion to high spiritual

rior is to stand, he must have no unprotected and uncertain foothold.

Sadler: The allusion to the sandals of the Roman soldiers, studded with hobnails, for taking firm hold of the ground.

Beza: He does not wish only to teach us that we ought to be shod, but, so to say, offers us the very sandals.

Meyer: **Preparation,** readiness. Preparedness, whether it be an outward standing ready, or an inward being ready.

Wordsworth: An allusion to the attitude and attire of the Israelites eating the Passover in a state of preparedness to leave Egypt and march to Canaan.

Ellicott: **Of the gospel of peace.** The sum and substance of the Gospel was peace, not with one another merely, but with God—a peace that can only be enjoyed and secured if we war against His enemies.

Sadler: This peace of God, through the realization of the Gospel, makes us stand firm in the sight of God.

THE CHURCH

This term is used in the Book of Common Prayer to designate the body of those who hold and practice the Christian faith. Therein it is described as One, Holy Catholic, and Apostolic, and is spoken of as God's Church, God's Holy Church, and the Household of God. It is also spoken of as the Church Militant, because those who are baptized are pledged "to confess the faith of the Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." It is also spoken of as Christ's mystical body.

Now we find about us Christendom divided into many different organizations, visible to men, each claiming to be either the Church of God or parts of that Church. Which is the true visible Church, or do they all, with all their differences, make up that body? In the Book of Common Prayer we have a definition of the visible Church given in the sixth Article.

EVERY-DAY RELIGION

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

ideals becomes inactive, if not impotent.

Two evident purposes mark the ministry of Jesus, the one to make more clear to man his own sense of God-help and to more clearly articulate this need, and the other to reveal to man more fully and completely the great need of the Father and His eternal purposes and will concerning His children. With this revelation He also coupled a clear pronouncement of man's relation to his fellows. In His own amazing ministry He sought again and again to illustrate these profound truths. To questioning disciples, who thought only of things material, He said, "I have meat to eat that ye know not of," and again, "My meat is to do the will of Him that sent me." He declared repeatedly that the real things that make for the more abundant life are the invisible and spiritual things, and without these life is impoverished and unsatisfied. We have fallen upon a time when spiritual ideals are being discussed as they have not been for a generation past. In camp and field, in home and office, men are seeking to make more real to their consciousness those things that withstand even the shock of war and the catastrophes of time. Every soldier that has returned from the trenches comes back fairly aglow with new conceptions of religion's worth, its utter sufficiency in the hour of need. Only recently we received from one of the leading military instructors in an American camp the statement, that the greatest need of the camp, as expressed by the men themselves, was for a fresher and clearer presentation of spiritual ideals. It is amazing that in the most material occupation in which men engage there comes the deeper yearning for the invisible and the intangible. Here it is that men come to realize the profound meaning of the words, "Man shall not live by bread alone." Whatever else this war may or may not produce, it has already effected a revival of profound and far-reaching religious interest. How this interest is to crystallize or what form it is to take, the coming days must disclose. Sadly and helplessly impoverished must he be who, in the midst of the world-storm, clings only to a material fabric that already is shaken to its deep foundations. (Courtesy of the Minneapolis Tribune.)

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly (recte) ministered, according to Christ's ordinance in all things that of necessity are requisite to the same."

Here we have four marks given by which to recognize the Church of Christ.

First, such a body of men must be faithful i. e., they must hold the true faith, which faith has come down through the ages by means of the Christian creeds. These creeds are those of the Book of Common Prayer.

Second, the Bible, the written Word of God, must be accepted and preached. The fifth Article says: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary for salvation. * * *" It is to be noted that it is the Church that determines what is contained therein, since she settles what books are to be considered the canonical books of the Bible, or what is the Bible.

Third, the sacraments are to be rightly ministered in all things ordained therefor, and under those conditions that make a sacrament a true sacrament, being "requisite to the same."

Fourth, a ministry, by whom the sacraments are to be duly ministered.

All of these marks must be recognizable in the visible Church of God.

Letters have gone out from the office of Bishop Thomas to all the clergy now living who have had anything to do with the work in the District of Wyoming, inviting them to be present at the Eleventh Annual Convocation of the District to be held in Douglas June 21st-24th. The number of the letters was approximately eighty-five, and it is earnestly hoped that a number of the former workers may be present and take part in the commemoration of the entrance of the church into Wyoming fifty years ago.

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

There are 300 stars on the service flag of the University of the South.

General Pershing is a professed Prohibitionist. He is on record as favoring a "bone dry" army.—Temperance.

A summer conference for Church workers of the Province of the Midwest will be held at Racine College, Racine, Wis., in July.

The church building of Trinity Parish, Jacksonville, Ill., was completely destroyed by fire on Friday morning, March 15th.

There are now forty-six secretaries of the Brotherhood of St. Andrew engaged in religious work at war camps in this country.

St. James' (colored) Church, Baltimore, Md., was the first African Parish organized in the South. In 1924 the parish will have been established one hundred years.

As soon as the weather permits the corner stone of the new building of the Church of the Good Shepherd, West Springfield, Mass., will be laid by Bishop Davies.

"Good-bye, St. Louis! I leave you with a warm heart and a fragrant memory." This was Archbishop Lang's parting message to the people of that city, conveyed through his chaplain, the Rev. F. A. Iremonger, as they boarded the train for Cincinnati.

St. Mark's Church, Minneapolis, of which the Rev. Dr. Freeman is the rector, united with Westminster Presbyterian, Plymouth Congregational, Hennepin Avenue Methodist and Trinity Baptist Churches in a service on Good Friday night.

The new church building of St. Simon's Mission, San Fernando, Cal., was formally opened to worshippers on Easter Day at the 11 a. m. service by the Bishop of Los Angeles, the Rt. Rev. Dr. Joseph H. Johnson, assisted by the Rev. Robert Renison, missionary in charge.

We are glad that a number of people are taking advantage of our offer to send the MONTANA CHURCHMAN and THE WITNESS for \$1.25 a year. We can only expect people to take a real interest in the work of the church where they know something of what the church stands for and what the church is doing.

At a service held in the Church of the Holy Communion, Rock Springs, Wyo., two Boy Scouts, John W. Hay, Jr., and Mark Young, were decorated with the war service medal, conferred upon them by the treasury department of the United States for conspicuous service in securing subscriptions towards the second Liberty Loan. The medals were pinned on the boys by Hon. T. S. Talianferro, United States commissioner.

Work will be started soon to remodel the stone barn on the Bethany College campus at Topeka into an Episcopal residence for the Bishop of the Diocese of Kansas, says the Capital of that city. This will release the present house used by the bishop and his family for an associate mission for clergy who will work in Topeka and vicinity. Bishop Wise has conceived of this plan, believing that more efficient and economical work can be done if a home can be maintained in Topeka for the clergymen working near there, instead of missions being obliged to support a clergyman in each town.

Bishop Rowe has sailed for Alaska. He expects to make a trip into the interior from Cordova, going as far as Aanana Crossing, to visit the Indian Missions in that most isolated section. This trip is made at the urgent request of the Reverend F. B. Drane, missionary in charge of the Tanana Valley Mission, who writes him that the Indians have been eagerly anticipating his visit. This journey will prevent Bishop Rowe from attending the special meeting of the House of Bishops in New York on April 10th.

The suffragan bishop of South Dakota, the Rev. Dr. William P. Remington, who is serving as chaplain of Base Hospital Unit No. 36 in a Southern camp, writes to Bishop Barleson that "It seems so strange for me to have been consecrated bishop and then to have gone back to my college days; for that is exactly what I am doing here in this camp: playing base ball,

coaching glee clubs, and so forth. There never was a bishop set such a queer job as mine, and yet I believe that this is the way to win these men, and unless we do win them, they are going to be lost for the church afterwards."

A series of very successful Lenten noon-day services were conducted at the Neenah Theater, Neenah-Menasha, Wis., under the direction of the Rectory Club of St. Thomas' Church, March 18th to 28th. Neatly printed programs containing the order of services and appropriate hymns were distributed and the addresses were given by the rector, the Rev. Wm. G. Studwell, B. D., on the topic "Some Comments On the Cross." The rector presented a class to the bishop for confirmation recently of seven, persons, six of whom were men.

Chaplain Evan Edwards, on a furlough from Camp Doniphan, spent his vacation at his home in Lawrence, Kansas, and with the parishioners of Trinity Church, Lawrence. On Sunday, the 10th, he officiated at the services and preached a most inspiring and instructive sermon, connecting this with the Christian work among our soldiers of the army—showing very clearly the need and value of the work of the church in this strenuous war period. On Monday, the eleventh, at a parish supper given in his honor, Rev. Edwards talked for nearly two hours in giving a graphic description of his own work and of those who were his co-laborers in the field. Surely the church is a centralizing influence to moral and spiritual uplift in our Army!

Arrangements have been made for a great patriotic rally "For God and for Country," to take place at the Church of St. John the Evangelist, St. Paul, Minn., on Wednesday, April 24, under the auspices of the Brotherhood of St. Andrew, in which the churchmen of the twin-cities are expected to participate. The Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., will give the principal address. Mr. Franklin H. Spencer, field secretary of the Brotherhood of St. Andrew for the states in the middle west, will also be present and take part in the program. Dr. Stewart will give the address before the Minnesota Church Club at a meeting to be held in Minneapolis on the previous Tuesday evening, April 23rd.

Reports in the daily papers indicate that the plight of the city of Halifax is still deplorable and its needs are great. The general destruction and ruin may be judged from the fact that not one of the buildings of the several church parishes in the city escaped from injury. The parishes are of necessity hampered and must face the problem of reconstruction. The Canadian government is making partial provision for the rebuilding of the churches, but it demands that the reconstructed buildings shall be fire-proof. With the government aid and the utmost the stricken congregations can give there is still urgent need for outside help before the task can be undertaken.

"Anyone, whose faith in prayer is waning, ought to be made responsible for a city parish," says the Rev. Frederick G. Budlong, rector of St. Peter's Church, Chicago. "There is so much to be done and the days are so short. There are such multitudes of people on one's heart and it is practically impossible to see very many of them in any week. People come from all over the city to the services and each individual one counts and is missed when absent, yet it is difficult beyond compare to personally follow up those whose interest appears to fluctuate, and who neglect their spiritual opportunities and the duty of coming to God's house every Sunday to worship Him and to encourage their fellows.

