

The Witness

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

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THE VALEDICTORY OF ARCHBISHOP LANG AN APPEAL TO PATRIOTISM

The Archbishop Takes Back Word To England That America Is Aroused And Is Entering The War With All Her Strength

(April 12, 1918—From our Special New York Correspondent)

"You will not fail us. We, please God, will not fail you. I know that when I leave this country I am going back to my own, and, meeting it in the hour of its greatest experience, I can tell it 'the spirit of that mighty republic is rising. It is coming; and when it has come, it will stand by you till the last.'" With these words, the Most Reverend Cosmo Gordon Lang, Archbishop of York, closed his speech for the Liberty Loan at the mass meeting in Carnegie Hall. The Archbishop is returning to England in a few days, and his words last night were in the nature of a valedictory to the American people. He emphasized the fact that in the last few days, when the allied world was breathlessly watching the bulletins from the Flanders front, America had seemed to settle more determinedly and more grimly to the task of winning the war.

Carnegie Hall was packed from the floor to the topmost gallery, and applause, punctuated by the waving of myriads of tiny American flags, greeted every point made by the speakers. In addition to the Archbishop, Mrs. August Belmont and George Wharton Pepper of Philadelphia pleaded the cause of our army and our nation itself as a reason for backing the loan to the last penny. Benjamin Strong, governor of the Federal Reserve Bank of this district, and chairman of the Liberty Loan committee of New York, presided. A detachment of soldiers and sailors of the regular fighting forces of the United States were on the platform, together with the members of the Liberty Loan committee.

In opening the meeting, Mr. Strong read the message which Gen. Pershing sent to Secretary of the Treasury McAdoo regarding the Third Liberty Loan, asking every man, woman and child "at home" to "stand by" the army to a victorious end. He laid stress on the obligation America owed to her allies, Belgium, France and England, for holding the world's foe at bay for four bitter years.

The Archbishop first expressed his gratitude to America for its overwhelming kindness to him as an Englishman.

"When I think of all that I have seen and felt since I last spoke upon this platform," he said, "I must needs give liberty to my heart and speak out to this last assemblage of American citizens that I shall address until, please God, this great struggle is once for all over and done. I must needs give liberty to my heart and express the depth of its gratitude to the American people. I do not think I realized how strong the friendship was until a few days ago I crossed that splendidly undefended border between you and the British empire in Canada. It was almost impossible to realize that I had crossed a border line.

"When I first landed here, I will confess, I felt a difference of atmosphere. This world of yours in New York seemed very different from the grim, gray world of nearly four years of war which I had left behind. But since then I have felt rising up, almost as if you could see it, this great tide of enthusiasm, determination and conviction in the heart of this great people.

"I know, I have always known, that you have great reserves of patriotic force, and I am certain that once these reserves are stirred and moved, they will have the effect of the waters of Niagara. They will advance with ever growing volume and force, and fall, please God, with decisive ef-

fect upon this great and terrible struggle.

"I beg of you not to say any more about the war, the word 'wait', but to put all your strength and determination into the single word, 'now'. I don't think anything has ever so clearly and palpably impressed the imagination and heart of any people as this great and awful battle has proven the heart of the American nation.

"And it is because you realize, as you never could have realized before the solemnity of this war, that you will put that spirit into your response for the appeal for this Liberty Loan. You will not make it, I know, a matter of profit. You will feel that it is a matter of pride—pride that any of you

lessons forced on us by the war should be taken to heart. Chief among these lessons, he declared, was the need for universal and compulsory military training for all the young men of the country. Rudyard Kipling's "Hymn Before Action", which has been set to music and sung on European battlefields, and which has been taken as the rallying song of the Liberty Loan workers, was rendered by the four-minute men.

Our New York correspondent sums up the sojourn of the Archbishop in the United States in the following fitting language. He says:

"The Archbishop of York sailed the end of the week for England. Wednesday night there was an extraordinary and brilliant banquet in the ball room of the Waldorf Astoria, given by the Church Club, the chief layman's organization of New York. All the Bishops, to the number of more than seventy, were also guests of honor, and a noble speech of greeting and farewell to Archbishop Lang was given in their name by Bishop Tuttle.

Next day the Archbishop received the degree of LL. D., *honoris causa*, from Columbia University, and he afterwards addressed the Institute of Arts and Letters, with many students and members of the faculty present. It was probably the most beautiful

SPECIAL MEETING OF HOUSE OF BISHOPS HELD IN NEW YORK CITY

New Bishop For The Philippines—Overtures On Church Unity—Visit Of Archbishop Of York—Sundry Other Matters

Overtures to Unity

At an earlier moment in the session, a letter was read from the Rev. Dr. Newman Smythe and others, suggesting a *modus vivendi* through which, by means of ordination by a Bishop, as well as by a presbytery, and other recognized bodies giving the mission to officiate, certain chaplains could be sent forth to represent all religious bodies. A very kindly reply was made to this overture, but the opinion was expressed that such a procedure at the present moment would be inadvisable, and prolong the disunity now apparent, and so greatly to be deplored, especially in view of the fact that measures were under consideration which look to the final settlement of this question as affecting the whole Church.

of the South, graduating in 1896, and spending a year in Oxford, England, in special studies. He was ordained to the diaconate by Bishop Gallor in 1895, and to the priesthood the year following by Bishop Sessums of Louisiana. He began his ministry as assistant in Trinity Church, New Orleans, La., and has served as rector in Baton Rouge, La., Charleston, S. C., and San Jose, Cal. He is a member of the standing committee of the diocese, and one of its examining chaplains. He has been the author of several books of considerable merit. He has been Dean of the Cathedral in San Francisco for the past nine years.

The Visit of the Archbishop

A pleasing incident of the meeting of the House of Bishops was the visit of His Grace, Rt. Rev. Dr. Lang, Archbishop of York, who, in a telling speech, brought a message of great spiritual breadth and power. Dr. Lang, in almost his last public words before leaving America, addressed his brethren in the American Church in this meeting of the House of Bishops, and also at a banquet given by the Church Club of New York, tendered the visiting Bishops, and attended by a thousand or more guests. Elsewhere we publish other of his last utterances in this country.

The House passed a resolution offered by the Bishop of Massachusetts, urging upon congress the early passage of a bill for the increase of chaplains, emphasizing, however, that only ordained men, whose ordination is recognized by the denominations they represent should be appointed.

The House adopted a resolution offered by the Bishop of Bethlehem, expressing its cordial appreciation of the proposed plan of the Board of Religious Education for increasing the number of candidates for the ministry, and authorized the Board to take the steps contemplated in that plan.

Resolutions were adopted extending the thanks of the House of Bishops to the Bishop of New York, the Church Club of New York, and Churchmen and Churchwomen for their generous hospitality, and their appreciation of the generosity of a Churchwoman, long interested in the work of the cathedral, in providing the luncheons served to the Bishops during the sessions.

In reply to a telegram from Thomas E. Green, associate director of the Speakers' Guild of the American Red Cross, the House of Bishops instructed its secretary to say that there was no time to arrange for the coming of a representative of the Red Cross to address the House, but that the Bishops believe that in all their dioceses there is a very definite interest in its great work, and that that interest will be strongly maintained.

Former Denver Rector In Charge At Amiens

When the evacuation of the civil population ordered by the allied military authorities in the region of the German advance in France began, the Rev. Floyd Van Keuren, for six years rector of All Saints' Church, Denver, Col., was placed in charge of the work at Amiens, according to a dispatch from Paris. The removal of the civil population from the danger zone, a difficult and dangerous task, was accomplished by the Red Cross, working in connection with the military authorities, by means of establishing a chain of relief stations for refugees in the rear of the allied lines.

A Ringing Declaration of Loyalty

The Commission which was appointed to consider the matter of the resignation of the Bishop of Utah having reported, the House of Bishops passed the following resolutions:

"RESOLVED, That the House of Bishops declares its belief that the Government of the United States has obeyed the law of moral necessity in seeking to stop a war of deliberate aggression by the only means which are known to be effective to such an end.

"RESOLVED, That the House of Bishops believes that any member of this House is entitled to the same freedom of opinion and speech as any other citizen of the United States, but in the exercise of this liberty he should be guided by a deep sense of the responsibility which rests upon one who occupies a representative position.

"RESOLVED, That the House of Bishops is unwilling to accept the resignation of any Bishop in deference to an excited state of public opinion and therefore declines to adopt the report of the special commission or to accept the resignation of the Bishop of Utah for the reasons assigned by him in his letter of December 20, 1917."

After the adoption of the foregoing resolutions the Bishop of Utah presented his formal resignation, dated the same day, whereupon the House of Bishops passed the following resolution:

"RESOLVED, That with full recognition of the right of every member of this House of freedom of speech in political matters subject to the law of the land, nevertheless in view of Bishop Jones' impaired usefulness in Utah under present conditions, recognized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented."

The letter of the Bishop of Utah was a simple resignation without qualifications.

can have the honor of giving any of your substance to a cause so great, and at this moment so desperately in peril.

"England, for all that she has suffered, sees, I think, that she must still stand. You have read the speech of our Prime Minister. It touched my heart. It almost wrung my heart, for I have been absent from her these nearly two months in this hour of stress, but I could read between the lines. I saw there—I ask you to see there—that country stripping itself for the last struggle, showing that it is willing to make any sacrifice.

"But suppose—God forbid that it should be so—that England was unequal to the task, and the spirit of her people; suppose that France would have, with all her pride, to bow her head before the enemy—at least these two countries would fall with a great task behind them, and able in the hour of their shame to think with pride of the memories of the great days that were gone; but America, the land of the future, if she were to fail, there would be no great past to sustain her, there would be nothing but the loss of a great future."

Mrs. August Belmont told of her experiences on the battle front and in hospitals behind the lines, tending to show the indomitable spirit animating the forces standing in Flanders standing against the German legions.

Mr. Pepper, who closed the speaking, urged that in this war, this time of crisis in the affairs of the nation,

and affecting of his various addresses. It is said that he has addressed fully 95,000 people in his brief American tour, and has made at least 85 formal speeches and sermons. As he closes, he seems as fresh and powerful as ever, and he returns to the motherland with the admiration and love of probably millions of new friends who heard or read his words.

A New Bishop for the Philippines

The Very Rev. Dean James Wilmer Gresham was elected Bishop of the Philippines, in succession to the Rt. Rev. Dr. Brent, translated to the Diocese of Western New York.

The Rev. James Wilmer Gresham, Dean of Grace Cathedral, San Francisco, is a graduate of the University

RESIGNATION OF BISHOP JONES IS ACCEPTED BY HOUSE OF BISHOPS

A Delicate Matter Handled With Splendid Judgment

Matters of large moment to the Church were under consideration by the House of Bishops at its session in Synod Hall, New York City, April 10 and 11, which had a fairly large attendance of Bishops, representing all sections of the American Church.

Overtopping in interest was the case of Bishop Jones of Utah, whose position regarding the war gave considerable offense to Churchmen and citizens in his District, and has been the cause of much acrimonious discussion in the public press. From the final resolutions adopted, and now published herewith, the Bishops seem to have had no difficulty in defining their own loyal position, nor do they

appear to have the slightest desire to abridge the utterance of any conscientious convictions of any of their number, nor in any way to restrict the freedom of speech.

Bishop Touret of Western Colorado in Charge of Utah

On April 12, the Presiding Bishop appointed Bishop Touret, Bishop of Western Colorado, to take charge of the missionary district of Utah, made vacant by the acceptance of the resignation of Bishop Jones.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

St. Mark's Day, April 25

THE COLLECT

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. Amen.

The Church is to be the educational force in those communities where she is placed. "Go teach," said Jesus to His disciples. A missionary Church is a teaching Church. One of the reasons for retaining Confirmation in the Church is that by this means the teaching Church can safeguard the truth, which she teaches by book and rite, so that its due proportions may not be distorted by the undue emphasis which her baptized children might be tempted to lay on some portion of the whole truth, if they were not checked up and rightly established.

An evangelist is a constructive, corrective educator. His business is to see that God's children are rightly instructed. He is to establish a congregation in the same way that a government establishes a lighthouse on the rocky, storm-bound, treacherous coasts, fixing it firmly on the right foundation, so that nothing can dislodge it and prevent it from fulfilling its mission of cheer and warning. The evangelist is a "good news" carrier, but his good news must be true news, not guesses, nor sensations, nor half truths, nor "scare lines", but edifying, upbuilding stuff that strengthens, stabilizes, settles one.