Without faith in prayer, a Rector would lose his mind worrying over what he cannot manage to do in any week of seven days."

Bishop McCormick in a letter to his diocese—the Diocese of Western Michigan—gives the following vivid description of a great aeroplane raid on Paris, France, the night of January 30th, which he witnessed: "The newspapers have told you the details—the thirty-six killed, the 190 injured—the destruction of property, and other facts. I was in bed reading at 11:30 when the alarm was given. I got up and dressed and watched the wonderful and awful sights in the air. You

could see the French avions signalling to each other, the star-shells and rockets, and you could hear all around the crack and roar of the guns, and the rather dreadful swish and smash of the bombs and aerial torpedoes. Several fell within a short distance of our hotel, but none immediately around us. The people seemed to take the raid quietly and calmly, although it was the worst they have had."

The Easter edition of The Churchman and Church Messenger, the official organ of the Diocese of Los Angeles, contains a photogravure of the Bishop of the Diocese, the Rt. Rev. Dr. Joseph Horsfall Johnson, eighty-four pages of very readable news matter and other contributions and advertisements, printed on high grade calendared paper and bound in an artistic cover. The editor says: "We should feel that there would be something wanting were we to omit the picture of our honored Diocesan, whose work has been so very successful in his long Episcopate as the first Bishop of the Diocese of Los Angeles. Indeed, it would be impossible to issue such an Annual without alluding to some new, or more prosperous or highly-developed Church Institution which, since the previous Easter, the Bishop has founded, or whose financial support he has not largely or wholly secured. And this only shows how successful Bishop Johnson's efforts have been in many directions in connection with the growth of the church committed into his hands twenty-two years ago, and from which has developed the present-day diocese of which we are all so justly proud."

The Rev. Stephen Alling, rector of St. James' Church, Sault Ste. Marie, Mich., recently delivered an address before the Woman's Christian Temperance Union of his city and county, in which he reviewed the saloon situation in that community and made some valuable suggestions as to the best way in which to meet and handle the conditions which will obtain after the saloons are closed. The welfare of the men who will lose their means of support and those who are dependent upon them, and the use to which the vacated buildings should be put are given consideration. "The greatest mistake which most reformers make," says Mr. Alling, "is that they do not always use all the common sense with which God has endowed them and consequently instead of sticking to their job till it is thoroughly finished, they are satisfied with making a good beginning and then calmly sit back and let the opposing forces rally and defeat them in the end. The children of the world, indeed, are constantly proving themselves to be wiser than the children of light and so I feel that we ought to rouse ourselves and be ready for the reconstruction period, which will follow the closing of the saloons, and which will be marked with the attempts of the "wet" element to prove that prohibition is "no good" and that the only salvation for the city and the state is found in voting in the saloons at the next election."

Personal Mention

The Rev. Edwin S. Hicks, rector of Christ Church, Cambridge, Md., accepted a call to the rectorship of Grace Church, Elkridge, Md., and assumed charge the first of this week.

The Rev. W. S. Ziegler, vicar of All Saints' Church, Leighton, Pa., for the past three years, has resigned to accept a call to Grace Church, Dorrance, Pa.

Dr. Durlin S. Benedict, rector of the Church of St. Michael and All Angels, Anniston, Alabama, has received and accepted a call to Emmanuel Church, Bristol, Virginia.

The Reverend J. J. Bowker of North Platte, Nebraska, has sent official notice of his acceptance of the call from St. Thomas' Church, Rawlins, Wyoming, and will take up his new duties on May 1st.

The Reverend Frank J. Chipp has been transferred from work at St. Michael's Mission to have charge of Riverton, Shoshoni, Dubois and Pilot, Wyoming. Mr. Chipp has been supervising the industrial work at the mission as well as doing his clerical duties at Wind River.

The Rev. John Williamson enters upon his duties this week as rector of St. John's Church, Lancaster, Ohio, succeeding the Rev. James A. Miller, who recently accepted the deanship of Trinity Cathedral, Michigan City, Ind. Mr. Williamson was formerly rector of Holy Trinity Church, Bellefontaine, Ohio.

The Reverend Samuel E. West has accepted the call of the vestry of St. Peter's Church, Sheridan, Wyoming, and will go to Sheridan on May 1st. Dean West has been in charge of the work in St. Luke's Church, Buffalo, nearly three years.

Bishop McCormick of the Diocese of Western Michigan, who is engaged in religious work at the front in France under the Church War Commission, sent a cable to Mrs. McCormick recently announcing his appointment by the government as head of the Red Cross Chaplains, with the rank of major.

Lieutenant Colonel Ronald C. M. G. Storrs, who was recently appointed by the English government as governor of Jerusalem, is a son of the Very Rev. Dr. Storrs, Dean of the Diocese of Rochester, England. Mr. Geoffrey Storrs, a cousin of the governor, is a member of the vestry of the Church of St. Augustine-by-the-Sea, Santa Monica, Cal.

Chaplain William E. McCord, with the rank of major, has resigned as rector of St. John's Church, Cold Spring Harbor, L. I. Shortly after the entrance of the United States into the war, the Rev. Mr. McCord answered a call as chaplain and is now located at Camp Wadsworth, Spartansburg, S. C.

The Rev. Dr. Samuel McComb, D. D., canon of the Cathedral of the Incarnation, Baltimore, Md., has won the \$1,000 prize offered by St. Andrew's University of Edinburgh, Scotland, for the best essay on Paper. There were 1,700 contestants. Dr. McComb received his degree from the University of Glasgow.

Bishop Sage of Salina has been appointed by Bishop Tuttle to preach the annual "Flower Sermon" at Christ Church Cathedral, St. Louis, Mo., on May 19th, next. The late Mr. Shaw, who presented to the city the Shaw Botanical Gardens, set aside in his will a generous fund to provide for an annual flower service and sermon.

Mr. G. Frank Shelby, field secretary of the Brotherhood of St. Andrew for the Western states, will leave this month for France to co-operate with Mr. Franklin S. Edmonds, general secretary of the Brotherhood, in looking over the field and making arrangements for religious work at the front.

The Rev. Clark L. Attridge, student at the Nashota Seminary, has been extended a call to St. John's Church, Portage, Wis.

Mr. Franklin H. Spencer, field secretary of the Brotherhood of St. Andrew for the middle west, visited several points in Minnesota and other states during the month of March, including Duluth, the Twin Cities, Mankato, Minn., and Sioux Falls, S. D. He will return to Minnesota to be present at the formation of a chapter of the Brotherhood in St. Mary's Church, St. Paul, on Sunday the 21st inst., a meeting of the Minnesota Church Club in Minneapolis on the 23rd inst., and a Brotherhood rally in St. Paul on the 24th. Mr. Spencer is a genial, capable young man of wide experience and is doing a splendid work for the Brotherhood and the Church. He makes his headquarters at Chicago.

A Breezy Texas Editor

The Texas Churchman, with the March number, passed under new editorial supervision. The Rev. William H. Williams has retired from the editorship of the paper and has been succeeded by the Rev. Joseph Carden, rector of St. James' Church, Taylor, Texas, who has had considerable experience in newspaper work and shows himself to be a breezy paragrapher. Here are a few samples of his pungent pencillings:

The most popular seat in the church is the back pew.

If you are compelled to close your church or your garage for the period of the war, which are you going to do?

A lot of churches up North are closed for lack of coal. A lot of ours in Texas are closed for lack of parsons.

Suggestions to the vestries of closed churches: "Get a rector." Your farms will produce no crops unless they are cultivated.

A bishop may be defined as "a superior person who sleeps in a different bed every night."

We confess we prefer even corrupt government to Krupp government.

Parishes looking for rectors, these times, would better not be too critical. There are not enough parsons to go 'round.

News from Indianapolis

The Lenten services in Indianapolis have moved in their customary way. The Monday services at Christ Church have been conducted by the Rector, assisted by the city clergy. Wednesday night united services have been held at St. Paul's Church, with addresses by the laymen, Judge Thomas L. Sullivan spoke upon "The Vestry"; Mr. J. R. Marsh "The Sunday School"; Mr. W. D. Pratt "Church Finance"; Mr. W. W. Hammond, "Lay Readers"; and Mr. Louis Howland, "The Layman as a Communicant." The services were distinctly valuable and proved of deep interest. The Friday morning services at Christ Church for women took the form of a Bible class, conducted by Mr. O. O. Jones. In the various parishes the attendance has been up to the average.

Bishop John McKim has been in residence in the diocese for the last month, taking Confirmations and other duties as planned by the Standing Committee. He has made a delightful impression and won all hearts. He has been the guest of Dean White at the Episcopal residence. On March 21, he admitted Mr. H. R. Hole to the diaconate at Christ Church. The candidate was presented by Rev. William Burrows of Bloomington. Rev. Lewis Brown, Ph. D., was the preacher and Rev. Messrs. Stanley, White, Young, Burbank and Bradley assisted in the service. The Indianapolis Clericus entertained the Bishop and other visitors at luncheon, after the ordination, at which words of greeting were spoken by all of the guests. Rev. Mr. Hole has made a place for himself in the hearts of the people of St. Paul's Church, Columbus, and is proving to be the right man in that important charge.

The Indianapolis Clericus was entertained by Rev. Doctor Brown at its March meeting, who was also the essayist, with a paper on, "The Rights of the Laity." At the annual election Rev. G. G. Burbank was elected president and Rev. G. E. Young secretary-treasurer. The annual reports were most gratifying and the Clericus is proving a needful social factor in the city and diocese. Meetings are held on the second Monday of each month and are open to all vestry and clergy.

The annual council will be held at the cathedral, as usual, on May 14th and 15th. May 14th will be Woman's Auxiliary day. Bishop Woodcock of Kentucky has kindly accepted the invitation to preach in the morning and also address the council at the opening services at night. The main business of the council will be the final adoption of the new constitution and canons.

Rev. Marshall M. Day of Indiana Harbor has accepted the call of Grace Church, Muncie, and is now in residence in that important parish.

Salina (Kansas) Notes

St. Paul's, Beloit, Kan., has been presented with two flags—one the "Stars and Stripes", the other a service flag—from two local patriotic organizations respectively, the Women's Relief Corps and Ladies of the G. A. R.

The Reverend Alfred G. Miller, priest of the parish, who is also chaplain of Company B, Beloit State Guard, held a consecration service Sunday afternoon, March 17th, which was attended by Company B in uniform, representatives of the donor societies, and so many others that the church was filled to the doors.

The altar was lighted with vesper candles. Very small acolytes carried the flag in the processional. The services, compiled from the Book of Offices, was impressive and beautiful. Psalm nine and Ephesians six were the prayer and lesson.

The hymns were, "Onward Christian Soldier" and "The Son of God Goes Forth to War," and "America."

In his address, Mr. Miller's points were, value of the flag in the hearts of the citizens and its emblematic significance. He said: "May our country's flag ever stand for honesty of purpose and high ideals."

The Rev. Robert S. Chalmers, who is to succeed Bishop Harris of Marquette as the rector of St. Mark's Church, Toledo, Ohio, has made a notable record during his short period in the ministry. He was ordained to the priesthood December 5th, 1915, and immediately became the rector of Trinity Church, Tiffin, Ohio. The annual income of the parish has since then increased over fifty per cent, and the membership has practically doubled. Mr. Chalmers gave up a good position with the Goodrich Rubber Company to enter the ministry. He had been very active in Sunday School work in St. Paul's Church, Akron, O., prior to seeking holy orders.

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EDITORIAL

"If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory."

These words form a great Easter message, especially in these anxious days when the world seems out of joint. But the Christian should remember with gratitude that he has a rock to stand upon, even when the floods of human passion are at their highest mark.

"Just beyond the cannon's roar

Thou are on that farther shore."

For that rock is Christ.

St. Paul wrote these words in a time when one of the greatest tyrants that ever lived sat on the imperial throne; at a time when no man's life and no woman's honour was safe; when, as St. Peter said, "the devil stalked about as a roaring lion, seeking whom he may devour," just as he is doing now.

These are the words of faith and courage to the people of God, when there seemed to be nothing stable about them and nothing decent ahead of them in the way of human character.

It was the courage inspired by these words that enabled the little remnant at Colosse and elsewhere "not to faint as men without hope, but rather to see in the very hopelessness of the world the rest that remaineth for the people of God."

Nor were these words intended to create a body of religious enthusiasts who, in their fanatical hope of redemption, should be indifferent to the things that were taking place in the Roman world about them.

To St. Paul, the man who refused to work because the millennium was near should not be fed. It was the calm word of hope in a world so dark and chaotic in its evil that the pagans wrote, "Abandon hope all ye that enter here," upon their tombstones—but the Christian wrote, "Then shall ye appear with Him in Glory."

Surely this is a time when Christians ought to go back to those days when the pagan world glutted itself on Christian martyrs in the Roman arena, as they offered incense to their Roman gods; just as the Kaiser, fit descendent of Caligula, slays Christians and offers their blood as a libation to that Moloch, made in Germany, whom he blasphemously calls God.

For no matter how the heathen rage and the people imagine a vain thing, we have the rock from which we were hewn and that rock is Christ. For, though Nero may slay us, he cannot deprive us of that city whose Builder and Maker is God.

I could not help feeling that the second chapter of the second Epistle of St. Paul to the Thessalonians was written as though St. Paul had foreseen the Kaiser.

After commending them for their faith and charity in all the tribulations which they had endured, he tells them that the Lord Jesus would come, not as a pacifist, but "revealed from Heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," especially with relation to "that man of sin, the son of perdition, the wicked, whose coming is after the working of Satan, with all powers and signs and lying wonders." How could the present situation be better described?

The word "power" in the Greek is the same as the word from which dynamite is made—signifying tremendous power. The word "signs" signifies marks of approval, as though God was approving, but the words "lying wonders," related to falsehood, gives the twist that the power and signs are not of God but of the devil.

And St. Paul's advice to the Thessalonians is exactly what we need to read this Eastertide.

"Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle."

Like Moses, who withstood Jannes and Jambres and their lying signs, so we are not deceived by fair words from bloody mouths, and religious phrases out of brutal faces.

We fight against principalities and powers, against wickedness in high places, confident in this one thing that whether the world stands or falls, our Christ will win the final victory.

And as for those who perish in their struggle with the Beast, the vision of St. John speaks for us as he foresees those who were slain in their struggle with the Beast.

"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors and their works do follow them."

There they lie together, English, French, Belgian, Italian, American—those who counted not their lives dear unto themselves, but gave them, cheerfully, gladly, joyously, as a ransom for many.

Spokane Notes

An impressive patriotic service was recently held at All Saints' Cathedral, Spokane, Wash., as a farewell honor to the dean, the Very Rev. W. C. Hicks, D. D., who left Easter Monday to take up his duties as secretary of the Y. M. C. A. work in France. Bishop Herman Page presided, and in the chancel were grouped also the dean's brother and successor, the Rev. Reginald T. T. Hicks, the Rev. W. A. A. Shipway of St. Matthew's, the Rev. J. A. Palmer of Holy Trinity, and the Rev. M. J. Stevens of Hillyard. Addresses were given by Thaddeus S. Lane, president of the Chamber of Commerce, who emphasized the fact that in losing Dean Hicks the city of Spokane loses a valued citizen, but the army gains a valued champion, and W. S. Gilbert, speaking for the local Y. M. C. A., said he was glad the dean was going on his mission and that as a member of the Y. M. C. A. he was mighty proud the organization had gained such a man. A reception followed the service, when Fred Phair, representing the people of the parish, presented the dean as a parting gift with a purse of \$500. The dean's reply was full of feeling and intense earnestness. He spoke of the new consecration everyone should feel, because of the needs of the day and closed with his blessing on the people for their generosity and loyalty. Until the dean's return his brother, the Rev. R. T. T. Hicks, will be in charge of the parish. The reverend gentleman has only been in Spokane for a few weeks and has rendered valued service at St. James', St. Peter's, and also at Christ Church, Glenrose.

St. Matthew's Church, Spokane, recently installed a new organ, feeling that such was not a luxury so much as it was a necessity. The present organist, John G. Bee, has been choir-master and musical director of the church for over six years. In spite of a transient congregation the work is steadily progressing. Ten people have been confirmed this year, most of whom were adults.

In the current issue of the Church News, edited by the Rev. Gilbert W. Laidlaw, of Pullman, Wash., appears the first of a series of articles by Bishop Wells, entitled, "Memories of a Pioneer Missionary." The whole issue is unusually full of what the newspapers would call good copy.

The first chapter meeting of the South East Deanery was held at Starbuck last month and was opened with a conference on the Christian Nurture Courses. The rector of St. Paul's Church, Walla Walla, the Rev. B. A. Warren, officiated at the evening service, assisted by the Rev. John Leacher, M. A., and the address was given by Dean Laidlaw on "The Doctrine, Discipline and Worship of the Church." All the sessions were well attended.

The Rev. G. H. Severance reports growth on his field in the Okanogan country. He has an unusually large field to serve to which he has recently added the town of Orient, where he finds a keen interest and large congregations are in attendance at the monthly services. Improvements are being made in the property at Republic and at a recent fair held by the Senior and Junior Guilds enough was made to cancel all debts. The Sunday School has seven graded classes.

The work at Colville is making headway under the leadership of the new vicar, the Rev. C. M. Budlong. Colville for its size possesses more than usually found—a splendid set of wide-awake patriotic business men—and the outlook for the church here is a very hopeful one.

Holy Trinity Church, Palouse, Wash., has sustained a severe loss in the passing hence of George N. Lamphere, Sr., who for many years has been a devoted parishioner.

Clergyman's Daughter Goes to France to Drive Motor Truck

It was very impressive to see a young woman in khaki receiving Holy Communion recently on the morning of the day she was to sail for France as a motor driver in the great American work abroad, says the Rev. James Sheerin, vicar of St. Thomas' Chapel, New York. She was the daughter of the late Rev. Philip A. H. Brown, once prominent in the Metropolitan Church as vicar of St. John's, one of Trinity Parish's well known down-town chapels. The widow and children live on Park Avenue, not far from our chapel and are frequently at the early Sunday celebrations.

Beautiful Custom Observed by New York Parish

In St. Mark's Parish, Rochester, N. Y., the beautiful custom was observed during Lent, of conducting what is known as a Flower Mission, that proved of untold value and helpfulness both to those who participated in and those who were recipients of the service. On every Saturday afternoon, volunteers, called Earnest Helpers, met with the rector and made plans for the distribution of flowers secured for the day. A special prayer, written by the Rev. H. C. Whedon, as a memorial of the Rev. Edward P. Hart, who was the founder of the Flower Mission in 1891, was said by the Earnest Helpers before they started on their mission to carry a bit of color and fragrance to those who were sick and shut in. Others who were unable to participate in the mission said the prayer in their homes in union with the Earnest Helpers at the time appointed. Many are the testimonies of those who have received this service that the evidence of such thoughtfulness on the part of their Christian friends, as well as the beauty of the flowers, have brightened many a weary and lonely hour. The mission concluded with the distribution

of the flowers used in the church on Easter Day. A special offering was taken on Ash Wednesday to provide the flowers which were distributed. The following is the prayer which was said by those who took part in the mission:

O God, our Father and Creator, who carest for the lilies of the field; accept, we humbly pray Thee, the gifts and the service now being offered in Thy Name.

For those who shall receive them, we ask that the beauty of these, Thy graceful creatures, may bring a renewed sense of Thy Presence and Thy Holiness; their fragrance a reminder of the prayers and alms which should ever arise as a sweet savor before Thee; and their frailty an acknowledgment of the dependence of all men upon Thy care.

Send Thy Holy Angels to guard and guide Thy messengers who go about doing good.

And unite us all, we pray Thee, more and more in the bond of perfectness and Christian charity.

All which we ask in the Name of Him who is—as The Rose of Sharon, Jesus Christ our Saviour. Amen.