And we who are taught! We must not be "like children carried away". We should be childlike, but not childish; faithful, but not credulous; reverent, but not superstitious.

A "heavenly doctrine" is a doctrine or teaching based on fact and experience. St. Peter taught St. Mark, and concerning his teaching, St. Peter himself said, "We have not followed cunningly devised fables, when we made known unto you the coming and power of our Lord Jesus Christ, but were eye witnesses of His majesty". A rightly instructed Church is always an illuminating Church as well as an illuminated Church, for it is a Church which is concerned with translating the truth as it is in Jesus into the practical everyday life of the men and women who have learned to put away childish things, and have taken the Word of God as a lantern for their feet. A missionary Church not only reads the Word of God, but endeavors to make that word a vital thing in the hearts of its hearers, translating its thoughts into action.

St. Mark's Day is a reminder that if we would open the meaning of the Scriptures so that it shall establish right living in all men, we must have the key which will fit the lock and open to our understanding the words of eternal life, which otherwise will be hid from our eyes. And this key is "the heavenly doctrine". "Heavenly doctrine"; "vain doctrine". Heavenly doctrine is teaching whose results are shown in good character; vain doctrine is teaching whose results are exterior, superficial, showy. Heavenly doctrine enables us to resist steadfastly the world, the flesh and the devil. Vain doctrine is largely concerned with appearances, and yields under pressure from the world, the flesh and the devil. It is a teaching which leaves the heart hollow, and empty, and destitute, when the goads of adversity prick open its superficial iridescence, or verbal camouflage, as the phrase goes today. Heavenly doctrine is a bit of the eternal rock; vain doctrine is a shimmering, opalescent bubble, born of time, expediency, self-interest. It promises beauty; it yields, under pressure, nothing at all, while the heavenly doctrine, under many a blow and biting Scripture, stands firm as the rock of ages, and strong as the eternal hills.

THE EPISTLE

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he

gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephes. iv:7.

Grace is given according to the measure of the gift of Christ, which is "good measure, pressed down and running over". Christ is generous, but not wasteful. Many followers of Jesus are still wasteful, in spite of His teaching and example. They waste men and money in duplication of effort, which results from the exercise of a poor judgment and the persistence of ignorant prejudice. What was true in St. Paul's day is sadly true in our day also. "Every man hath a psalm, every man hath a doctrine", and this tendency, unchecked, uncontrolled, unco-ordinated, does not tend to "the edifying of the body of Christ", but wastes and weakens it.

The aim of religion is to develop a perfected man, to bring individuals up to the measure of the stature of the fullness of Christ. To bring about this condition, the Saviour plans to use oversight, which involves episcopacy; inspiration, which involves prophecy; edification, which involves evangelism; nourishment, which requires the pastoral relation; illumination, which calls for the teachers. St. Paul thought that the approach to perfection was brought about through the unity of the faith and the knowledge of the Son of God. What makes saints is not knowledge about Jesus, but knowledge of Jesus, which is an experimental knowledge. And the unity of the faith is a banding together of those who believe that God is, and that He is a rewarder of them that diligently seek Him. A knowledge of Jesus does not come to those who put their trust in any son of man, no matter how good such a man seems to be. Christ must be the aim, Christ the end, Christ the prize. The best man that ever lived has a tendency to "cunning craftiness", not meaning by this that men deliberately set out to deceive others, but meaning that by inheritance and environment there is a twist in each man's character, which, because he is human, makes him liable to break under some stress. So that congregation only is safe which leans not on its apostle, or its prophet, or its evangelist, or its pastor, or its teacher, but is endeavoring "to speak the truth in love, and to grow up into Him in all things which is the head, even Jesus Christ".

It is a great day for men when they realize that the Church is an organism with joints and parts, rather than an organization with officers and rulers. It is a great day for a parish when it realizes that it is not a corporate entity, but only a bit of Corpus Christi, whose chief object should be not to absorb vitality from above, but to afford that vitality an opportunity for unobstructed transmission.

It is a great day for a diocese when it realizes that it only functions properly as it thinks and acts in terms of the whole, the universal, instead of in terms of isolated or contiguous units.

It will be a great day for the world when the universal Church will realize that it is to be the functioning body for a Ghost, a Holy Ghost, who will, if permitted, make all things new, and so inaugurate the blessings of a new heaven and an new earth.

THE GOSPEL

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and ever branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spok-

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en unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.—St. John xvi:1.

The Body of Christ is only as efficient as its weakest member. Every unresponsive member makes for the weakness of the body. A branch, if it gives not grace for grace, begins to wither. Even those members who try to function properly as members of the Body of Christ must expect to be measured up, not by the fruit they have produced, but by the fruit they are capable of producing, when the cleansing word of Christ is given unimpeded way. The ideal growth in grace is shown by the poet in those cumulative verses which run, "All of self and none of Thee", "Some of self and more of Thee", "None of self and more of Thee", "None of self and all of Thee". Apart from me, ye can do nothing", says the Saviour. The question which each soul has to settle with himself is this, says Canon Douglas: "Shall I be independent of Christ, or independent with Him"?

The history of unproductive spiritual religions is that they wither. As long as they persist in the world, we can be sure they are being purged, in order to bring forth more fruit. If a Church's prayer life is unproductive and unfruitful, it is due to one of two causes: the members of that Church are not abiding in Christ, or the words of Christ are not given room to abide therein. A vital Church must make provision for the words of Christ to function in its life. Just to hear those words preached by a wonderful prophet, just to learn those words with our lips, but not with our understanding; just to teach those words to our children, as one teaches words to a parrot, may result in a strong organization, but not in a healthy organism. The test of a loving Church is not only the ability to keep Christ's commandments, nor a knowledge of those commandments, nor an admiration of those commandments, but a living of them in our daily lives. And the more every individual in a parish keeps those commandments, the more powerful will that Church become, both in word and deed. So, too, if the Church members do not regularly abide in Christ, by means of His Body and Blood, the more will their fruit tend to words, rather than words and deeds. God is glorified by the fruits of His grace, which are to be shown both on our lips and in our lives.

"Continue ye in my love." Perseverance is a mark of health and growth and progress in the life of saintliness. Perseverance in doing our part in the Body, wherever we shall be placed in that Body, this is the hard test, this is the real test. Perseverance in using our eyes to see, our ears to hear, our minds to understand, our affections to adore and obey, our wills to accomplish. That is a true resurrection life which manifests itself not in a parasitic clinging to altar and book, but in a constant and regular going out to man from altar and book, and a constant return with man to altar and book as "day unto day uttereth speech, and night unto night showeth us knowledge".

A Clergyman Cannot "Strike"

A special committee of laymen, appointed to make a survey of salaries and stipends of the clergy in the Diocese of Massachusetts, will present a printed report to the forthcoming Diocesan Convention on the 17th inst., which says: "In comparing the salaries of this diocese with those of other dioceses we are indeed fortunate, but when compared with those of other professions, and even of some artisans, the showing is quite unfavorable. Clergymen cannot strike as can laborers, but they have to pay increasing amounts for the necessities of life just the same. One purpose of this report is to bring forcibly to the attention of all laymen the absolute

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. aft. Easter	Ezra 2:68; 3-end Hosea 13:9-14, and 14	I Cor. 15:1-22	Isa. 60	Matt. 5:1-16
M.	Ezra 4:1-6, 24	15:20-34	Esther 1	I Peter 1:1-21
Tu.	Zech. 1:1-6	15:35-end	2	1:22; 2:10
W.	1:7-end	Rev. 1	Ezek. 1:1-14	Acts 12:24; 13:13
Th.	Isa. 62	I Peter 5	Jer. 36:1-10	II Tim. 4:1-18
F.	Zech. 4	Rev. 3	Esther 13:8; 14-end	I Peter 4
S.	5	4	5	5
4 S. aft. Easter	Hag. 1:1; 2:9 Zech. 6:1-8	5	Isa. 32:1-17	John 16

The Prophet Isaiah, or whoever wrote the forty-second and forty-third chapters of the book, with that wide conception of Jehovah in relation to the affairs of the whole world that belongs to the period of the exile and return, boldly declared that the Persian king, Cyrus, was God's shepherd, and even His anointed, His providential agent for bringing about the end of the captivity and the return (I. Easter). The historian Ezra follows this by the record that Cyrus accepted the Divine commission, giving permission to the Jews to return to their native land (II. Easter). In today's lesson we have the story of the rebuilding of the Altar and laying the foundations for the new temple, which was done amid mingled tears and shoutings—April weather, as it were. That always happens when there meet together the worshipers of the past and the believers in a glorious future.

The New Testament was selected for its bearing on the season, rather than as a correlative for the first lesson. It begins St. Paul's discussion of the resurrection. The latter part of the chapter (35-end) goes with the selection from Hosea, which forms the Old Testament alternate, and which, according to the apostle's interpretation, prophecies victory over death. The present writer would respectfully call attention to the value, in this world crisis, of the story of the captivity and return, as interpreted by the prophet. He saw in it an evidence of God's overruling providence on behalf of His Church and the Kingdom

of God on earth, "righteousness, peace and joy in the Holy Spirit", and involving the duty of witnessing to God's reign. (See Isaiah 43:9-12). The resurrection of our Lord, which is the fulfillment of the return as viewed by Ezekiel (37:1-14), also leads to this duty of bearing witness. It was this idea, brought out also in this Epistle, that determined the selection of the evening lessons: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee," and "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven".

The week day morning lessons continue the story of the return, with its difficulties and discouragements, and particularly the inspiring message of Zechariah; and these are paralleled by St. Paul on the resurrection (already referred to) and selections from Revelation. This latter book has usually been confined to Advent, but it is also appropriate to Easter, with its Christ who was dead and is alive forever more, and has the keys of death and of Hades (the unseen world), and its blessed promises to "him that overcometh", even as He overcame and sat down at the right hand of His Father in heaven.

In the evening First Peter is given entire, with its exposition of the risen Lord as Redeemer, and the religious-ethical consequences flowing therefrom; and Esther is begun, paralleling the return and glorifying loyalty to the law which was then established.

THE SANCTUARY OF PRAYER

WAR-TIME PRAYERS

Let us pray for our country and for those to whom is committed responsibility, that they may act with wisdom, courage and success.

O Merciful Father, we beseech thee at this time to look down in mercy upon our country. Guide and protect the President of the United States, and all others in authority. Give wisdom and courage to those who bear command in our army and navy. Grant to us, and to our allies, if it be Thy will, victory and success. Preserve our land from bloodshed, and remove the horrors of war from other lands. Stay, we beseech Thee, the pain and the misery, the sorrow and the want, the fierceness and the cruelty which now desolate the earth. Look down in compassion upon those who are our enemies in this war, especially upon their sick and wounded. And speedily, if it be Thy will, send forth upon the nations of the world the blessing of Thy peace; through Jesus Christ our Lord. Amen.

Let us pray for our soldiers and our sailors.

O Almighty and Merciful God, we commend to Thy fatherly care those who through the perils of war are serving their country by land and by sea. Thou knowest the places where they are, and the dangers which beset them. Be Thou to each one a shield and a defense. In times of waiting or action, in sickness or in health, in life or in death, grant unto him the comfort of Thy presence. Put into his mind holy thoughts of Thee, his Heavenly Father, and of Jesus Christ, his Saviour. Help him to pray. And if it be Thy will, keep him in safety, and bring him back to his home in peace; through our blessed Saviour and Mediator, Jesus Christ. Amen.

necessity of adequately compensating our ministers. It is unnecessary to detail all that we expect of them and the various demands made upon their daily lives, as this is well known. Also it should not be necessary to remind the laymen in the diocese that still a

Let us pray for those called to tasks of special peril in air, or beneath the sea:

Look in Thy mercy, we beseech Thee, O Lord, on those who are called to tasks of special peril in the air or beneath the sea. Even there also shall Thy hand lead them. Help them to do their duty with prudence and with fearlessness, confident that in life or in death the Eternal God is their refuge, and that underneath them are the Everlasting Arms. Grant this for Jesus Christ's sake, Thy Son, our Lord. Amen.