Work Among Boys in Tennessee Mountains

The Rev. McV. Harrison, headmaster of St. Andrew's Industrial School for Mountain Boys, Sewanee, Tenn., conducted a mission in St. Matthew's Parish, Los Angeles, Cal., last month, and spoke in several parishes of his work in the mountains of Tennessee. The Southern California Churchman, in commenting upon the mission, says that Mr. Harrison is "surely doing a great missionary work in his school, taking the boys from the sordid misery of mountain cabin life, teaching them to be useful citizens, working at trades or other suitable employments. Now and then, a boy rises above the average and distinguishes himself at college. The 'average' is fairly high, and with the training of the school, the boys are able to take good positions. Agriculture is very appealing to them, and most useful, as a community asset, for the boy learns how to make the mountain acres yield a good income. All of his previous life, land has been wasted, as well as the individual. Traces of refinement, even in the most sordid misery are often found—a heritage from a remote past. That the boys, if taken in time, are cured of the universal and excessive habit of cigarette smoking, and made healthy, normal boys, and are able to go through all the grades, and become fine citizens to offer to the community, is the achievement of this wonderful school. An unusually large number of the older boys have enlisted, and passed all the examinations—up to all the standard requirements. Thirty from the graduating class are now serving their country.

"It is only by the utmost self-denial on the part of those in charge that the expenses are met in these days, and all contributions are greatly appreciated. To curtail this work would be 'unpatriotic' for it is making good citizens and good Christians."

Educational Conference To Be Held In New York City

A conference under the auspices of the Board of Religious Education and the Junior Auxiliary, Board of Missions, will be held at the Old Synod Hall, New York City, on next Tuesday, April 9th. Topic: "Win the War—Win the World. The Kingdoms of the World, the Kingdoms of our Lord." The Rt. Rev. Dr. Frederick Courtney will preside. The following is the program for the afternoon session at 4:30 o'clock:

"The Reconstruction of Christian Society Necessitated by the War." The Rt. Rev. James DeWolf Perry, Jr., D. D., Chairman Executive Committee, War Commission of the Episcopal Church.

"The New Phase of Missionary Work Necessitated by the War." The Rt. Rev. Herman Page, D. D., Bishop of Spokane.

"A Suggestion: The Junior Plan." Miss Frances Withers, General Secretary, Junior Auxiliary, Board of Missions.

Four simultaneous conferences will be conducted from 7 to 7:45 p. m.: Missions: Leader, Miss Muriel Ashwell, President, Diocesan Junior Auxiliary, Board of Missions.

a. Primary Grades: Miss Frances Withers, St. Paul's Church, Yonkers.
b. Club Work for Older Boys and Girls: Miss Grace Lindley, General

Secretary, Woman's Auxiliary, Board of Missions.

War Service in Church Schools: Leader, Mr. Frank H. Hackett, Christ Church, Riverdale.

Teacher-training: Leader, the Rev. Wilbur L. Caswell, St. Thomas' Church, Mamaroneck.

a. Recruiting Teachers from the Older Boys and Girls: Mrs. W. L. Odell, Church of the Ascension, Mt. Vernon.

b. Co-operation of Parishes to Meet Common Problems: Mrs. J. B. Getchell, St. Paul's Church, New Rochelle.

Diocesan Organizations a Church School Teacher Should Know: Leader, the Rev. Floyd S. Leach, Ph. D., Executive Secretary, Diocesan Social Service Commission.

Two addresses will be given at the evening session beginning at 8 o'clock:

The Challenge to the Church for Future Leadership: The Rev. William E. Gardner, D. D., General Secretary, General Board of Religious Education. Dominating our Children's Life with the Thought of the "World for Christ": the Rt. Rev. Nathaniel Seymour Thomas, D. D., Bishop of Wyoming.

Harold McGrath: Lord, give me this day the manhood to stand straight. Lead me into battle with a clean heart and sober mind. Deliver me from blind hate and wanton ruthlessness. Give me only that which leads righteousness to battle. Help me to preserve the idea of my forefathers. Let me keep my mother's face before me, and the feel of my father's hand upon my shoulder, and strengthen them against the day when I shall return no more. Amen.

If Jesus is right in His teaching about the Divine Fatherhood, immortality follows as a matter of course.

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Theological Students Becoming Extinct

By Rev. Paul Micou, Secretary Col-
legiate Department General Board
of Religious Education

Seminaries Lost Twenty-three Per Cent of Their Students

If it were proved that two more years of war would leave us only sixty theological students, would the Church at last view with alarm her scarcity of candidates for Holy Orders? Calculations show that in 1919-20 there will be sixty-four men studying in our twelve seminaries. Dividing equally, and granting the General Seminary by courtesy the remainder, nine students will occupy the time of fourteen professors at Chelsea Square, and the other seminaries will have five each to use their fine equipment and endowments.

The Draft Invades the Seminaries

Statistics are fallible, and on them no one ventures actual prophecies. But it is hard to deny the probabilities shown by the figures collected by the General Board of Religious Education. Their validity rests entirely on the effect of the next draft upon the seminary Junior classes. This is only a matter of estimate at present.

The Two Assumptions

Juniors are liable to draft. Middlers and Seniors are not, for they were in seminaries when the draft law went into effect. The new draft regulations place most of the Juniors in Class I. This multiplies many times the likelihood of their being called to the colors this spring. The chances are that three-fourths will be so summoned.

Furthermore, with the draft operating on our postulants in the colleges as they come of age it is hardly likely that more than one-fourth of this year's Juniors will enter the seminaries each fall during war-time.

On these two assumptions hangs all our argument. Lest we be accused on figuring on too high a loss of theological students, let us remind the reader that we are not providing for any loss of middlers and seniors, as the call to various forms of altruistic war service becomes more insistent. Experience has shown it is very hard for a man to stay in a seminary when he seems so much needed in our cantonnments or "over there." Overestimate in one case, if there is any, is balanced by under-estimate in the other.

The Calculations for Next Year

Last year's enrollment in the seminaries was 396 (an increase of 45 over the preceding year). This year the seminaries have 305 students, a loss of 23 per cent. As indicated above, the draft will probably take away 63, which is three-quarters of the '85 Juniors. From the remaining total must be subtracted all the Seniors, who number 99, and probably one-half of the 51 special students, or 26. This leaves 117 students to be carried over the next year.

According to our assumptions the fall of 1918 will show only 21 new students entering (or one-fourth of this year's Junior class). Thus the total enrollment of 1918-19 will be 138.

If the War Lasts Until 1919-20

The present middle class numbers 70, and they, with the remaining 25 "specials", leave the seminaries in June, 1919. This leaves only 43 students to be carried over into 1919-20.

Add to this number the 21 new students we have assumed to be the normal number entering in war time, and 64 will be the total enrollment for 1919-20.

We dare not think of the effects of still another year of war, for this is bad enough. Putting the calculations on a percentage basis, we find that the total number of theological students in 1917-18 is 77 per cent of the anti-bellum enrollment; in 1918-19 it will be 35 per cent; and in 1919-20 it will drop to 16 per cent.

Why is There Cause for Alarm?

Some may say that this is a situation caused by a wholly unusual national and world crisis and, as it will pass, we need not worry. But the Church looks to the seminaries to furnish annually the majority of the men who are ordained. Similar causes will cut down the number of those entering the ministry from other sources than the seminaries.

Hence we face a period when we will stand still in our Church development, if indeed we do not actually go backward. For not only will there be this falling off in ordinations, but

several hundred of our ministers are engaged in one form or another of war service, and their places in the parishes have not been filled.

Furthermore, consider the need of the foreign field. The minimum of ordained men called for by our Board of Missions is eighteen. Many more could be used, but even this minimum is not forthcoming.

Our Seminaries Lead All Communions in War Service

We would not have our seminary students fail to take part in the most tragic moments of mankind. Rather are we proud that the 23 per cent of loss this year is higher than that of any other communion.*

* 8 Baptist seminaries lost 19 per cent; 8 Methodist, 18 per cent; 4 Congregational, 17 per cent; and 10 Presbyterian, 14 per cent.

But the gap in the line of the Church's leaders can only be endured if we prepare for an immediate advance at the termination of the war. Our seminaries must be filled to overflowing in the first year of peace. How can it be brought about?

(The Remedy—next week.)

Some Important War Lessons

From the Convention Address of
Bishop Hall of Vermont.

In a pastoral letter addressed to the clergy in Advent your Bishop gave counsel concerning some questions connected with the war. I may somewhat enlarge on what was then said. We must all be ready to make real sacrifices in the service of the country, and in the service (as we believe) of liberty and justice in the world. On these foundations alone can true and lasting peace be built. Money, ease, convenience, comfort we should be glad to offer, along with the best of our men, in this sacred cause: and, in spite of war-weariness, to persevere in such sacrifices, even though they increase in costliness, until a worthy end of the struggle is attained. Otherwise there would indeed have been a waste of treasure and of blood, as well as a loss of honor. As the Archbishop of York, who is about to visit America, put it in a New Year's letter to his diocese: If we are hereafter to say of war 'Never hereafter,' we must be ready now to say of peace, 'Not yet.'

Amid all that is painful and horrible in the war, we can see gains in a great seriousness and a heightened sense of responsibility for the use of gifts, and in the subordination of lesser to greater and of private to general interests and concerns. In our extremity during the last few months the country has learned lessons of solidarity and co-operation between classes and sections and interests, which we trust will never be unlearned.

One quite understands the desire of a clergyman who is in sympathetic touch with the young men of his congregation to accompany them to the camp and to the front, to share their hardships and dangers, and to exercise a controlling influence among large bodies of men. All this is perfectly natural. But, apart from the possible admixture of lower motives such as restlessness and love of excitement, there is involved a consideration of proportion and of the distribution of functions. The people at home need steady and upholding, and will increasingly need this; there will be bereavements and anxieties and privations; the wounded and sick will be sent home; for a pastor who is fitted to be of real service with the army there will be abundant opportunity of service here, not least in helping to supply the places of those who are sent. Of course we must send chaplains, and they must be taken from among our best men; we must be ready to spare such when they are called for. But such priests should not go to do work which, however valuable, could be done as well by earnest and competent laymen, who have not been trained and set apart and commissioned for the ministry of the Word and Sacraments. Holy Orders are not required for Y. M. C. A. secretaryships and like positions. We must recognize the differences of functions among the various members of the Body. Our own war commission understands the necessity of using laymen to supplement the ministrations of the chaplains, and it enlists the aid of members of St. Andrew's Brotherhood and of others for this purpose; but it does not appoint priests for laymen's work.

Talks on Favor- ite Hymns

Alice S. Millard

It is only in comparatively modern times that writers have been moved to compose hymns that children can "sing with understanding."

And here we must draw a distinction between hymns and poems written on behalf of children, and children's hymns. The gift of looking at things sacred or secular from the child's standpoint is possessed by very few writers; compare for instance the stiff and stilted "Lines On a Sleeping Child," and similar effusions of the older poets with such gems of simplicity as abound in Eugene Field's poems or Stevenson's Child's Garden of Verse.

It was Dr. Watts, the author of "When I Survey the Wondrous Cross," "O God, Our Help in Ages Past," and many hymns of perennial value, who first conceived the idea of writing verses for the young, and early in the eighteenth century published "Divine and Moral Songs," primarily for the use of the children of his friend, Sir Thomas Abney.

"How doth the little busy bee," "Let dogs delight to bark and bite," and "Tis the voice of the sluggard," were included in this volume and still remain fresh in the memories of some of our older friends. Those of a more religious nature were deeply tinged with the severe theological views of the age; it is hard to believe that such a verse as the following could have been written for the use of children even by the most ardent Calvinist:

There is a dreadful hell
And everlasting pains;
Where sinners must with devils dwell,
In darkness, fire and chains.

Still, among these Divine and Moral Songs there are some beautiful poems, for instance, the cradle song, "Hush, my child; lie still and slumber," which has unfortunately dropped out of knowledge with those of less value.

Another celebrated writer, Charles Wesley, to whom, by the way, we owe "Hark, the Herald Angels Sing," without which Christmas would hardly be Christmas to church-going people, published some hymns for children, but with one exception they were without the true ring and have, consequently, dropped out of use. The one exception is "Gentle Jesus, Meek and Mild," that little child's prayer which will never grow old. The companion hymn, "Jesus, Tender Shepherd, Hear Me," was written about a century later by Mary Duncan, since which time women have taken the lead in this important field of literature. Space will not allow us to mention "Hymns for Infant Minds," by Jane and Ann Taylor, which embody many of the hymns sung by the children of a past generation. The ever popular "I think when I read that sweet story of old," and "There is a happy land," were both written by women, and it is to Mary Cecil Alexander, the wife of the Bishop of Derry, that we owe "Once in Royal David's City," "All Things Bright and Beautiful," "We Are But Little Children, Weak," and many others which occupy such a prominent place in our hymnal. It is pleasant to note that the unhealthy sentimentalism which was so prominent in the children's hymns of a generation ago is fast disappearing. We no longer hear "I Want To Be An Angel," or "Here We Suffer Grief and Pain," nor do the stories written for children leave the impression that a good and holy child must of necessity die young but, on the contrary, both hymns and stories emphasize the fact that

With smiles of peace and looks of love,
Light in our dwellings they may make;
Bid kind good humor brighten there
And do all still for Jesus' sake.

Easter Mystery Play Given at Rome, N. Y.

A strikingly beautiful, impressive and instructive Easter play entitled "The Power of the Resurrection," was presented at Zion Church, Rome, N. Y., on the afternoon of Easter Day, under the direction of the Rector and author of the play, the Rev. Carroll Lund Bates, whose recent contributions to THE WITNESS have attracted much interest. "The story of the Mystery Play," says Mr. Bates, "is to visualize the story of the Resurrection, and, at the play's conclusion, to impress the lesson that the church is 'the Body of Christ,' her office being to bear to

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXIV.

The Early Celebration of the Holy Communion

(The following article may be secured, in leaflet form for distribution, from The Parish Publishers, Akron, Ohio, at a cost of two cents apiece.)

"I was glad when they said unto me, we will go unto the house of the Lord."

"For many years I have had a vacation each week. It is a very short one measured by my watch, for it lasts but an hour, but it is a long and refreshing one judged by the satisfactions that I have crowded into it.

"Everyone realizes that a vacation is not necessarily a change of place, or the substitution of one activity for another of the same sort, but it may be a mental change.

"The vacation to which I refer, I take early each Sunday morning. It is a very inexpensive one, but most satisfying. It is an early Sunday morning half-hour walk, followed by an hour in the church.

"Before the automobiles disturb the peace of the day, before the varicolored Sunday paper greets the eyes with its grain of wheat in a bushel of chaff, before the world is awake, I walk the familiar streets. They present an unfamiliar and unusual aspect, however. They are more picturesque in the morning light. The petty activities of men do not disturb the tranquility of my walk. A spiritual overtone pervades the air. From some vantage point I overlook the city. The atmosphere is clear of the smudge of industry. A little wisp of smoke may lazily curl from some factory chimney, an indication that the world is not dead, but sleeping. One can easily imagine himself in a strange city. Imagination transforms the scene and a delightful but willful self-deception transports one to the quiet of a New England village, to the snug compactness of rural old England, to an Italian village lying in the sun or to a town of beautiful France. The quietness of it all casts a spell of indefinable charm over me as I take my early Sunday morning vacation.

But more alluring are the by-paths of thought into which I wander as I stroll: It has been a constant rule of such a walk not to think of the tasks or troubles or incidents of the day, or of my duties. I solve no immediate problems and think of no pressing burdens. My mind is open to suggestion from the unfamiliar phrases of the surroundings, and open to the suggestions of memory. All else is forbidden. To meet the milkman is to suffer an intrusion, for I do not want one single thought of the utilitarian present. But the joys of the days that are past, the clinging memories of the essential values of past experiences, the pure enjoyment of being alive and in relation to things that perish not, these are the things on which I dwell.

"Gradually the higher relationships and valuations gather form in the receptive mind. In the light of those I begin to realize how meagre are many of the tasks that I did in a yesterday that, for a moment, seems so remote in the past. I begin to realize how many fears I had admitted to my mind which destroyed my peace, how many petty ambitions or cupidities which engaged my thought and heart to no purpose. How much more splendid to live in freedom from life's intricacies, and to become a soul conscious of its higher destiny.

"And then to the greatest of all relations is an easy step,—to the eternity of God, who has watched the race, from His yesterday when the ancient peoples lived out their lives thinking that their worldly efforts were the pinnacle of what man might live for, through all the times when millions of creatures spent their mo-

ment of worldly self-consciousness, to the present, when God is about me, and in me, endeavoring to tear from before my eyes the veil of worldly distractions which prevented my knowing and feeling the great Presence.

"Why doesn't God speak? Why not make His presence more clear? I ask the question only to assure myself that He has spoken, and that the difficulty is not in His voice, but in my hearing ear, so attuned to worldly sounds. He has spoken. One spot on earth glows with the suggestion of this presence above all others. Seen with the eyes of sense it is commonplace, perhaps, one impression of human craft amidst countless others; but to the eyes of the spirit, it is shining with the unusual light and color, and radiant with the warmth of a spiritual mystery, the approach of God to men, in the simple way in which the man may be impressed and aroused to God's presence.

"As I walk I approach that spot where God will speak to me. I see first the tower of the Temple of God, and the outline, familiar, yet with a constantly fresh aspect, of the Parish Church. What does it mean? My mind, liberated by the vacation in which time and space have disappeared, apprehends more keenly the proclamation which that Parish Church heralds forth from every familiar feature of the structure.

"As I approach, I absorb that message. It is like the approach to the cheery warmth of home, after a troubled day. The Church tells me that the things of God are supremely worth while. It greets my mind, as I draw near, with the welcome of a love so deep that it will shelter me all the days of my life. It says, 'You may have forgotten God, but God has not forgotten you.' It says, 'You may have seen in me yesterday merely man's attempt to reach God, but today you see in me God's attempts to reach and hold you.'

"Could I pass by the door? Not unless my heart changed to stone. I enter. For the Church is about to speak again with a real voice this time, and to refresh me and others with a real act of refreshment. It is very quiet and peaceful. It, too, has an unfamiliar but impressive aspect in the morning's freshness. There are none of man's devices such as summon the later congregation. Just you and the Presence, and the mystery of the power of the Cross of Christ brought to your soul.

"Now I summon my burden, whatever it may be, and view it in the light of my power to bear it, reinforced by God's power. I still my petty ambitions, to give place to the greater one of being His disciple. I cast away my temporal possessions to replace them by the pearl of great price. I forget the weekday scramble to gain some human end before it is too late, realizing that God has given me time without limit to gain the lasting satisfaction. I bring my sins, so that they may be lifted from my heart. I renew and refresh life. Repentance cleanses it, faith strengthens it, love heals it.

"And then I approach the altar, even though I may likewise be priest, with those who have gathered together to live for a time in the Presence, and in the Holy Communion I share in the power and efficacy of Christ's Body broken and Blood shed.

"When I leave the Church door, I cannot think of my experience merely as a duty done. That would be a grudging acceptance of a great blessing. But I think of it as an opportunity to have lived for a time in the presence of Him who maketh all things new, even my heart and life.

"Would you not enjoy the unlimited sense of the power of life in the Presence of God? Then you may share my vacation, my practice. Take your early morning Sunday walk, unhurried and undisturbed, meditate upon the things that endure, and then go to your Parish Church and partake of the great Sacrament of the crucified but living Christ."

Christ's disciples the presence of the Living Lord, thus compensating Christians for His withdrawal from us in the flesh." The play is designed to be acted by young men and women in choir vestments. Mr. Bates is also the author of mystery plays covering the incidents and teachings of The Epiphany and The Ascension. Copies of the plays may be had of Mr. Bates at a cost of ten cents for ten copies.

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword, or tongue, or pen;
And e'en the headsman's axe may flash
Thy message unto men.
—John Hay.

PERSONAL SERVICE

An Address at a Noon-Day Meeting of the Brotherhood Convention

By the Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago

My dear brothers, I am asked to speak to you today on the subject of "Our Great Need," and I have about twenty minutes to do it in. Really I do not require more than one or two minutes. I think that in a very few sentences I could enumerate what I consider to be the great needs, or the great need, of our Church today. I shall put that into a sentence or two, and then I shall devote the rest of my time to re-enforcing my position, not by any abstract arguments, but by a series of concrete examples.

Our great need in the Church at the present day is Personal—that is the adjective, and I want to lay as much emphasis upon the adjective as upon the noun which follows—our great need in the Church today is **Personal Service**; personal application to duty, personal conviction, personal consecration.