Let us pray for the souls of all who have laid down their lives during this war:

O Lord Jesus Christ, who by Thy death didst take away the sting of death, grant rest, we beseech Thee, in the place of light and refreshment, to those who have died in battle, or through sickness in this war; receive their souls into Thy holy keeping, where pain and sorrow and sighing are done away, and grant unto them Thy never failing mercy; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Let us pray that we may all do our duty to God and to our country:

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

great many of our ministers are underpaid. It is our duty to see that all of our ministers are unfettered with the petty cares of life so that they may devote their whole time to spiritual leadership which is needed now more than ever before."

THE WITNESS

Confirmation Instructions

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

XVI.
THE PSALTER
Catechism: Learn the 51st Psalm.

Prop. 1.

For more than 2,500 years the Psalms of David have formed the basis of the daily worship of the Church.

There are 150 Psalms and they have been divided into thirty parts, a part for each day of the month; each part divided into a morning and evening selection, so that the whole Psalter may be read through each month. These Psalms are read by the minister and congregation in alternate verses, or, better, each verse in the Psalter is divided into two parts by a colon, the minister reading to the colon, the congregation reading the balance.

In order to read the Psalms intelligently, one ought to realize that each Psalm is a Hebrew poem; that it was written by a prophet, and, therefore, has both a Hebrew and a Christian meaning, for they testify of Christ. For example, there is no more accurate description of the Crucifixion than that recorded in the 22nd Psalm.

Prop. 2.

Nearly all the Psalms follow the rule of Hebrew poetry, which describes an incident in poetic language and then pictures the same thought in other words. For example, in the 95th Psalm the minister was directed to sing, "O come, let us sing unto the Lord," and the congregation to reply, "Let us heartily rejoice in the strength of our salvation."

This is what is known as antiphonal singing.

We lose most of the beauty of this by ignoring this structure, and the minister reads this whole verse, while the congregation reads the next one.

In the 51st Psalm, the minister should read, "Have mercy upon me, O God, after Thy great goodness," and the congregation would reply, expressing the same thought in other words, "According to the multitude of Thy mercies do away my offences."

Instead of this the minister ordinarily reads both, and the congregation replies with both parts of the next verse, "Wash me thoroughly from my wickedness, and cleanse me from my sin." Thus we lose the real beauty of the antiphonal character of the Psalter.

Prop. 3.

In order to read the Psalter intelligently, we need to mark in each Psalm who is meant by the personal pronouns "I, me, and thou"—otherwise the Psalms have no meaning.

There are three different uses of the personal pronoun "I" which one should note:

1. Sometimes "I" refers to the penitent sinner, as in the 51st Psalm, "Have mercy upon me," "For I acknowledge my faults." Here it is obvious that we can appropriate the personal pronoun to ourselves.

2. Sometimes the poet is putting himself in the place of Christ, and uses the pronoun as though Christ were speaking, as in the 22nd Psalm, "Thy pierced my hands and my feet."

3. And sometimes the personal pronoun refers to the Church, as in the 91st Psalm, "He shall defend thee under his wings and thou shalt be safe under his feathers."

Each Psalm should be studied as we read it, and we will find expression for every variety of religious emotion that we may desire to express; and as you become more and more familiar with the Psalms, you will find in them the richest treasury of devotion in which to express your love and gratitude to God.

Prop. 4.

In public worship it is the aim of the Church, in giving us the Psalter, to provide the worshipper with a vehicle in which he can express his devotion to God without advertising his individual piety.

Our Lord seems to have condemned very strongly those who advertised themselves by praying in the Synagogues and on the corners of the streets, and gave to His disciples the Lord's Prayer in which they could address God without self-advertisement.

It is the danger of religious folks that they offend the heathen by talking more religiously than they act.

It is the aim of the Church to encourage you to express your devotion in the language of the Psalms, along with others, so that you may not be tempted to an extravagance of external expression which your private conduct may not justify.

The Psalms, if you study them, will give full expression to your love, but without increasing your own vanity in so doing. It enables you to pray secretly and at the same time join in public worship.

TEXT

"Speaking to yourselves in Psalms, and Hymns and Spiritual Songs, singing and making melody in your heart to the Lord." Ephes. v:19.

READINGS

Read the following Psalms:
Psalms 15, 23, 34, 82, 91, 150.

Poems Worth Preserving

Selected by Pastor Suburbanus

FROM "ST. PAUL"

By Frederic W. H. Myers

Christ! I am Christ's! and let the name suffice you,

Ay, for me, too, He greatly hath sufficed:

Lo, with no winning words I would entice you;

Paul has no honor and no friend but Christ.

Yes, without cheer of sister or of daughter,

Yes, without stay of father or of son,

Lone on the land and homeless on the water,

Pass I in patience till the work be done.

Yet not in solitude if Christ, anear me,

Waketh Him workers for the great employ;

Oh, not in solitude, if souls that hear me

Catch from my joyance the surprise of joy.

Hearts I have won of sister or of brother,

Quick on the earth or hidden in the sod;

Lo, every heart awaiteth me, another Friend in the blameless family of God.

Let no man think that sudden, in a minute,

All is accomplished, and the work is done—

Though with thy earliest dawn thou shouldst begin it,

Scarce were it ended in thy setting sun.

* * * * *

Whose hath felt the Spirit of the Highest,

Cannot confound, nor doubt Him, nor deny:

Yea, with one voice, O world, though thou deniest,

Stand thou on that side, for on this am I

* * * * *

Yea, through life, death, through sorrow and through sinning,

He shall suffice me, for He hath sufficed.

Christ is the end, for Christ was the beginning;

Christ the beginning, for the end is Christ.

The Witness—\$1 a Year

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.)

XXX

Vs. 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Meyer: Above all—in addition to all things.

Moule: In all things, i. e., at every turn of the conflict.

Sadler: The shield. Thureos, a large weapon of defense, 4 ft long 2½ ft. wide, name derived from thura, a door, as it shielded the soldier as if he were behind a door.

Monod: Of the faith—that faith whereby we resolutely rely on God and His Word for deliverance from temptation.

Whitby: That faith which is the confident "expectation of things hoped for, the evidence of things not seen". (Heb. xi:1.)

Meyer: Only wavering faith is accessible to the devil.

Moule: The fiery darts. Metaphor taken from the fierce arrows of ancient warfare.

Blunt: These darts of the wicked one are the heresies by which he fought against the faith, and by which he endeavored to destroy souls by separating them from Him in whom they believed.

Vs. 17. And receive the helmet of salvation and the sword of the Spirit, which is the word of God.

Sadler: The helmet of salvation. This helmet, in I Thess., v. 8, is the hope of salvation.

Meyer: As the helmet defends the warrior from deadly wounds on the head, so the salvation of the Messianic Kingdom serves to protect the Christian soldier from the assaults of the devil, aimed at his intellectual life.

Moule: The head needs protection, not only as a vital part, but as the seat of sight. The believer looks up, and lifts up his head as his redemption draweth nigh.

Harless: Salvation in Christ forms the subject of faith; in faith it is apprehended and becomes even, in a certain sense, a present possession.

Ellicott: Receive, as from Him who furnishes the armor, and whose Spirit puts in our hands the sword.

Meyer: The sword which the Spirit furnishes, and this sword is the Word of God, the Gospel.

Wordsworth: Which is the Word of God. The Word of God wherewith the Captain of your salvation defeated the evil one at the temptation.

Sadler: We must have passages of God's Word which reprove our besetting sin ever at hand.

Vs. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Sadler: Praying. Praying always, because the Christian is always in danger. He must be ready to call upon God always, whenever a suggestion of evil rises up within him.

Moule: With all prayer and supplication. All, every variety, deliberate, ejaculatory, public, private, secret; confessing, asking, praying. Prayer is the larger word, supplication the more definite.

Sadler: Prayer is the general word for all intercourse with God, but because we needy creatures are always requiring God's grace and help, it generally takes the form of supplication.

Ellicott: In the Spirit. Certainly not in the human spirit, but in the Holy Spirit, in whose blessed and indwelling influence, and by whose merciful aid we are enabled to pray; yes, and who Himself intercedes for us.

Sadler: Watching usually means to deny oneself in sleep, but here means watching against the attacks of our spiritual adversaries, and if we are idle and given to slumber, we cannot do this.

Moule: Perseverance. Our Lord's parable (St. Luke xviii:1) makes it plain that persistency as well as trust, has a mysterious value in the efficacy of prayer.

Eadie: For all the saints. In praying for themselves they were uniformly to blend petitions for all the saints.

The Christian cannot put on the armor of Christ without getting in sympathy with the brotherhood of saints.

Vs. 19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

Moule: And for me. The apostle wisely covets for his apostolic work

the prayers of the obscurest militant believer.

Meyer: That utterance may be given unto me, i. e., that there may not be withheld from me, by God, but may, on the contrary, be conferred, that which I ought to speak when I open my mouth.

Moule: Given. By the inspiring and enabling Spirit. The apostle was still as dependent upon the heavenly gift as when his work began.

Harless: The opening of the mouth is an act of God, denoting "the bestowed capacity of speaking", in contrast to an earlier bound state of the tongue.

Ellicott: Boldly to make known. As the opening of the mouth hinted at the solemn and responsible nature of the act, so the boldness refers qualitatively to the character and spirit of the preaching.

Meyer: The opportunity of preaching was not taken from the apostle in his captivity at Caesarea (Acts xxiv:23), nor yet afterwards at Rome (Acts xxvii:30).

Ellicott: The mystery of the gospel, i. e., the mystery which the Gospel has or involves.

Vs. 20. For which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.

Meyer: I am an ambassador. Whose ambassador he is was at once understood by the reader, viz: Christ's; and equally so to whom his embassy was addressed, viz: to all people, especially the Gentiles.

Welstein: Note the paradox, an ambassador in chains. He says: "In other relations, ambassadors, sacred and inviolable by the laws of nations, could not be held in bonds."

Wordsworth: In bonds. Yet the Gospel which I preach is not bound, nor can be, but it will bind satan and liberate the world.

Moule: Therein, i. e., in the mystery of the Gospel. This was the field or sphere of his speech. This makes it plain that the reference is to this, and not to the bonds.

Ellicott: God was the source and casual sphere of the speaking boldly. The Gospel (here the mystery of the Gospel) was the object in which and about which it was to be manifested.

Moule: As I ought to speak under the holy obligation of my commission (cf. I Cor. ix:16).

THE WITNESS

visitations in the Diocese of Indiana the past two months, sailed from San Francisco on the 13th inst., for Japan. Bishop Francis of Indiana is engaged in war service in France.

The Rev. Charles Herbert Young, M. A., observed his fifteenth anniversary as the rector of Christ Church, Chicago, on Low Sunday. The Rev. Dr. John McClukin has completed eighteen years as curate in this important parish.

The Rev. Frederick C. Lauderburn, greatly to the regret of his parishioners, has resigned the vicarship of St. Stephen's Church, Boston, Mass., in order that he may take a much needed rest. His resignation will take effect May 1st.

Richard Henry Dana was elected senior warden of Christ Church, the "Old North," Boston, at the recent annual meeting. Mr. Dana is the son-in-law of Henry Wadsworth Longfellow, who made this church noted by his poem "Paul Revere's Ride."—Church Militant.

The Rev. Roman L. Harding (deacon), who has been curate at the Oakes Home, leaves for a month's vacation in the East, and will be advanced to the priesthood on the 18th of April in his old Parish Church—St. Paul's, Washington, D. C., Dr. Robert Talbot, rector,—by the Rt. Rev. Irving P. Johnson. Mr. Harding becomes rector of All Saints' Church, Sterling, Colorado, May 1st.

The Rev. L. B. Franck, rector of the Church of the Ascension, Twin Falls, Idaho, for the past three years, has taken up work in the religious department of the Y. M. C. A. at Camp Gordon, Atlanta, Ga. Before his departure from Twin Falls he was tendered a public reception by the County Council of Defense. The members of the vestry presented him with a complete camp kit and the Parish Guild presented him with a private communion service.

Notes From Wyoming

Reports from St. Matthew's Cathedral, Laramie, show a most enjoyable and inspiring Easter. On Easter Even Bishop Thomas confirmed a class of eleven, presented by Dean Thornberry. According to custom, the Knights Templar attended in a body the Easter Day services, at which the Bishop preached. In the evening, it was the good fortune of the people of Laramie to listen to an uplifting address by Prof. Robert M. McElroy, educational director of the National Security League. It was a great opportunity, and the people rose to the occasion, filling the cathedral to overflowing.