Concrete Examples

In re-enforcing that statement let me give you some concrete examples. Let us go back and begin with God. When God wanted to save the world He did not content Himself with sending messages to the world by various angels, although He did that. He did not content Himself with writing letters, although He inspired men to write some holy letters. He did not content Himself even with directing some one to form an organization, although an organization was formed, the Holy Catholic Church. When God wanted to save the world He came in Person to save it, and He came to minister unto it. That is the center and the circumference of the Christian religion. It is the programme of life and duty and service. If you want to know what God is like, and if you want to know what man ought to be like, look at Christ.

And, after all, that is the cry of the human heart the world over, "What is God like?" For a man's conception of his own life and dignity and duty will depend upon his conception of God. If he has an inadequate conception of what God is like he will have an inadequate conception of his own life and duty. "What is God like?" It is the cry of the universe: "Bow the heavens, O Lord, and come down;" "Touch the mountains and make them smoke;" "Say something, do something, make a star shoot through the sky, come out from your hiding place that we may know what Thou art like and what we ought to be like!" Now, the Christian religion in its central Person is the answer to that universal prayer. If you want to know what God is like look at Christ, and if you want to know what man is capable of doing, or what he ought to be like, look at Christ. If I had to sum up the whole Christian religion in a sentence or two, or those would be the sentences, that I

should employ. And when God came to this world to save it in His own Person, in the only way in which a man could comprehend God, namely, in the form of a Man, that whole Life was characterized by service. Our Lord made very few public speeches, apparently, but it was a Life devoted solely to service. If you want to know what God is like look at the Babe in Bethlehem and learn there to reverence childhood and motherhood and the family. If you want to know what God is like look at the Boy in the carpenter shop and learn to appreciate the incalculable potentiality of every boy. If you want to know what God is like look at Christ as He was rebuking the Scribes and Pharisees, hypocrites, and then learn what righteous indignation ought to be in a man. If you want to know what God is like look at Christ with His arms upon the Cross, and then learn something of the love that man ought to have and the service that he ought to render.

Let us take some human examples. Take St. Paul, or shall I say Saul, before he became St. Paul? Saul was, if I may use a modern term—was what we in these days might have called a "gentleman," a scholar and a man of means. I was reading one of Ramsey's books not so very long ago, and I took infinite pleasure in being persuaded that St. Paul had considerable private means. I do not know why I got such comfort out of that. Perhaps it is because so few of his successors have had any private means. But at any rate I could not help but be glad that he who had undergone so many hardships had at least the comfort of having something in his pocket. Now think what a life he might have led. This is not a case "of all sad words of tongue or pen, the saddest are these, 'it might have been,'"—it is the reverse of that. He might have lived a life of leisurely, dignified, ease; a life of leisurely, selfish, comfort, but he couldn't, his conscience wouldn't allow it, his convictions wouldn't allow it. He had come into spiritual contact with Christ, and just because of that there was only one word that could spell out his life, and that was the word **Service**. What if his service did involve shipwrecks and perils and fastings and imprisonments and all that sort of thing? They counted as nothing.

I have a friend who is a very rich man. I do not think he has ever done a day's work in his life. He has gone around the world probably a dozen times. He is a college graduate; he has lots of money and he has nothing to do. I sometimes say to him, "Why don't you bring back from various parts of the world that you have visited some new kind of tree or flower that we have not in this country; or why don't you take from this country

something that they have not in some other country, and thereby do some thing that will enrich your life?" I talk to him that way because I know him very well; and I am sorry to say he talks back. Now, let us suppose that that man, a scholar, a gentleman and a man of means, just as I have described Saul in his earlier life,—suppose that man were to get a glimpse of a life of Service, just think of the incalculable happiness that would come to him which he does not now have, and of the incalculable good that he would be able to render in this world.

Take the late treasurer of our Board of Missions, George C. Thomas. He might have lived a life of ease and comparative uselessness, but he would not have been the happy man that he was. He found his greatest happiness not in accumulating a vast fortune but in the service that he was able to render to God and to man.

Let me take another example, because I am departing from the usual style of speech today in order to pick out some concrete examples of how to interpret life, how to measure up what a man is. Take St. Augustine. There was a time when we was a **roue**, a mere man about town. He came in contact with Christ and it made such a complete transformation in him that the whole of the rest of life was changed to a life in which he tried to atone to some extent for the errors and the follies of his youth. Take Francis d'Assisi. The one note that describes the life of St. Francis is nothing else than that one word **Service**.

Take John Wesley,—a life of dignified, heroic **Service**. When Livingston wanted to do something for Africa he went right into the heart of Africa to perform his work. Not very long ago there was a young man, very much like any other young man. He had come in contact with the message which Christ gives to the world, the message of **Service**. I refer to Dr. Wilfred Grenfell. After he got that idea it seemed that the only way in which he could interpret Christianity was by the service that he was able to render where he could render it to the greatest possible advantage. (Howard got the idea of service, and prisons to this day are appreciating the **Service** that Howard rendered. Florence Nightingale got the idea of **Service**, and sick and dying soldiers from that day to this have reaped the benefit of that life. It is so the world over. If you begin with God and come down to the smallest good act that ever was accomplished, there is one word which interprets a man's creed more than anything else and that is the **Service** that he is able to render to God or to his fellow men.

I want here to correct a possible misapprehension that might be created in your minds. Some of you are saying, "We can't do the great work such as you are describing, we are not men of the capacity of a St. Paul or a St. Francis, a John Wesley, a Keble, a Pusey, those persons occur to us naturally because they are conspicuous, but the same idea is just as real in the life of a person of the most limited capacity as it is in the life of a person of great capacity.

Opportunities for Service Near at Hand

I remember on one occasion having preached a sermon in which I made an earnest plea for **Service**. Weeks went by and then there came to my office one morning a woman who said that she had made up her mind to live a life of service. Of course I smiled all over. She wanted to begin by getting from me a letter of introduction to three of the richest men of this country, whose names you would all know if I were to mention them to you. I asked her what she wanted this letter for. Well, she said, she had a scheme of a life service, but it involved the getting of fifteen million dollars to begin with. Then I found that she had an idea of going out in the great Southwest of America to establish a Christian colony with a Christian city, with a Christian mayor and aldermen, all Christian people. She was not the first one to have dreamed of that Utopia; but the sad part of it was that there were a thousand things that that woman could have done that she was overlooking in her desire to do something grand that was away far off. Now, I do not want you to get that idea. Do not get the idea that because you cannot do a great thing, therefore you will do nothing. Do not get the idea that for fear you will make a mistake, therefore you will not try to do anything. It is much better for a man to make mistakes in trying to do something in this world than it is to do nothing for fear that he will make a mistake.

I have in my mind now some concrete examples of what Brotherhood men can do. I have a parish in mind

in which there was a vestry and on that vestry a vestryman. It was a dead sort of a Church, the kind for which we are apt to apologize. That vestryman went to Church on Sunday morning, put something in the plate, and that was about all. He came in to see me one day and said that he would like to widen his horizon of service. I said, "Begin right back there in your own parish by going to Church every Sunday, starting in at 7:30 in the morning and doing everything that lies in your power." There is scarcely a single aspect of that parish the influence of which was not multiplied two-fold, three-fold, four-fold, because one single vestryman got down to a life of concrete, practical **Service**.

I have in mind another man who had a real genius for getting along with boys. I said to him one time, "Why don't you rather concentrate your time upon that? You have a rare faculty with boys." Now, that is the rarest thing in the world. It is a very rare thing to find a man that has a manly, moral, uplifting, controlling influence with boys, and if any clergymen here have such a man in their parish, I would say to use him for all he is worth. So I had this man devote himself in that way, and literally, I think, I could count by the dozen the boys that have grown up to be fine Churchmen, fine business men, fine Christian citizens, under the influence of one man who had a special genius for dealing with boys.

I have in mind another person who has done extraordinary work in quickening the missionary activity of his own parish. I have another man in mind who has had extraordinary influence over the boys of a particular choir, and so I could go on as every clergyman could here, as many a layman could, in looking over their parishes, in looking over the Church, and find every time that the whole question is reduced to a matter of personality and of **Personal Service**. Here is a man and there is a man; here is a woman, here is a boy, there is a girl, who will interpret their Christian creed in a life of love to God and **Service** to their fellowmen, and, I tell you, they are the only ones that count for very much.

I am going to give you an instance out of my own personal experience. I told this story in the car last night to a group of people, some Brotherhood men and some others, because it illustrates precisely what I have in mind. I began my ministry in the northern part of Canada. I was living in one of those little lumber towns where the people drive the logs down in the spring and then wait for a couple of months before going back to the woods. It was a pretty rough sort of a place. In a village that was remote from any railroad there was a great big, tall, muscular man, much over six feet in height, a braggart, an infidel and an atheist, a notoriously bad man. I used to see the man frequently, and I talked about everything except religion, not because I was wise, but because I was timid. One day the man came into Church—I don't know why except that the grace of God was working on him—and I was preaching a very poor sort of a sermon. I was telling how often it happens that even very bad people will have good ideas come into their mind some time, but they do not give those ideas a permanent lodgment there. Well, I was going on in that way,—and then—I will tell you precisely what he said, for it isn't very nice—he jumped right up in his pew and he clapped his hands as loud as thunder, and he said, "By God, Parson, that's me!" Well, of course, it threw me off the thread of my discourse, but I recovered. Later I went to see the man. He went eighteen miles to get a Prayer Book. He used to go up along that line of saloons, and he would say, "Now, boys, you know what I have been, but it is all wrong. Come with me now because I am on the right track now;" and the extraordinary influence of that one rough, crude man from that day to his dying day was one of the most moralizing forces in that community. Now, I tell you this same story, whether it is in the backwoods, or in Buffalo or in Chicago, whether it is on the boulevard or in the slums, is the story of Christianity. There is only one thing that tells the story of our greatest need today, and that is **Personal Service**, personal work, personal obligation, personal dealing with problems, personal dealing with men, personal sacrifice.

I conclude with a story that used to be told in the Brotherhood classes, and will be remembered possibly by the older men but not by the younger men. There was an American traveling in Switzerland. He wanted to ascend one of the hills. An omnibus was going up, and there were three kinds of tickets, first, second and third class. The American, being an

Large Class Confirmed by Bishop of Oregon

"In addition to the distinction of having presented the largest class for confirmation in the history of the Diocese of Oregon, St. David's Parish, Portland, has the most unique Sunday school, devotes more attention to the training of the child, is more liberal in home and foreign missions, and responds more quickly and fully to every demand or apportionment for Church work and all other purposes than any other parish in the diocese."