Easter Monday was the occasion for the dedication of the new parish house of St. Thomas' Church, Rawlins, which has been completed at a cost of \$3,500. The money for this splendid building was raised locally through the efforts of the rector, the Rev. Franklin C. Smith, who was assisted by an able committee of laymen, headed by Mr. George Bible. Following the service, dinner was served in the parish house. The building was dedicated by Bishop Thomas.

The joy in the realization of the completed task was marred by the fact that this was the last official act of Mr. Smith as rector of St. Thomas' Church. With great regret, the people bade farewell to their rector, his wife and family. They go to their new work in the diocese of Bethlehem, followed by the love and affection which they inspired in Rawlins.

The following letter from Mrs. B. S. Cooper tells the story of the way in which St. Michael's Mission spent Easter:

"Easter Day, St. Michael's Mission, "Wind River, Wyoming.
"My Dear Bishop:
"Our afternoon service is just over. The chapel was crowded with Arapahoes. Several men stood outside, and our hospital nurse pro tem., Miss Elliot, from Unit 3, sat on a bench outside with four of her patients, as those children are not allowed to mingle with the rest of the school. Marion Roberts and Mrs. Markley came over from the Shoshone Mission to help us with the singing, so everything was most inspiring. We also had a full chapel at the early service, and five rails of communicants. I am sure Mr. Balcom feels full of joy."

Bishop Thomas conducted the Three Hour Service on Good Friday at St. John's Church, Green River. A class of fifteen was confirmed in the evening, presented by the rector, the Rev. W. Hewton Ward.

New Jersey Notes

Proposed Summer School for the Clergy

The prospectus has recently been issued of a summer school for the clergy, the first of its kind under directly diocesan management, to be held at Ruth Hall, Asbury Park, June 17 to 22. The appointed place is ideal for the purpose, and the plant of this new school for girls, known as Ruth Hall, will afford all essential accommodation.

The general committee of arrangements comprises the Bishop of the diocese, as chairman, and the Revs. Hamilton Schuyler, vice chairman; Francis H. Richey, secretary, and Morgan Ashley, treasurer. There are appointed, also, subcommittees on publicity and enrollment, lecturers and schedules, finance and house arrangement.

The total charge for attendance, including enrollment fee, board and lodging for the five days, is fixed at \$10 per person.

The program of instructions has not yet been fully arranged, but there are already promised for the faculty Bishop Kinsman of Delaware, Dr. F. F. Kramer, Warden of Seabury Divinity School, and Dean Fosbrooke of the General Theological Seminary.

It is proposed to map out a course of study along the lines of the subjects dealt with at the school, which may be pursued privately throughout the year, and thus stimulate definite and systematic intellectual effort.

Ordination

On Maundy Thursday, in St. Wilfred's Church, Camden, the Rev. Robert G. W. Williams was advanced to the priesthood, the Bishop of New Jersey officiating. The candidate was presented by the Rev. Chas. M. Perkins of West Collingswood, who also was the preacher, and with the Rev. Thomas L. Josephs joined in the laying on of hands. A large attendance of the clergy was inexpedient in Holy Week.

Mr. Williams has been for some time working at St. Wilfred's, and will continue there as rector.

St. Stephen's College Annandale, N.Y.

On Thursday afternoon, April 11th, in spite of the very inclement weather, the Woman's Guild of St. Stephen's College held a meeting and tea in the Choir School in the Cathedral Close, New York City. A goodly number of ladies were present, and Dean Treador, Archdeacon Pott, Dr. Reazor and Rev. Frank Simmons, were noticed among the audience.

A great number of Bishops had promised to be present, and four had promised to speak, together with Dean Fosbrooke of the General Theological Seminary, and President Rodgers. Unfortunately the House of Bishops was closely confined to Synod Hall, with the important business they had to consider, and Bishop Burch was obliged to come over and tell the meeting that it would be impossible for any of the Bishops to be present.

The gathering was fortunate in having Dean Fosbrooke present. He made a splendid address, supporting the principles and work of St. Stephen's. He presented some remarkable figures, as to the average marks of those men in the General Theological Seminary who came from St. Stephen's. The result of his inquiry was that Dean Fosbrooke found the work of all St. Stephen's men who had graduated from the Seminary during the last decade averaged 84%, which he regards as remarkably good.

In the absence of Bishop Burch, President Rodgers took the chair, and in his remarks referred to the prospects of the college being recognized by the Province, and of the co-operation of the Board of Religious Education, and the Bishops.

Speeches were made by Dean Treador, Dr. Reazor and Mrs. Harold Hadden. Encouraging letters from many Bishops were read by Mrs. Goodwin, the Secretary of the Woman's Guild. Announcements were made that at least five New York City parishes had promised to provide scholarships, among them St. Thomas'.

The Daughters of the King of the Diocese of Ohio have announced a special inspirational convention to be held at Trinity Cathedral, Cleveland, Wednesday, April 24th. The program names among the speakers, Bishop Leonard, Bishop DuMoulin, Rev. Charles C. Bubb of Cleveland, Rev. L. P. McDonald, D. D., of Warren and Rev. Franklyn C. Sherman of Akron.

Alaska Is Doing Its Bit To Win The War

According to a writer in the Alaskan Churchman, the natives—as well as the white men and women there—are showing a remarkable interest in the war and are doing their bit in the way of Red Cross work and contributions to help the allies. At Chena, one of the mission stations, the native children, seeing a picture of Junior Red Cross workers in a Red Cross magazine, demanded to be given the chance to become Red Cross workers, and while no definite organization was undertaken, yet they were given permission to make costumes for themselves, under the supervision of an older Indian girl. While the organization was in part play, yet it also had a most serious side, and a side that took to heart the fact that these children are to be the future of the Indian homes, and so all training that they can receive will be a benefit and help to them for the future.

The Indians, in order to show what they think of their government, have in some of the larger points perfected Red Cross organizations among themselves. Not so long ago an article appeared telling of an eloquent address made by an Eskimo calling on his people to support the United States government in every way that they could. "For," he said, "it is our government, too, and we must do all we can to help out in this great war that is going on." Down on the coast there have been Red Cross organizations perfected that would do credit to any body of people, and in the interior, in almost every list, one can read of where many of the various Indians have contributed to the Red Cross funds. It was interesting to see in one list the names of members of missions, who are deeply interested in the work of the government, and want to know all about the great war.

Names of Old Paul, Selina and many others have appeared, and they give most willingly, and liberally for such a cause. It shows that they are realizing that they are a part of this great government of ours, and are willing to back it up so far as possible, and to the limit of their ability.

So Red Cross work is not confined alone to the States, nor to the white people living in America's territorial lands. While the white people in Alaska are probably giving more per capita than any other state or territory, yet it is helpful and encouraging to find that the native population also is interested, and that they feel that they also have a right and a duty to help out in the work and needs of the government of the United States.

The Board Of Missions

Meeting of the Executive Committee

The Executive Committee of the Board of Missions met in the Church Missions House, New York, on April 9, 1918, with a good representation.

From the domestic field we received and acted upon the resignation of the Rev. J. H. Brown as missionary in the Diocese of Florida. The Rev. K. G. Finlay was requested to attend as representative of the Board the Conference of Southern Mountain Workers to be held in Knoxville, Tenn., April 10-12.

The resignation of Deaconesses Crane and MacDonald were also accepted as missionaries in the District of Porto Rico.

The retirement of Miss A. M. Clark as a regularly appointed missionary in the District of Hankow was accepted but at the Bishop's request she is to continue as a missionary employed in the field for one year.

The Board accepted with great regret the resignation of Dr. John MacWillie as missionary physician in the District of Hankow.

The resignation of Miss C. J. Tracy as missionary in the District of Kyoto was also accepted, as well as the resignation of the Rev. H. H. Kelley of the District of Alaska.

Permission was granted to the Rev. T. R. Ludlow of Hankow to proceed to France to work among the Chinese, under the auspices of the Y. M. C. A. Mr. J. A. MacDonald, at the request of the Bishop, was appointed as missionary in the District of Hankow.

Eleven of the Domestic Missionary Bishops who were here to attend the meeting of the House of Bishops had a conference with the Executive Committee on matters concerning work in the Domestic Field.

The Rev. Mr. Van Keuren left Denver last summer to do reconstruction and other Red Cross work on the French front.—Denver News.

The Parish. Again twice as many men and boys were present as were expected, and the Parish House was taxed to the limit. There followed a program of speeches and music by men and boys of the Parish, and outside speakers. Archdeacon Long made the principal speech in which he eloquently appealed to the fathers for a closer bond of fellowship with their sons that they might feel at all times ready to council with them when the perplexing questions of youth arise. It was a strong address and made a profound impression upon all present. As a result of the special services and the gathering of the men and boys, much good is being felt in the Parish, and large congregations are attending at the services of the Church.

Personal Mention

The Rt. Rev. Dr. Robert L. Paddock of Eastern Oregon is planning to leave this month for France.

The Rev. Howard W. Gernand, rector of Christ Church, Newark, has resigned to accept the rectorship of St. Stephen's Church, Millburn, N. J.

The Rev. E. J. d'Argent, formerly of St. John's Church, Deadwood, S. D., assumed his new duties as rector of St. Mark's Church, Aberdeen, S. D., on the first Sunday after Easter.

The Rev. Frank E. Wilson, civilian chaplain at Camp Grant, Ill., has received a chaplain's commission of First Lieutenant from the Illinois State Council of Defense.

The Rev. S. S. Ware, much to the regret of his parishioners, has found it necessary to retire from active service as rector of Christ Church, Port Royal, Va., owing to physical disability. His resignation, tendered to the vestry, will take effect on the 30th inst.

Mr. George Wharton Pepper, one of the leading lawyers of Pennsylvania and well-known Churchman, has taken a strong stand, in interviews appearing in Philadelphia papers, in favor of the ratification of the federal prohibition amendment.

The Rt. Rev. Dr. John McKim, Missionary Bishop of Tokyo, who made

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A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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EDITORIAL

ON READING THE PSALTER

On another page of this issue there is a Confirmation Instruction on the use of the Psalter in Divine service.

In writing this instruction the Editor desired to express himself regarding our custom of reading the Psalms in Church in a manner that would not be suitable to the purpose of an instruction.

There is no richer treasury of devotion in the world than the Psalms of David, but we have been profoundly conscious for years that the reading of the Psalms is a purely mechanical process on the part of a large number of eminently practical, but scarcely poetical, members of our congregations.

As one looks at a congregation during the reading of the Psalter one is reminded of the feelings which that monk must have experienced who made it a practice of reading the whole one hundred and fifty Psalms while standing immersed to his neck in cold water. One would feel that he would be in a hurry to get through, and that he would be less concerned with using the Psalms to convey his devotions to God than he would with the necessity of accelerating the pace which would complete the task.

Is reading the Psalter a purely mechanical process and is our method of doing the same conducive to intelligent devotion?

In the first place, what could be more stupid than reading the Psalms through on the basis of their numerical order in the Psalter? Why not use the same intelligence in the hymnal? This Sunday we will sing hymns 345-350, inclusive; next Sunday 351-355, and so on.

Of course you might get variety in that way. It would be possible to sing an Easter hymn, one suitable for Christmas, one for Good Friday and one for the healing of the sick—all at one service. Besides there is no mental effort required in the selection of the next five hymns for the next Sunday.

It is true that we do mark the greater festivals with an intelligent selection of Psalms, but why not apply this principle to every Sunday in the year? What is the spiritual value of reading every Psalm once during the month? As well sing every hymn once a month.

In the next place, why argue the fabric of the Psalms in using them? How would it be to read the verses and responses in the way which we render the Psalter?

Why not have the minister stand up and say: "The Lord be with you and with thy spirit," while the congregation replied: "O Lord, show Thy mercy upon us and grant us Thy salvation?"

The Psalms were written for antiphonal use; why ignore that fact?

When one catches the rhythm of the 51st Psalm, one can readily see that the minister should say, "Wash me thoroughly from my wickedness," and the congregation should reply, "And cleanse me from my sin," and that it is perfectly inane for the minister to read, "Cast me not away from Thy Presence and take not Thy Holy Spirit from me," for he has said the same thing over twice, whereas he should have said the thing in one phrase and the congregation should have flashed back the same thought in another; just as it would be more or less meaningless for the minister to say, "O God, make clean our hearts within us and take not Thy Holy Spirit from us."

Of course we have done it from time immemorial, but so did we wear black stoles on Easter Day.

There were many foolish customs that originated with the Tudors or the Stuarts and were ossified by the Georges.

Moreover, all of the Psalms, like all of the hymns, are very ill adapted for general use. When a modern congregation reads, "Over Edom will I cast My shoe, upon Philistia will I triumph," I am afraid that the significance of the transaction is not apparent. Yet on a particular Sunday they must commemorate this ancient Jewish custom.

Why not allow the same freedom in the use of the Psalms that we do in the use of the hymns?

We notice during these war times that the language of many preachers toward the Huns is very similar to that used by the Psalmist in the imprecatory Psalms towards those enemies of Israel who anticipated the Prussians in the practice of frightfulness. We wonder if there is not a place for the much abused imprecatory Psalms?

Of course the pacifist would say, indignantly, "No!"

But, then, we are becoming more and more convinced that pacifism is a kind of religious anemia that red-blooded men feel as strongly wrathful against the murderers of children and the violators of pledges as our Lord did toward the hypocritical Pharisees when He consigned them to the place where they belonged.

It is all very nice for pacifists and socialists to theorize, but Russian pacifists and German socialists seem to have demonstrated that fine theories do not make birds of paradise. The human heart de-

mands that those who offered little ones shall have a mill stone tied to their neck and that they shall be drowned in the bottom of the sea.

Is righteous indignation against the enemies of peace to be confused with private animosity against one's personal enemies? We may be very wicked, but we know that we are rather human and not personally vindictive, when we find a new meaning in these days to the imprecatory Psalms. And as we read of the atrocities of the Prussian, we hope to be forgiven if we mildly wonder how they can escape the damnation of hell.

Nor do we particularly envy those who seem to us to confuse private animosity with our war against the enemies of God.

Former Church School Teacher Is Killed By Boche Shell In France

News has come from France of the death of Miss Marion G. Crandell, an associate of the Sisters of St. Mary, and a member of the faculty of St. Katharine's School, Davenport, Iowa.

Miss Crandell was released from her teaching duties soon after the Christmas holidays to take charge of a canteen for the Y. M. C. A. She had offered her services to the French government without cost. She was educated in Paris, and believed that she could accomplish much for the soldiers, because of her intimate knowledge of France and the language.

Miss Crandell was killed by the explosion of a huge German shell, which destroyed the French Soldiers' Fire-side, where she was working on the French front for the soldiers who were in action. This was during the bombardment of St. Menhould, near Chalons. She was taken to a near-by hospital, where she died without regaining consciousness. The funeral services were held the next day, Maundy Thursday morning, a French army chaplain presiding. Her coffin was draped with the French tricolor, and stood next to the coffin of a French soldier who was killed in the same bombardment. She was given a military funeral, and interment was made in the military cemetery, where hers was the only woman's grave among 6,000 French soldiers.

"She came to work for soldiers—she died like a soldier"—declared the army chaplain.

Miss Crandell was the first woman to be killed in Y. M. C. A. work at the front.

In a letter received at the school the week of Miss Crandell's death, she said, "Give my love to every one, and tell all that we cannot sacrifice too much, for we must win this war, and it can only be done through sacrifice."

"Great Good Shepherd" Leads Us All

Chaplain Murray Dewart of the 101st (Mass.) Regiment, Field Artillery, the first American regiment to arrive at the front, writing from France, states that "From what I read over here, it seems that all America is awake with a new spirit of idealism. We are just beginning to see what a stupendously ghastly thing this war is, but, with all its cost of horrors we also are beginning to see that out of it may come a purified and ennobled America. It may mean a world with less selfishness, with a finer vision of life's great values, and with an increased sense of responsibility before God. Certainly this is what we ought to be having drubbed into us, and it seems to me that all over the world there are evidences that the race is learning its lesson.

"It is inconceivable that ever again our generation will become almost wholly engrossed with little, petty considerations of our own comfort and prosperity. God is making us think about bigger and finer things now. All over the world men and women are forgetting all about themselves today and are giving their all gladly. Never in the history of the race was there anything like the great spirit of idealism which today is sweeping us all along in its train. It is something tremendous to be alive at a time when mankind has touched its highest. The race never can sink back again to quite the old level. We can all go ahead more bravely and cheerfully as we begin to see what our sacrifices mean.

"With all the bitter cost before us—with all—it isn't just needless waste! Behind it all, we catch a glimpse of the Great Giver of all good things, who always is giving nothing but good. Who even, through the ghastly horrors of war, is once more showing Himself the Great Good Shepherd, leading all humankind into pastures more green. As individuals, or as a race, if we can get that realization deep in our souls, is there any price too big to pay for it?"

Must Be Able To Render Good Account After War

In speaking of the war work of St. Paul's Cathedral, Boston, before the Massachusetts Episcopalian Club, Dean Rousmaniere said:

"We have to look forward, gentlemen, beyond the war. We must finish it, provided we finish it with victory. (Applause.) It must never again be possible that the freedoms of the people shall be attacked as they were attacked by the Central Powers. But we must look beyond that victory, and all war work must have that vision before it. What we have been able to do at the Cathedral has been done not simply for the present, but we have tried to prepare for the future.

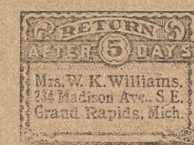
"The line of Matthew Arnold's which I keep repeating to myself sums up what we have been trying to do, and what I think the Church everywhere ought to be doing. It ought to be doing its level best—every Churchman, clergyman or layman ought to be doing everything that is in his power, as a part of the Church, for the country, and for the men and boys of the country at the present time; and then he ought also to be preparing himself so that when the day comes he shall be able to render a good account when the world must be reconstructed. The line of Matthew Arnold is this:

"On, on to the end of the waste:
On to the city of God."

Boy Scout Troop Wins A Trophy

A new banner hangs in the parish hall of Christ Church, Chicago, says the Parish Messenger. "It is the championship trophy for the recent efficiency competition between all the Scout troops of the Woodlawn district and was won by our boys of Troop One. Of the 22 troops in the district, our troop secured the highest score in the all-round efficiency tests. Few

realize the splendid service the Scouts are rendering the nation in this crisis. For example, Scout Raymond Guy of our troop is averaging over \$200 each week in the sale of war saving stamps. Many of the other Scouts are doing nearly as well. The treasury department at Washington has prepared a manual of instructions especially for the use of the Boy Scouts of America, and has requested the assistance of the Scouts. Recently, in an appeal for men to act as Scout Masters, President Wilson said: "Men are needed to build up this efficient unit of the national service to its full strength. Anything that is done to increase the war efficiency of the Boy Scouts of America will be a real contribution to the nation, and will help win the war."



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SLACKERS AND DESERTERS THE CURSE OF THE CHRISTIAN CHURCH TODAY

The following is an excerpt from a Pastoral Letter issued to the parishioners of Trinity Church, New Orleans by their rector, the Rev. Dr. Robert S. Coupland:

"Do you realize what your membership in the Church means? It is very evident from the behavior of some that it is not realized or cared about. Let us see what it means. God has a great war being waged against the world, the flesh and the devil. To fight a threefold enemy like these, a large and disciplined army is necessary. God's army is the Church. At Baptism you were set aside and destined for this army. There it was promised, among other things, that you would be a 'faithful soldier' of Jesus Christ. Confirmation is your own personal enlistment in this army. You voluntarily at that time take up the soldier's life in the army of God.

"There are certain well-defined features of any army. Its soldiers must be loyal to the limit. They must be willing to be sacrificed for the cause. There must be ideals or standards to which the soldiers are called to conform, and there must be a certain system of discipline. Now, the army of God has its ideals and its discipline as set forth in its sacred seasons and services, and works and affairs, and the Church, as the army of God, expects a profound loyalty to these ideals on the part of every soldier in that army.

"Do you support these ideals? Do

you conform to this discipline? Can you say that you are loyal to the work and worship and welfare of the Church?

"The curse of the Christian Church today is its multitude of slackers and deserters. Our Lord's prophecy is fulfilled: 'A man's enemies shall be they of his own household.' The worst and most dangerous enemies of the Church are her slackers and deserters. They are the ones who humiliate, disgrace and weaken her in the eyes of the world.

"The slackers are those who stand back and let others do the work of the Church and fight her warfare. Many of them are among the most regular attendants upon her services, but that costs little. The deserters are those who, having been confirmed and taken their oath of loyalty, have wandered away from the service and work of the Church. If you were a slacker in the army of the United States, you would be disgraced in the eyes of society and severely disciplined by the government. And if you were a deserter in the United States army, you would be tracked to your hiding place, court-martialed and put to death. But that is not God's method. Infinite patience and hope are a part of His nature. No matter how faithless or how disloyal one may be, He still hopes and waits for a change of heart. You are still His child, though faithless. And He still says over you, in the words of the prophet: 'O Ephraim, how can I give thee up?'"

and sin-sick world. That one desire is what has done more than anything else to "democratize a democratic army" and bring it to such a state of perfection and promising effectiveness in so short a time.

What a lesson for Christians in the world! What possibilities there are for the great army of Christians to get together and fight side by side harmoniously and effectively for the spread of Christianity in the world, if they will only recognize the wonderful power of that religious training camp—the Church! As a means of getting the spiritual strength and guidance, the mental alertness, the brave, hopeful bearing that mark the true Christian in a world of trial and temptation, the Church is unsurpassed.

This war is tearing down many of the barriers of social distinction; let it go farther. Let it influence our minds to a realization of the opportunities for more Christ-like living it presents. "Doing our bit" for God is "doing our bit" for our country. We all have our bit to do. Let's do it properly.

What One Woman Can Accomplish

A little over four years ago Mrs. O. S. Kempton began work in St. Paul's Sunday School, Duluth. She had a dozen young girls of about twelve to start with. She has trained them well in Church ways and knowledge, has brought them to confirmation to the last one, has led them to take special lessons in the public training school for teachers in Sunday Schools and four of them are teachers at the present time. Besides all this the class meets for the early service each first Sunday of the month and afterward has breakfast in the Church, each girl contributing what is easiest for her and so giving variety and novelty to the menu. The rector is entertained and sometimes the members of the Altar Guild who live at some distance from the Church. Occasionally the class has week-day meetings and in summer-time they go out to some near-by place for picnics and the class spirit runs high at all seasons. They give money and materials for the various mission boxes that are sent out from this parish, they give to St. Luke's Hospital for the annual donation days, and they have helped to care for poor people who have been brought to their attention. There are no rich girls in the class, but all are either still in school or earning their living as stenographers or clerks.

Their example is contagious. For other classes are following their pattern, and many more come to the early service than otherwise would.

This much one woman has been able to accomplish, and yet she has neither large means nor her entire time to devote to this gracious work. But she is a loyal Churchwoman, ready to do her share, and her willingness and fealty have produced remarkable results, which ought to provoke some one else to good works.

The Church And The Soldiers' Spare Time

The Social Service Commission of the Province of New York and New Jersey a few weeks ago appointed a sub-committee on War Activities in the Province, there being no provincial war agency. This committee has been corresponding with various war service organizations of the Church and with similar organizations of the government working within the field of the Province, with a view to establishing effective co-operation. From Raymond B. Fosdick, chairman of the now well-known Federal Commission on Training Camp Activities, comes the following pertinent suggestion:

"I am confident that your organization can do very effective work in stimulating the representatives of the Protestant Episcopal Church in communities surrounding our army camps to enlarge their social and religious program for enlisted men so that they may have as many avenues as possible for the use of leisure time.

"As you undoubtedly know, ample provision is being made for work of this character on the inside of our army camps, and a great deal has been done in the towns surrounding the camps, under the leadership of the War Camp Community Service. This latter field, however, needs considerable expansion, particularly in relation to the work of the Churches. Experience has shown that the instinctive desire of the soldier with an hour's free time is to go to town, even if the town is only a crossroads, and it has become increasingly apparent that a great deal of time and thought must be expended in the task of organizing these places along healthy recreation and social lines. Secretary Baker put the matter very succinctly when he wrote: 'This, it seems to me, is an opportunity for service which cannot wisely be overlooked. Each lodge, church, fraternity, can look out for the needs of its own soldier membership, and where local groups are unable financially to provide adequately for this task, the larger organization of the church or fraternity, as the case may be, can come to the rescue with more ample means.'

"It is unnecessary for me to assure you of the hearty support of the War Department in the task which you are undertaking."