This unusual praise, says the Journal was given St. David's congregation and "the exceptional man who is your rector"—Rev. Thomas Jenkins—by the Rt. Rev. Walter Taylor Sumner, Bishop of Oregon, after confirming a class of more than thirty children and adults on Sunday morning, March 17.

Bishop Sumner preached a vigorous sermon, predicating his address on a letter from the Council of National Defense, to the effect that constant repetition of the statement that the Kaiser and the German people are the "chosen people of God" to Christianize the entire world, is having an effect upon the people of this country. The National Council of Defense asked that expose the fallacy of such an idea.

"You and I," said the Bishop, "know enough of psychology to realize that a lie, repeated often enough, will come to be believed. I have often heard this statement regarding the Kaiser and the Germans, but it passed by me without a thought, as being too silly to be worth any consideration, and if I had given it a thought, I would have believed that others with as little consideration. I take pleasure in doing as the National Council of Defense asks, however, and denounce as utterly absurd such an idea.

"Do you think that a people who did what the Germans did to Belgium would be chosen by God as His chosen people? Do you think that a people who support as allies the Turks, would be chosen by God as His chosen people?"

"Who Are God's Chosen People?" was the specific text. The Bishop contended that no group of people is God's chosen people. God's chosen people are those who acknowledge and avow God and His Son, Jesus Christ, he argued.

Missionary Campaigns by Rev. Dr. Rollit

The Rev. Dr. C. C. Rollit, secretary of the Sixth Province, arranged for and conducted very successful missionary campaigns at points in Minnesota. During the second week in March he visited Hibbing and Mankato, and made preliminary arrangements for the campaigns which were to have been conducted by the Rev. Dr. Harding, who was prevented from filling these engagements owing to the death of his daughter. Dr. Rollit completed the work at both places. At Hibbing, the amount pledged for parish support was increased from about \$1,200 to \$2,500, or more than doubled. Much interest was aroused at Mankato, but returns from the canvass have not as yet been received. The canvass was made at the latter city on Palm Sunday afternoon. Dr. Rollit closed a campaign at Proctor, Minn., on the 17th inst. The attendance upon the services was good, and the parishioners were deeply interested in the series of addresses given. Preliminary arrangements have been made for campaigns at Omaha, Neb.; Topeka, Kan.; Denver, Col.; Los Angeles, Cal.; and in the Twin Cities, Minneapolis and St. Paul, Minn.

American, bought a first class ticket. He noticed that the purchasers of second and third class tickets got in to the same omnibus with him. He didn't like that idea, and he said: "Why is it that a person who gets a third class ticket rides right alongside me, who bought a first class ticket?" The driver told him to wait. They came to the foot of a hill. The driver said, "First class passengers may keep their seats. Second class passengers can get out and walk. Third class passengers can get out and shove." Now, we Brotherhood men probably do not claim to be first class passengers. We are not Puseys, Wesleys, Simeons, Vanns, Kebles, Howards and Grenfells. Probably that is beyond our capacity. You and I represent the great Christian Democracy, upon which the hope of America depends; and in the name of God let us get out and shove.

OUR CHILDREN'S CORNER

THE MOTHER DEER AND THE LITTLE BOY DEER

This is not a Flower story but I am sure you will like it. Once upon a time there was a Mother Deer and a little Boy Deer. This little Boy Deer had a reddish brown coat, and there were white spots all over him and he had such big ears. These two were wandering thru the Woods and it was very warm. The Mother Deer said to the little Boy Deer: "I am very warm so I think I will go down to the Lake and splash in the water. I wish you would lie down beside this tree, and don't move till I come back, as I wish to be very sure where you are." The little Boy Deer smiled and said to his Mother: "Yes, Mother, I will mind you." So he lay down beside the tree.

The Mother Deer went down to the Lake and splashed around in the water; she came out again and ran along the shore, then into the water and out again three or four times, having such a good time.

After the Mother Deer had gone the little Boy Deer lay quietly beside the tree for a long time and there was no sound but the moving of the Leaves as they were blown about by the Wind. Then a Bear came along, and saw the little Boy Deer, and stopped and said to him: "Come out here and play awhile." But the little Boy

Deer said: "No, I cannot do that for my Mother said I was to lie down here and not move till she came back." The Bear said: "Never mind your Mother, she isn't here; just come out and play, she won't know anything about it anyway." The little Boy Deer answered: "But I must mind my Mother." Then the Bear came up to him and tried to pull him out of the place where he was lying. Just then the Mother Deer came back and saw the Bear, and ran up to him and cuffed his ears, and struck him with her feet. Then the Bear started to run away and the Mother Deer ran after him, the Bear going just as fast as he could and the Deer striking at him all the way. The Bear ran down a path thru the Woods and there just ahead of him was a deep hole in the ground. He leaped into this and it was so deep that the Deer could not reach him.

Then the Mother Deer went back and found the little Boy Deer and rubbed her soft nose against him and licked his soft fur in love. He was glad to see her, too, for he had been very much frightened. Then they wandered off together thru the Woods, eating leaves and Grass and the tender Bark upon the low growing Bushes. Then when the Stars and the Moon came out they lay down side by side in a soft mossy place and slept soundly till the Sun came shining thru the Trees the next morning.

Girls' Friendly Society Doing Good War Work

The Girls' Friendly Society of America is doing a splendid work in war emergency and war relief. The work is under the direction of the War Emergency Committee created by the Council in 1917 to care for and extend special work for girls during the period of the war. A report which appeared in the March number of The Associates' Record, shows some of the things that have been done by the society:

Helped with the Red Cross drive, adding many thousands to the membership of that society. Formed First Aid, Hygiene and Home Nursing classes for members and associates—many of whom have received diplomas in these subjects. Made surgical dressings by thousands. Knitted sweaters, socks and helmets for the Red Cross and for the navy. Supplied hospital garments, comfort kits, Christmas packages, etc., in great quantities.

Contributed money to war relief societies. Adopted war orphans.

Helped to sell Liberty Bonds and Thrift Stamps.

Given clerical assistance in draft and other registrations.

Planted and cared for war gardens. Formed canning classes and taught food economics and conservation.

Contributed to the support of the Paris Lodge used for war purposes.

Given the rent for one year of a lodge for munition workers in Hereford, England. Contributed to the support of other English war emergency work.

Given three ambulances to the Red Cross.

Established a new lodge for girls in Washington, D. C.

Opened war service headquarters in New York.

Co-operated with the Fosdick Commission, the National League for Women's Service, the National Council of Defense, the Y. W. C. A., and the Y. M. C. A., helping the last two in their drives to raise funds and, in some places, with their camp work.

Promoted the formation of patriotic leagues.

Extended hospitality to soldiers and sailors at lodges, holiday houses, and branch entertainments.

Provided two Travelers' Aid Agents at Chillicothe, Ohio, near Camp Sherman.

Established community work for girls at New Rochelle, New York.

Sent a field secretary through the Fifth Province to arouse interest, organize work for girls and form patriotic leagues.

Investigated housing conditions and aroused community interest at Elizabeth, N. J., which will result in the opening of a lodge, cafeteria and rest room for workers in an aeroplane factory.

Made surveys at Dover, N. J., where there is an arsenal with many women workers, and at various other points.

Enlarged the lodge in San Francisco, in order to accommodate some of the many girls coming to that city to replace men called to the colors.

Made contributions of money everywhere to meet the needs of relief organizations, etc.

Sent posters and pamphlets throughout the country calling upon girls and women to give themselves for work and service.

Tried to show that in every way our "War Emergency Work is a part of our friendliness to those girls who are not members."

The war emergency committee plans to go on doing all these and other things.

A New Prayer Book for Dakota Indians

The Rev. Dr. Edward Ashley, general missionary in the Niobrara Diocese of South Dakota, states that "Many years ago the Prayer Book, according to the Standard before the revision of 1892, was translated into the Dakota tongue, and afterwards a selection in Dakota-English was made and printed for the use of returned students and others. This contained only the Morning and Evening Prayer, Litany, occasional prayers, the old ten Selection of Psalms, the Communion Office, and Collects. With the growth of the work, and the present needs, Bishop Biller appointed a committee to consider the question of revising the Dakota-English book and to make it conform to the present Standard. A month before his death the committee was ready to report, but his death stopped the completion of it. Having no Bishop on the ground, the matter was further delayed till Bishop Burleson came, and going over the field he saw the great necessity of having such

a book in the hands of clergy, catechists, helpers and people, and after conference with the presbyters, who unanimously urged the project, he re-appointed the old committee to complete the revision and select the Offices that should be in the new book. The committee has reported to the Bishop that "copy" is now ready for the printer. The work cannot go on further until funds are obtained to pay for the printing. We know that calls for money are many at the present time, but it is hoped that some generous persons may be found willing to give to the Bishop the money needed to enable him to supply this need. There are other needs, but at the present time this is the most important. The book as arranged by the committee, put into the hands of our people and native workers, will give the Church among the Dakotas a larger boost than anything else; it will be a great missionary!"

Indians Like Giant Instruments In Or- chestra Of Life

Blanche M. Berry gives her impressions of South Dakota, through the columns of the South Dakota Churchman, in the course of which she says:

"I love it all, but best of all the Indians, so sensitive, so full of imagination, so misunderstood, many times. Why, to me, they are great instruments in life's orchestra, all tuned and waiting for love and sympathy to set the chord ringing out with sweetness. Every one interested in missions must know of St. Elizabeth's and Deaconess Baker's great work here. Here is one place, at least, where the Church is setting those instruments into their proper places, and the music is already blending with others.

"To me, the unquestioning obedience of these children, when they

know you are truly their friend, is a constant wonder. Having had experience with all kinds, it is startling in contrast. The secret of the whole is that their race traditions demand a "chief", and obedience to his will. Hence, to win and hold the trust of the leader is the key to a teacher's success, and to train that leader in high ideals is to help materially in the whole school.

"From the very first, it seemed to me that the Indian has an innate love of fine things which have been obliterated, in many cases, only tarnished in others, by contact with unprincipled white men—and women. I am ashamed of my race when I hear of their methods. To be sure, they are a small percentage, but the Church has a great responsibility in proving to this native race that there is a difference.