The sub-committee above mentioned would appreciate correspondence with any rector or clergyman in charge of a parish or mission in the Second Province who may be disposed to further the work suggested by the Fosdick Commission. Address the chairman of the committee, Rev. F. M. Crouch, 281 Fourth Avenue, New York City.

A Richly Deserved Acknowledgement

The editor of the Diocese of Chicago states that for nearly three years he has been receiving regularly, like many of the clergy and others, first through the courtesy of Sir Gilbert Parker, and latterly through the kindness of Prof. Macneil Dixon of the University of Glasgow, books and pamphlets concerning the war, many with unusual illustrations, as that of the humane prison camps for Germans in England. The power of the press is manifest in all these publications, and we rejoice that England is so wisely using it. The reading has often been heartrending, though ever calling forth our grateful admiration of the devotion and bravery of those who have offered their lives not only for England, but for all humanity. We would at this time like to quote from one booklet, containing a speech of Earl Curzon in the House of Lords, which speaks of the army chaplains: "May I say one word about the chaplains of every Church and denomination, 2,200 of whom are serving with the armies in the field, giving the consolation of religion to the living, and performing the last rites of the Church over the dead? How gallant perilous their service has been may be shown by the fact that over 70 have been killed, many wounded, and many others have died from disease, two have won the Victoria cross, 130 have been decorated, and many more have been mentioned in dispatches." In the face of such testimony, the wild indictment of the clergy by Dr. Odell in the February Atlantic Monthly is valueless.

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GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXVI

PASTORAL CALLING

It would be entirely unorthodox not to begin this paper with the old maxim, "a housegoing parson makes a church going people". To omit this would be to appear to overlook the very best argument for pastoral calling. So, having done this duty, like the foreign custom of making a stiff bow before taking one's place with others at a public table in a restaurant, I shall proceed. I may say, in passing, however, that I like that custom of the bow. It's an improvement on the stare we get and give in America under similar conditions.

So I like the old maxim. Far be it from me to say that it is not a good maxim for the visiting book of the parson. I could never abide the other phrase that has recently been coined to defend the opposite practice, "Why should a parson waste time cooling his heels on people's doorsteps?" That is a feeble plea.

But pastoral calling needs modern treatment. The old practice must be hauled into the dry dock and a few barnacles must be scraped off. I am afraid to look into my books on pastoral theology as I write this, for fear that I may discover that I am controverting the advice of some learned prelate, or even of a Bishop—perhaps one that I may chance to know, in the bargain. Assuring you that I have no recollection of whose advice I am advising you not to take, I shall address this paper chiefly to the clergy. I feel confident that if a layman has read to this point, he will read on just the same, perhaps more keenly, for they have often wanted themselves to preach a little to the clergy.

Stepping down into my own clerical congregation, and addressing all of us, I would say first that the very worst mistake we of the clergy may make is to announce in final terms that we have no time for pastoral calling, and do not intend to pursue that branch of our duties, except in case of illness. We at once produce an unfriendly state of mind toward our ministrations. To be perfectly plain, it is largely a bluff, too. We soon discover that it is merely a subterfuge, in the shadow of which we justify ourselves in going where we like to go, for the sake of companionship, or where we are invited to dinner, or in failing to go where we would go under the pressure of duty. The people discover this, and our "ad" appears soon thereafter in the Church papers.

If a pastor dislikes pastoral calling, he should cultivate a taste for it. It is one of the most fascinating and enjoyable experiences of his ministry when he discovers its charms. Did any right-minded parson ever fail to be amply rewarded by his contact with people in their homes? The friendliness that is displayed, the gratitude that a call never fails to arouse, the welcome that ever awaits one, cannot fail to bring warmth and interest to every call. What we must guard against is vanity, for almost every household acts as if it had an unusual and an especially welcome guest. The parson has stepped into a goodly heritage of fellowship. Seated in the best chair, he is listened to as an oracle. It is a dangerous satisfaction for the vain.

Now for a few principles: We clergy must be very careful how we drop in on busy men at their stores and offices. It is apt to produce the impression that we have nothing to do, of a morning, except to go aimlessly about looking for diversion. This would apply chiefly to those of us who are in fairly large places. Men who are busy may have a moment for us, if we have a real errand, but otherwise it is an interruption. Circumstances alter cases, to be sure, but we cannot afford to be thought of as less diligent than other men.

Again flying in the face of the books, let me enter another plea: Do not make calls in the afternoon, except on the sick, and in cases where the household consists of persons all of whom are at home in the afternoon. Give up afternoon calling. I hear the clergy say? Break up a custom that has been associated with ministerial duties as long as the women can remember? Forego the chance to sip a cup of tea, with perhaps a glimmer of an idea that it is a long distance rebuke to *pater familias*, who may at that moment be wondering if he might not better take a drop of something just to whet up his appetite? Surely that cup of tea, when *pater familias* discovers the fact that the parson has been there, will cause remorse in the mind of p. f. that he is not as strong-minded as the parson, who indulges only in tea. It may lead him to church on Sunday to discover the parson's strength of character. No! Do not make calls in the afternoon. When p. f. learns of the call, it will strengthen his impression that the Church is for women only.

Corollary 1. Make pastoral calls when you may reasonably expect to find the men at home. Better give up an organization, and make two or three calls in an evening. They need not be long if they have the right spirit. Even if you should find that the householder and his wife had gone down the street in pursuit of some arithmetical enigma called 500, you will draw forth the statement of the man, when next you see him, that he was sorry to have missed you.

Corollary 2. Make pastoral calls on Sundays, when you can find the whole household at home. Any time on Sunday afternoon is a good time. You could almost prepare an evening sermon from your experiences. By the same token, the national holidays are excellent times for a call. You generally have no evening service then, and can devote a whole day to it. One can concentrate two weeks' calling on a holiday. Again, you might find that the family is shaking the dust of the whole country over all their clothing and possessions in an automobile, but they feel the goodwill, and it will be easier to take the opportunity to bring up serious matters, if you have recently been upon a person's doorstep.

Corollary 3. The proper use of the pastoral call, once you are in your chair, may be discovered by reading the books and consulting your common sense, and the needs of the particular instance. So the length of the call must be determined by conditions. There must be strong extenuating circumstances for prolonging a call above half an hour. But when you threaten to go, carry out the threat with graceful and cordial precipitation. Make it one installment, one continuous motion from the moment you say you are going to your landing on the sidewalk. I do not mean that one must fall off the porch in his haste, but one must avoid that exasperating habit of keeping everybody standing about for five minutes, and of holding the door open until the very furnace begins to complain of being compelled to do thirty hours' work in twenty-four.

Seriously, the basis of good pastoral care is to have a deep affection and concern for the people. You are then drawn to pastoral calling, not driven to it. You go to listen as well as to speak. People like to tell you of themselves. Permit them to have the chance. Develop an honest interest in them, and your pastoral calls will be refreshing, stimulating and filled with pleasure and satisfaction.

Church Work Conference To Be Held In Cambridge, Mass.

The annual conference for Church work, intended for instruction and training in the spirit and method of Church work, and the summer school for Church music, will be held this year at the Episcopal Theological School, Cambridge, Mass., from June 21 to July 26. The preliminary program presents a long list of subjects

of vital interest, covering every phase of parochial and Church work, and a strong corps of leaders. A registration fee of \$5 is required of those who expect to attend. The following are the officers of the conference: The Rt. Rev. Edward M. Parker, D. D., and the Rt. Rev. James De Wolfe Perry, D. D., directors; Miss M. DeC. Ward, 415 Beacon Street, Boston, secretary; Henry R. Brigham, Boston, treasurer; Miss J. F. Bumstead, Cambridge, secretary program committee; Charles M. Ford, Newton, chairman publicity committee; Sturgis H. Thorndike, chairman management committee.

MISSIONARY DISTRICT OF ARIZONA OPENS THIRD TUBERCULAR SANATORIUM

St. Luke's-in-the-Desert at Tucson, Arizona, which was recently formally opened for patients, makes the third tubercular sanatorium operated under the auspices of the Missionary District of Arizona. St. Luke's Home, at Phoenix, was opened about ten years ago by Bishop Atwood, and has become one of the best institutions for the treatment of tuberculosis in the Southwest. Somewhat later, St. Luke's-in-the-Mountains was founded at Prescott.

For many years Bishop Atwood had looked forward," says the Rev. Wm. J. Dixon, "to the founding of such an institution in Tucson, where poor fellows of little or no means, afflicted with tuberculosis, could have, at a minimum cost, such care and treatment as to give them a chance to recover. The splendid winter climate of Arizona drives here, every year, great numbers of people afflicted with this disease. Many come without any money whatever, hoping to get work when they arrive. Others have some little means of support, but not enough to pay their way in the regular sanatoriums of the city or the state. Many build little shacks on the mountain side, or on the outskirts of the city, and try to take care of themselves, but lack of the proper care and food retards progress in recovery, and often ends in death. It is a sad sight to see these poor, wan, helpless men, who should be in bed, with the best medical attention, trying to get their own meals, and otherwise caring for themselves.

"St. Luke's-in-the-Desert has been built in order to be a house of refuge for those sick and needy men. The sanatorium, when completed, will consist of a central administration building and two wings or wards, extending respectively eastward and westward from the administration building, all facing south. It is situated about half a mile north of the city of Tucson, on an elevation, which gives a magnificent view of the surrounding country and mountains on all sides. The site comprises a whole

city block. At present only a part of the administration building has been erected, and part of the east ward. Each ward will consist of ten units, making twenty units in all, which will accommodate twenty patients. The west ward has not been begun for the lack of funds.

"Up to the present, between \$3,000 and \$9,000 has been contributed. About \$9,000 more is needed to complete the administration building and wards, to put in a heating plant and to furnish the new units. To erect a unit costs \$350, and to furnish it, \$75. Individuals or Church societies can do no more splendid work for their fellow men than to make contributions for the completion of the plant. Already every available bed is full, and three extra beds will be put on the porch.

The cost to the patient is \$9 per week, just half the lowest rate for accommodations in the local hospitals, while the regular rate in the best sanatoriums is from \$30 to \$50 per week. Then, in a limited number of cases, where men cannot pay even \$9 per week, the balance may be made up through donations. It takes \$6,000 to endow a free bed, as the interest on that sum will support a patient.

"Our present staff is a superintendent, who gives his services free; a matron, an assistant and a nurse. The physicians in charge are Dr. Jeremiah Metzger and Dr. Samuel H. Watson, proprietors of the Tucson, Arizona, sanatorium, one of the best institutions of the kind in the Southwest, who give their services free. The trustees of St. Luke's-in-the-Desert are the Rt. Rev. J. W. Atwood, D. D., Bishop of Arizona, Phoenix, who is president and treasurer; the Rev. W. J. Dixon, Rector of Grace Church, Tucson, who is assistant treasurer, and Mr. E. C. Clark, who is superintendent. There is also a board of lady visitors, which has twenty members, of which Mrs. R. K. Shelton is chairman. Its task has been to raise money to furnish the administration building and the individual units. Their work has been well done."

"Too Late"

A Parable

Once upon a time there was a certain man who had a large family, both sons and daughters. At a great sacrifice to himself he provided that when the children were grown and married all might settle down near the old home. After everything was arranged for the highest welfare of all, both young and old, this father had to go away for a long time to prepare a new and more beautiful home for all the children, and left his wife in charge of the old home. Before going he provided that the children might have free use of the "wireless telegraph" so that they might communicate with him at a moment's notice if necessary. The mother, a very noble appearing woman, arranged that all the children and their families, both old and young, should gather from time to time at the old home for a family reunion and feast of rejoicing. This wise and loving mother also arranged special days during the year which marked important events in the life of the absent parent, so that by the observance of them the children and the children's children might not forget what sacrifices their ancestor had made for them, what blessings he had secured them, with still greater ones awaiting them in the future, and might ever remember him with deep affection.

Strange as it may seem it came to pass in course of time that some of the children denied that their father was the son of a great king, as he claimed, and as the mother knew and told the children very clearly, and in language that could by no means be misunderstood.

In course of time some of the married people said it was useless to take the little ones to the old home for the feasting as they were "too young" to understand what it meant, or that they bothered the older people; and "it was such a task to get them ready." Then some of the fathers stayed at home because, so they said, they had so much business to attend to, or were "too tired to go." Some of the brothers-in-law said that if the wife or one of the older girls went that ought to do, as they could hear from them if there was any special news. Some of the children absented themselves because—so they said—they had no present to carry mother, and they didn't want to spon on her; forgetting the old saying—want not yours, but you."

It so happened that one brother had cheated another and he would not go to the home-gathering, fearing he might have to sit beside the one he had wronged; and the injured one would not go because the wrong-doer might be there. One of the sisters would not go because another one had been talking about her.

The elderly mother was very wise, and did all in her power to reconcile the children and set things straight; but some of them said she was getting old and notional, and would not heed her counsels, nor yield to her requests. She kept the days of commemoration very regularly as they came around, and invited—yes, strange as it may seem, she had to remind some of the children, and even invite them, to come and join her in keeping the days that marked some of the most important events in the father's life. Instead of going to visit mother on these occasions some of the children would go off to a neighbor's, where something was going on but of slight passing interest. On one occasion one of the sons went away and said that mother dressed up too fine when she wore as was her custom the dress she was married in. Some of the children were so happy they felt like singing, and others found fault with them, and said they ought always to talk. And some would not sing because they were not appreciated. Some wanted to be adopted by other families, rather than acknowledge their own mother and brothers and sisters, and some even renounced all relationship to either father or mother.

Some of the children seemed not only to forget all about the festival days, but were vexed when reminded of them. Some cut the telephone wires, or took out the telephones—at least "left off the receiver"—so as not to have any communication with the old home. And some said it was an utter impossibility to reach the absent father by "wireless," or would not try, although it required but little time, and no expense whatever.

The children could not fail to know how their mother felt to be so slighted, and the memory of their father

had any parents, like Topsy—"they just growed". They ignored the fact that their dear, kind, affectionate mother was grieving her heart out because so few of the children ever came to see her. They forgot, or wouldn't believe that if they faithfully observed the anniversary days, and were loving and obedient to their mother, they were to receive a wonderful inheritance in the distant country whither the father had gone to prepare a place for them. Some did believe the promise made the children when he left, and of which the mother often reminded them. She also told them that he would return some time quite unexpectedly, therefore they ought always to be ready to welcome him when he came. Many of the children became very careless, some said he would not come back, at least not very soon; and if he did there would be plenty of time to make the necessary preparation.

At last after a very long time while some of the children were at the old home with mother, keeping one of the anniversary days, the father suddenly returned, and was joyfully welcomed by all who were gathered together, the word soon reached the others that the long absent parent had returned, and they made a hasty preparation to go and visit the old preparation. When they came near they could see by the light, and hear by the joyful sounds, that a great feast of rejoicing was going on. But when they reached the house they found the outer door shut, so that they had to knock for some time before anyone answered. At last a servant came and opened the door a little, and they caught a glimpse of the beautiful feast that was going on within, but they were astonished, not to say stunned, by the message which the servant, sadly, yet sternly, gave them—

"No, no; too late! Ye cannot enter now."

—A. B. C.

Our View Of Death Undergoing Change

There can be no doubt that the Great War has done much to change our view of death. When thousands, even millions of men are entering that bourn from which none ever return, and when the attention, not to say affection, of those remaining on this side is centered as never before on the unknown world into which the killed-in-battle have been translated, our view changes somewhat, perforce.

Eight million three hundred thousand soldiers killed! This is a conservative estimate. For each one there are from two to fifteen mourners of immediate connection, possibly. These bereaved ones enter into the unknown realm through process of love, memory, spiritual force or other subtle means—carried in imagination, at least, into the land of the deceased. There comes the feeling, account for it as we may, that those who have gone across are not really, truly dead—that is, extinct, annihilated, unable to "carry on."

Something tells us that the "dead" are possibly more alive than ever, and that death really means simply change of form. Though the intellect alone cannot comprehend this, Love seems to outdistance Mind and thus to find satisfaction and solace. "Where thy treasure is there will thy heart be also." It cannot be that the place where the fond mother's heart is, when she learns that the pride of her life has died in defense of her country, does not exist. It is an instinct that is universal to feel that death is not the end. "The heart has reasons that the reason cannot know," as Paschal puts it.

Now come Sir Oliver Lodge and other men high up in scientific circles with assurance that the bereaved need not doubt for a moment that their loved ones still exist! Of course, we know that the parsons have told us this for centuries, but then we are more ready to accept the word of Science than the word of Faith! As the New York World expresses it, Lodge speaks with forty-parson power! And when he speaks the world listens, especially if his utterance be something the heart longs to accept and believe!

Sir Oliver Lodge asserts that he has just as reliable and conclusive grounds for belief in persistence after death as for the atomic theory. What more final can the layman want than such a pronouncement? It is a consoling thought for those who have been separated from loved ones and should carry consolation to the thousands in this country who will inevitably be called on to sacrifice sons, fathers, husbands, lovers, during the progress of the war.—Thos. F. Ople, Pulaski City, Va.

The Face Of Women Of Tomorrow

The following editorial from the Girls' Friendly Society Associates' Record indicates the great need especially during the period of war and the period of reconstruction that will follow of the important work of the Society:

Sir H. Rider Haggard, speaking to the English G. F. S. at its Imperial Conference last year, said of the changed conditions that will prevail after the war: "A great Veiled Fate sits before us, and the Veil is going to be torn away. What the Face beneath is none of us know what it is will depend largely upon the wisdom or unwisdom of the women of the country."

Many forces are shaping this Face. Political power is being fast given to women, industrial opportunities, undreamed of a few years ago, are already open before them, and will be so more and more as the war goes on, while on the other hand the continuation of it will make homemaking and motherhood the lot of the few instead of the many; what effect these, and the other conditions prevailing, will have upon the Face of the woman of the future we can picture in a dozen different ways; it may be terrible with the frenzy of social unrest and class hatred; sorrowful and stern from an unduly heavy burden of sorrow and work; wild and dissipated from the mad search for forgetfulness in pleasure and amusement, cold and hard from selfish effort to escape care and responsibility; cruel and relentless from the struggle for money; or tender, trustful, resolute and strong from faith that God is mighty and will prevail, and the belief that all things work together for good to them that love Him.

We must believe that such a beautiful Face is behind the Veil, and we must teach others to realize such a possibility.

The Archbishop of York, speaking to the G. F. S. in New York, told us that we must give our girls a high sense of honor. "If that sense fails, nothing will succeed. If it succeeds, almost nothing else is necessary. The only way to make them rise to the height of the occasion is to link their sense of honor with the memory of the victorious Jesus Christ. . . . The supreme lesson to be taught is that for men and women there is only one sovereign remedy against temptation. 'Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lust thereof.'"

As Bishop Perry said at the same meeting: "The excitement in the hearts of the women of our country is capable of a great danger, it is capable of a great good. Is it not possible for us to give it spiritual direction, to lay down deep the foundations of honor and truth and purity? Let us create a new spiritual sense in our Church, strengthened by forces of friendship and love which will result in a new spiritual awakening among the men and women of our land. St. Paul wrote from the front to the rear as he was carrying the line onward to the West from Jerusalem to Greece, from Greece to Rome, and from Rome onward through Europe, to those who had position in the lines of reserves: 'We live, if ye stand fast in the Lord.' It is the message to the supporting line, to those who are to work for the moral and spiritual power of the country. They will live indeed, whether they have to lay down those lives of theirs or not; they will live, if we stand fast in our faith."

This is the lesson that we, as a religious Society, have to teach; this is the faith by which we must hold, and by which we must live if the work of the G. F. S. is to mould the Face of the Woman of Tomorrow, whom we, as Associates, touch now in the Girl of Today.

A Correction

St. Paul, Minn., April 3, 1918.
Editor of The Witness:

My attention has been called to a slight error which appeared in my "Talks on Favorite Hymns" in THE WITNESS of March 23rd. "O Sion, Haste" was written by Mary A. Thompson, still living in New York City, and not by Mary J. Thomas, as was printed. Kindly see that this is corrected.

Yours very truly,
ALICE S. MILLARD.

Has The Witness a place on your library table?

Our Book Review

"THE EPISCOPAL CHURCH—It's

Message for Men of Today," by the Rev. Geo. P. Atwater, published by Parish Publishers, Akron, Ohio. Cloth, \$1.00; paper, 50 cents.

The Editor has just reviewed this book and finds that it is an excellent work to put into the hands of anyone who is earnestly trying to understand the position of the Episcopal Church, or it is a splendid thing to give to candidates for confirmation.

Under the form of a conversation in the rector's study, the central truths for which the Church stands are stated tersely and in the language of ordinary conversation. The book is direct in instruction, simple in language, rich with illustration and should form a part of the lending library of every parish.

As ten copies in paper can be secured for \$3.50, we would suggest that no better missionary could be sent through the parish than to distribute copies of this timely book where they could do the most good.

In days when Christian Scientists are conducting their propaganda through the dissemination of literature, just such a readable book as this is what is needed to strengthen our own people in the faith and also to show to others the strong position of the Church.

The book is exceedingly churchly without being churchy.

It deals with such subjects as public worship, the Sacraments, creed, history and discipline of the Church, ending with a strong appeal of religion to men.

IRVING P. JOHNSON.

"Cincinnati Day" At Trinity Church, N. Y.

The annual service of the Daughters of the Cincinnati, held at Trinity Church, New York City, on the Sunday after Easter, was attended by representatives from almost every patriotic society in the city, says the Herald. The preacher was the Rev. Dr. Joseph P. McComas, senior assistant.

After the service, wreaths were placed on the graves of Alexander Hamilton and Capt. James Lawrence in the churchyard. Miss Ruth Lawrence, a daughter of the captain, was in charge. Among those present were Rear Admiral Albert Gleaves and Commodore Lionel de L. Wells of the British navy.

A guard of honor of seamen from British and American war ships stood at the grave of Capt. Lawrence, and a guard of soldiers detailed from Company E of the Seventh regiment, and under Capt. Robert S. Pollock, stood about the grave of Hamilton.

Among others present were the Rev. Dr. Howard Duffield, chaplain of the Ninth Coast Artillery; Brigadier General William A. Mann of the United States army, and Brigadier General L. R. Kenyon of the British army.

Dr. McComas stated that the allied countries were linked together by ideals of righteousness.

THE CHURCH MUST ADVERTISE, BUT RELIGION MUST NOT BE CHEAPENED

The Rev. Floyd S. Leach, Ph. D., executive secretary of the Social Service Commission, Diocese of New York, presents the following interesting observations and suggestions on Church advertising through the columns of *Temperance*:

Unfortunately, the Church has seldom attempted to do real, sane, systematic and effective advertising, though individual instances have forced themselves upon our attention, usually in an unsavory manner in what we have come to know as "sensational evangelism."

The business world employs advertising to inform the public. The places where certain things may be secured is very desirable, their accessibility, the terms on which these things may be had and numerous other details concerning information alone, help to make business effective and economical. The only way that the Church can give information is by the announcement from its pulpit or choir step or by gossip, unless it resorts to some form of publicity. The former methods reach only the adherents of the Church and do not go out into the highways and hedges. As a matter of fact, a large or thriving Church owes it to its own membership and adherents that they should be informed of what the Church is doing, what it has to offer and what opportunities exist for Christian activities.

Business likewise employs publicity to produce a market. By this we must understand the creating of a want. New inventions must be explained to the public before there is a call for them. As far as the Church is concerned, there is great need to create the want for the things that man ought to have. It is not a matter of supplying man with what they want—it is rather a creation of a desire for something which they need. In this there is a very wide field of not only legitimate but mandatory publicity demanded.

The Church must advertise, because it is rightly a public institution and as such owes it to the public to give an account of its stewardship. It doesn't take the public long to criticize its government when that agent of the people fails to give wide and full publicity of its workings. I honestly believe that the great publicity given to the government through advertising for soldiers and sailors, its Liberty Loans and its programs for effectively carrying on the war has been productive of more loyalty and confidence than any other work it has done in a century. No longer can our public libraries continue to meet public approval by merely existing. They must give publicity and as a result they are able to give service. In fact, the Church is practically the only community institution that merely exists. One of the services that it owes the community is to let the public, as such, know what it has to offer for its welfare.

Here in New York we have done very effective advertising for many years. Church after church may be passed with a large sign giving the

with a religious sentiment. The music is intended to accompany the words rather than the dance to which it is more applicable. Perhaps in our own Church we believe in singing hymns of deep devotion in worship and then, when we want a little recreation, have a dance, with dance music. We seem to think that it is more honest to frankly do things that way rather than to taboo the dance itself and seek to get as many of its thrills as possible in a so-called "social service." In other words, some religious bodies have forbidden the dance, the vaudeville and the theater, but the inherent demand of humanity for light recreation asserts itself and these same churches try to meet the demand with a kind of religious vaudeville, and it is these services that have employed publicity methods to the extent that in the minds of most people, church publicity is inseparable from the sensational or frivolous in religion.