"It is all so pitiful to see these people still as merely wards of the government, instead of responsible citizens. Let them "buck up" against life and build characters, great and strong, which it is in the Sioux Nation to do. Other Indians have done it, why not these? You teach a boy to swim, in the East, by throwing him overboard, telling him to make good, while you stand near to assist when necessary. Why not the same principle here, while the Church stands by to help? Responsibility is a fire in which dross is burned and gold is left—the gold of the true worth of being.

"As a child I loved to hear and read of the Indians. It is still better to be with them—the real, true Americans—watching them make good with the help of the Church."

A young officer, just returned from the fighting front in Flanders, says: "There are no atheists within a half mile of the front trenches." Men may scoff and be indifferent when death appears to be a far-away thing, reserved for some distant old age. But they become serious when it may descend suddenly from the clouds, or spring out of "no man's land."

Rev. Dr. Beauchamp Celebrates His 88th Birthday at Syracuse

A dinner was tendered the Rev. William Martin Beauchamp, S. T. D., by the Men's Club of All Saints' Church, Syracuse, N. Y., on March 11, in honor of his 88th birthday, which fell on March 25. The celebration was put ahead two weeks on account of the natal day coming in Holy Week. Dr. Beauchamp is a well known and highly esteemed clergyman on the retired list of the Diocese of Central New York, and is the dean of the Clerical Club of Syracuse. The Post-Dispatch of Syracuse gives the following account of the celebration:

"With an intellect as bright and keen as that of a much younger man, Dr. Beauchamp received congratulations of his friends and responded to a toast, 'What Can An Old Man Do?' with remarkable fervor.

"Concluding his speech with an original verse, Dr. Beauchamp was applauded with a heartiness that bespoke the feeling of every person in the room. That he is admired and appreciated by the men of his communion, and, in addition, by a wide acquaintance outside of his church, was evidenced by words and letters of felicitation which reached him.

"Dr. Beauchamp has always been a great student. He has not confined himself wholly to ecclesiastical matters. He has studied and written much concerning the Indians, and he has gathered matter concerning churches and other subjects for the Onondaga Historical Association. He has been asked to write a history of the Episcopal Diocese of Central New York. This he will not undertake because of the amount of traveling it would require. He will, however, write a history of St. Paul's Church, with which he is well versed.

And dream of loved ones gone before.
And so, good friends, just one more line,
Be still my friends till eighty-nine.

"Paul M. Paine, public librarian, paid a high tribute to Dr. Beauchamp in a short address and compared him to some of the striking characters found in the Old Testament. Rev. Dr. William De Lancey Wilson, rector-emeritus of St. Mark's Church and a life-long friend, told of Dr. Beauchamp's valued service to the community with special reference to the assistance he has rendered parishes, both large and small. Dr. Wilson also called attention to his helpfulness at all times in making the Clerical Club a factor in the life of the clergy of Syracuse and vicinity.

"Dr. C. M. Ryan, president of the club, was toastmaster. E. L. Beesley entertained with Scotch songs, dances and stories. The dinner was served by women of the church."

Missionary Goes Places Where He Is Not Wanted

"S. D. H.", in the Montana Churchman relates his experience as a missionary traveling about the diocese as follows:

"In doing missionary work about the diocese, one meets with such a different reception in different places. In one place you are met at the train on your arrival, and are given a hearty welcome, and entertainment is provided for you, and people seem glad to see you, and thankful that you have come to give them the services of the Church. And when Church time comes, the members of the Church turn out, and you have a joyous, hearty service, and the people seem to enjoy it, and tell you so, and say they hope you will come again soon.

Renewal Notice

Several thousand subscriptions to THE WITNESS have become due during the past three months. We have delayed sending notices, because many of them came to us through Guilds and individuals, and we wanted as many as possible to renew through these agencies. Even now we shall be very glad to have the subscriptions pass through their hands, but during April we shall enclose a renewal notice in some issue, and shall hope to receive a prompt remittance.

We have won our way to the hearts of thousands of laymen. THE WITNESS is no longer a venture—it is a pronounced success.

Now the problem is how to reach every Church family. We hope to go a long way in this direction this year, and we want all our present subscribers to help us by renewing their own subscriptions and saying a good word for us to their friends.

"With his church activities Dr. Beauchamp has always found time to assist in getting together the history of early military life in Central New York. His knowledge of Revolutionary and Civil War days has served many committees that had to do with placing tablets and monuments to the memory of early heroes.

"For many years Dr. Beauchamp was rector of Grace Church, Baldwinsville, and his missionary work in those days was quite as important as the ministry which he performed in the village. Upon retiring he found himself in demand as a supply in all parts of the diocese, and scarcely a week has passed during the past fifteen years that he has not been invited two or three times to either take a service or assist.

"He urged his friends last night to make a study of the men who figured in the early history of their respective parishes and declared: 'It is certain that an old man can at least impart information concerning the past, to the present generation.'

"He closed his address with the following original verse, which was afterwards distributed in printed form, with his compliments:

"Good friends, who clasp my hand tonight,
All saints, I know you are—
With pure and loving hearts you greet
The pilgrim from afar,
Who now, for four score years and eight,
Has trod life's varied way;
Who soon will sleep, in hope to wake,
In scenes of brighter day.
Joys there are here. Thus wrote a friend,
But three years since, when near his end:
'Tis surely good to be alive
At eighty-four and eighty-five!
And so I find it not too late,
Great joy to find at eighty-eight;
To do some good, to fill some need,
To sow, perchance, some precious seed;
And then to wait upon the shore

And, being somewhat human, there is joy in your heart, and you feel encouraged, and you think it is worth while to travel three or four hundred miles to minister to people who really care. And you forget about the inconveniences, the waiting for trains, and the unpleasant experiences of the journey.

"And then you go to another place, and it seems like a frost. No one meets you, no one seems to care that you have come to town. Perhaps they will tell you that they don't think it is worth while to try to hold services there. If they do condescend to come to the service, they seem to think they are doing you a great favor. And very likely some members of the Church who live within a stone's throw of the church will not take the trouble to come, though you may have come four or five hundred miles to minister to them. And no one seems to care whether you have a bite to eat or a place to sleep or not. And, being somewhat human, you are not likely to be filled with joy over the reception which you have received. And you may possibly contrast places like this with the other kind. Of course, you go again, just the same, because you have faith in the grace of God to change indifference into earnestness and love, and you hope that the thaw of righteousness may eventually melt the frost and warm up the atmosphere."

"My father knowed more than any man that ever lived."
"Go long, nigger. Your father knowed more than any man that ever lived!"

"Yes, he did. He knowed just the day and just the hour, and just the minute he was going to die."
"How come?"
"The sheriff done told him."

"We may not always be consciously thinking of God, only we must think of all things in and through Him, as we do not always look at the sun, yet see all things we know only by the sun's shining."

A Jerusalemite in Montana

The following is an excerpt from a letter written to a clergyman of the church in Montana by a rancher who is a native of Jerusalem:

"If the whole of Christendom is electrified by the tidings of Jerusalem's deliverance from her bondage, what ought to be the effect of this news on its native-born son? Yes, it has a stronger meaning to me than ever: 'If I ever forget thee, O Jerusalem, let my right hand forget her cunning.' Yes, in the very place and places where Christ was born and spent His earthly thirty and three years, the writer spent his first twenty and three years of existence in this world. What adds more delight to me personally is the assurance that the places that were so close and woven into my life over there in the dear old home after being defiled by the unclean Turk, are purified again. *** I refer first to the Anglican Boarding School on Mount Zion, where I spent seven years of boyhood life. The second is the Anglican 'Christ Church' inside Jaffa Gate, where I was confirmed and received into the fold of the Episcopal Church by the late beloved Bishop Blyth. The third is the most beautiful modern building in Jerusalem, the Bishopric and its St. George's Cathedral, that Bishop Blyth built on the north side of the city about a mile from Damascus Gate. All three of the places mentioned above, since the war started, have been seized and used as barracks by the infidel Turk. But thank God! the unclean have been washed out and off by the salvation of the Holy City. After reading the above you won't be surprised that I was and still am anxious to join in this holiest of crusades. Knowing perfectly well that there isn't any likelihood of an American army being sent to the Holy Land, I made my application to the British government, who sent me the answer through their consul at Portland, Oregon, that they can't see their way clear to accept my services with the Palestine expedition since I am an American citizen now. This surely made me grieved and very disappointed. Yet my offer stands as long as the war lasts, believing that with my perfect knowledge of the country, its people, their languages, habits, thoughts, religions and customs, I can be of more use there than in France or Italy; because on my graduation from Mount Zion, and for four years after that, until I left the country, I was a constant traveler, covering the Holy Land from Beersheba to Damascus, roaming over all the land of Moab and Edom for fifteen months. All this was in company with one or another of the C. M. S. missionaries; but most of that period was spent with a medical missionary by the name Dr. Frederick Johnson, who on his graduation from Oxford came to the Holy Land, and it was my good fortune that I was appointed his assistant and constant companion during his three years' travel, working among the various tribes of the desert, coming in contact with all classes in cities and villages. It is a far cry from being a Jerusalemite to a Montana rancher; but this is the twentieth century, and circling this earth is being done in two months' times."

Survival of a Primitive Trait

Financial problems loom large in parish administration. In a scholarly thesis, the rector of Holy Trinity Church, the Rev. Dr. Melish, shows that the Bishop was originally the responsible financial officer of the local Church. He says:

"St. Paul salutes the Bishops and deacons in his letter to the Philippians because he is writing to acknowledge a gift of money. Justin Martyr describes the Bishop as the man with whom money or goods are deposited at the time of the Eucharist, who succored the orphans and widows and took care of all who were in need. Strangers who bore the Christian name visited the communities as they passed along the great routes of commerce in both East and West, either in pursuit of business or driven by persecution. And they were given hospitality. It was the Bishop upon whom was placed the responsibility of caring for all such. The Bishop was treasurer and secretary of the local Church, and as such became the pivot and center of its administration."

If this contention is true, it helps us to understand why the missionary Bishops are such clever beggars. This is a survival of a primitive trait!

Certainly the work of Church treasurers is one of supreme importance.—The Rev. Dr. Lacey.