Another cause of disrepute for church publicity has been that it has not been honest. In other words, it hasn't "delivered the goods." The publicity has been glowing and thrilling, but the actual product has proved not as helpful as one would have reason to expect from the advertisement. Publicity places a heavy responsibility on the shoulders of the church and clergy. It is not enough to get the crowd. When the people come they must have what was advertised or a little better.

One further observation is necessary on the subject of a possible doubt of the desirability of publicity. Most church publicity is not well done. Seldom does it present an attractive form. Numerous devices are used principally on bulletin boards. A tin stencil is not attractive. It may do very well for a shipping box, but a theater manager would never think of purchasing an outfit. A large sheet of manila paper daubed with a notice and nailed up does not make a man want to see what is behind it. Such methods are their own publicity agents and usually produce all they are worth. The methods themselves advertise lack of care, slovenliness and cheapness. They call attention to a service that is not well done, and is not a masterpiece from beginning to end, thus bringing their own condemnation. If publicity is to be done at all, it should be well done with care, thought, finish and artistic appeal.

There is a demand and a responsibility for advertising in order to reach the unchurched and the careless. To do this, attractiveness and force are necessary.

Western Michigan Notes

The Rev. Albert M. Ewert has accepted the rectorship of Trinity Church, Marshall, Mich., and is now in residence there.

Grace Church, Grand Rapids, is very thankful for the children's mite box offering at Easteride, which was \$525, the largest offering of the Sunday school during its life, and \$100 more than that of last year.

The Rev. Percy R. Deacon has been appointed priest-in-charge of South Haven Mission by the standing committee of the diocese. He began his work there on Palm Sunday.

The diocese is rejoicing over the fact that the Rev. Dr. James E. Wilkinson, Ph. D., has accepted the rectorship of Holy Trinity Church, Manistee. Dr. Wilkinson is secretary of the diocese, and until a year or so ago was rector of Holy Trinity, Manistee, when he resigned to become one of the masters of Howe School. He has now returned to his former allegiance, and the people of Manistee are glad to be able to welcome him back.

The Rev. Chester Hill has resigned his charge at St. Andrew's, Big Rapids, and accepted the rectorship of St. Lawrence Church, Libertyville, Ill., in the diocese of Chicago.

The Rev. W. F. Bachman has resigned as rector of St. James' Church, Albion, and has gone to assist Bishop White of St. James' Church, South Bend, Ind.

An Easter offering of \$1,600 at Christ Church, Waterloo, Ia., more than covered an outstanding debt on the rectory and organ.

"LETTERS THEY WRITE BACK"

The outstanding feature of all work that has been done, and is being done daily, for the men in the army and navy, to help make their burdens less heavy, is found in the ready response and hearty acknowledgment from the men themselves. It is the old story of the "proof of the pudding."

The army and navy department of the Brotherhood of St. Andrew is sending men to the camps to strengthen and aid the work of the regular volunteer chaplains, to encourage work already being done by parishes adjacent to camps, and to help in that work, to aid where it can other agencies in the camp looking to the spread of Christ's Kingdom. In this work the Brotherhood has found a response which speaks for itself. This response is to the Church and to all agencies of the Church in the field, and through its active methods in the camps throughout the country, the Brotherhood has been able to know the results of these labors from the letters which have come from the men themselves.

These letters are by no means half-hearted thanks, but are from men who are thinking, and thinking seriously of the things before them, and of the need for the Church to be with them in the task ahead. From a man in the Quartermaster's Corps at Norfolk, Va., comes the following:

"Nothing could have pleased me more than to have been so thoughtfully remembered by the Church and the Brotherhood of St. Andrew. I am not only interested in the work of our Church in this war, but also deeply concerned as to its future welfare. As an enlisted man, I have had great opportunity to observe many things, even in the comparatively comfortable life in camp in this country. But when we come to face greater difficulties abroad, there is apt to be still more thought on many of the great questions we are facing today. I am of the firm belief that there are great religious principles underlying this world war, principles which concern the life of each and every one of us, no matter of what belief. And that is why I am more than pleased to see our Church taking an active part. It is only by our leaders entering the service that they can realize what men are facing, and know how to teach them when once they return from the horrors of war. I was greatly pleased to find an Episcopal minister enlisted as a Y. M. C. A. secretary in one of the camps—so many of our clergy need to get the broadening influence of war. After the war is over, that part of the world which is left will take life more seriously, and realize that religion consists not in mere form, but in deep thinking on the ultimate end and aim of this world."

Not always is it possible to make a personal contact, either through a commissioned or civilian chaplain or Brotherhood worker, and in these instances a good, cheerful letter goes out from the Brotherhood headquarters. These letters find the same note of response from the men, according to the following, which comes from the great national army camp in Georgia—Camp Gordon:

"Your letter was the first actually individual touch I have felt from the efforts of our great Church in her war work, and, on that account, you can imagine how good it made me feel, because a fellow needs a God and a Church in the army like no other place in the world. And I, being always used to a life closely connected with the Church, surely missed its many great helps."

Another letter goes out to a man in a base hospital at Camp Hancock, finds him, and brings back this response:

"You cannot imagine how it makes a fellow feel, especially one who is more than 1,300 miles from home, to know that some one who is a stranger to him is interested in him through the Church. We at the base hospital have every opportunity to neglect religion, and sometimes it seems as though war and religion did not go together. While the Y. M. C. A. have a great many services, they are far from what we of the Church are accustomed to."

Each mail that comes to the Brotherhood of St. Andrew army and navy department brings virtually batches of such letters from the men in the camps. These men are prepared to make the supreme sacrifice, to give their all, so all the Church can do for them should be done. One of the greatest satisfactions a man in the army

Columbia Makes British Primate Doctor of Laws

Columbia University conferred the honorary degree of doctor of laws upon the Most Rev. Cosmo Gordon Lang, Archbishop of York, April 15, and later he issued a statement to the American people that the allied armies must win, as their people are standing behind them.

After Dr. Nicholas Murray Butler, president of Columbia, had conferred the degree upon the Archbishop in the closed room of the board of trustees, he escorted his guest to St. Paul's Chapel, on the campus, which was dedicated fourteen years ago by the Archbishop of Canterbury, Primate of all England.

After Dr. Butler had explained that the ranks of Columbia University had been depleted by the war, Archbishop Lang, addressing the small but distinguished gathering, said:

"You are now entering upon that period of sacrifice in which the English universities have been living for four years. Life has been transformed for them. Where once there were students, now there are only soldiers."

"Oxford had 3,200 students at the beginning of the war, and now has 360. These are either foreigners or men physically unfit for service. A total of 11,500 Oxford men have gone into the army and navy, and of that number fifteen have reached the Victoria Cross, 314 the distinguished service order, 983 the military cross, 602 have been mentioned in dispatches, and 2,100 have been killed."

"Your time has come to realize what it means for one man to die for another. After the war there must be, in all our universities, a revival of the study of ideals on which social life is based, and for which men are prepared to die."

Notable Men and Women Present

Among those present in the chapel were Bishop Harding of Washington, Bishop Lawrence of Massachusetts, J. Pierpont Morgan, Major August Belmont, Justice Davis, Chauncey M. Depew, Brigadier General George R. Dyer, Sir George R. Parkin, Samuel W. Fairchild, Chester S. Lord, Abram I. Elkus, E. H. Outerbridge, James Speyer, Mrs. Helen Hartley Jenkins, Howard Townsend and Mrs. H. Fairchild Osborn.

In what he termed his "farewell interview with newspaper reporters, in the library of the Morgan home, the Archbishop of York told of his tour throughout the eastern half of the United States and Canada, and added:

"I have been immensely impressed with the disinterestedness of America's entry into the war. One naturally would expect, in coming to this country, to find the United States standing out, by reason of the difficulty of giving up adherence to her traditional detachment from European affairs. Therefore the entry of America is a striking indication of the fundamental importance of the war to the whole civilization of the world."

Found West Enthusiastic

"I have been enormously impressed with the unity with which America has come in, considering the different races of which she is composed, and I have found the enthusiasm as great, if not greater, in the cities of the Middle West than in the East."

"I feel that the unity which enabled the President to declare war and the carrying of the draft law constitute one of the great political achievements of our time."

"I have been immensely impressed with America's deepening sense of the responsibility and solemnity of the war. I have felt increasingly everywhere an awakening to the fact that the war is more solemn and exacting than was at first supposed. America realizes, as never before, that her own liberties and destinies are being fought for across the seas."

"It is a most encouraging and cheering sign of the spirit of the administration that the American soldiers, instead of waiting to win fame as a separate army, were brigaded with their French and British comrades. That was quite splendid, and you in America may depend upon it that, whatever happens, Field Marshal Haig is not a man to lose his head!"

The Queen Of The Columbia

"Astoria, Oregon, is one of the most interesting cities in the world, naturally, humanly, historically, commercially and ecclesiastically." The Oregon Churchman presents good and sufficient reasons for this assertion, as follows:

"Right in front of its somewhat unrepresentative business front, but seen to best advantage from its residential heights above, is the great estuary of the Columbia River, eight miles wide, its waters teeming with the silver-scaled beauties which are converted in the numerous canneries along the banks into the royal Chinook salmon, the finest fish in all the world. At the mouth of the estuary, where the loveliest summer sunsets enshroud the ships that cross the famous bar, stretches the greatest ocean on earth."

"From the interesting little city park on the southern side of the heights may be seen what very many widely traveled people declare to be the finest view to be seen anywhere. The curiously shaped Saddle Mountain bounds the distant horizon, with the great forests spread out below, and three gleaming streams, including the historical Lewis and Clark River, running down through green Oregon meadows into the tidal waters of Youngs Bay, at the foot of the hill, and the great Columbia beyond."

"The variety of human interest is as great as the natural. Almost every kindred and tongue and people and nation is represented here. Mongolian, Scandinavian, Anglo-Saxon, Teuton, Latin, Hindu and Negro, in their various subdivisions, are found among the twenty thousand or so of the population."

"Historically, Astoria is the oldest American town on the Pacific coast. Washington Irving tells of the trading party of John Jacob Astor building a fort here in 1811. A replica of it, erected for the Centenary Celebration of 1911, guards the entrance to the city park today."

"Astoria grew gradually as a seaport, fishing and sawmill center, and possessed the evil as well as the good of such a place; but during the last ten years the town has been morally and structurally transformed, and is now a progressive and thriving city."

"Commercially, Astoria has at last come into its own. In addition to its famous fish canneries, and its new and splendidly equipped municipal dock, the great sawmills are now pouring timber into three shipyards, in which are being built the vessels that are to help feed the allies and win the war."

"Ecclesiastically, Grace Church parish was founded in 1864 by the much respected late Rev. T. A. Hyland, under Bishop Scott, with strong and sane spiritual ideals, which, cultivated by the Rev. W. S. Short, the beloved Rector for over twenty years, and others, are inherited by the parish today. Holy Innocents' Chapel, in Upper Town, also did useful work for several years. While the great influx of foreign-born population has much reduced the people among whom the Episcopal Church is most respected, the parish, in the last few years, has more than held its own, and is looking forward to a still greater future in this most interesting city."

The Beaten Track

Come you of the weary brain—
And you of the aching heart—
Yea, and bring all your idle dreams—
That belong to art.
And you of the laurel wreath—
Scorn you not the uncrowned slain,
Of dust, is no distinction made,
By the sun or rain.

Come then, in the narrow path
Where the rose and violet grow,
Each fashioned by the hand of God—
Each contented blow.
Yea, look you around and see,
Their beauty sprung from the rut,
Whilst you watched your castles fall,
they—

Glorified the hut.
The hut in the Beaten Track,
That gives to the Ninety-nine,
That which o'er the hills you sought,
with

Blinded eyes—a sign!
To them is the outstretched path,
Hedged in by the love of God.
And in the dust, the footprints, trace
Where the Saints have trod.
Yea, and dwell there, Fisher-men
With true hearts as of old;
There Martha toils and Mary lists
To the tale e'er told.
O you, of the broken wings—
Your imprisoned souls did lack,
The Faith of the child you left, there
in the Beaten Track!

—Peter Livingston.