

# The Witness

"We Shall be Witnesses Unto All." Acts 1:8

FOR CHRIST AND THE CHURCH

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## DEATH OF BISHOP RANDOLPH

In the Ministry of the Church Sixty Years

The Rt. Rev. Alfred Magill Randolph, D. D., LL. D., D. C. L., Bishop of the Diocese of Southern Virginia, entered into the blessed life of Paradise on Saturday morning April 6, from the Protestant Hospital at Norfolk, after a critical illness of two months' duration, preceded by a period of failing strength, due to his advanced age and long life of active service in the ministry. He was a man of versatile talents, unusual ability and learning, a keen theologian, close reasoner and strong preacher, whose moral excellence and spiritual gifts combined to make him a sweet companion and greatly beloved by all who were privileged to come in personal touch with his richly endowed and highly cultured Christian character.

He was born August 31, 1836, near Winchester, Va., was an alumnus of William and Mary College and of the Virginia Theological Seminary, was ordained a deacon in 1858 and a priest in 1860 by Bishop Johns of Southern Virginia. The delay in his ordination to the priesthood was due to the fact that he had not reached the age required by the canons of the Church before he could be set apart in the higher office of the ministry. His first work was that of assistant in

St. George's Church, Fredericksburg, to the Rev. Dr. McGuire, whom he succeeded as Rector of the parish, and which he resigned in 1862 to serve as a chaplain in the Confederate army. After the war he served successively as Rector of Roanoke parish, Christ Church, Alexandria, and Emmanuel Church, Baltimore. His consecration as assistant Bishop in the Diocese of Virginia took place at Emmanuel Church, Baltimore, October 21, 1883, by Bishops Lee, Howe, Dudley, Perry, Burgess and Peterkin. On the subdivision of the Diocese of Virginia, in 1894, he became the Bishop of Southern Virginia. He was the fourth living Bishop of the American Church in order of consecration, and had served in the Episcopate thirty-five years. The Bishop's wife, two sons and three daughters survive him.

The funeral service was held at St. Luke's Church, Norfolk, on Tuesday morning, April 9th, in charge of Bishop Tucker, who was assisted by Bishops Thompson and Cheshire, the Rev. D. W. Howard, Rector of the parish, and the Rev. C. B. Bryan of Petersburg. The interment was at Richmond, Va., Bishop Tucker conducting the service. Bishops Gibson and Brown and a large number of the clergy were at the burial.

## Idaho Church Observes Anniversary

The twenty-fifth anniversary of St. Luke's Church, Weiser, Idaho, was appropriately observed by the parish in a series of services and social functions, beginning with the visit of the Bishop of Idaho, the Rt. Rev. Dr. Funsten, on Thursday evening, March 28, and ending on Monday evening, April 1. On Thursday evening the Bishop brought his warmest greetings to the parishioners and friends, emphasizing the fine spirit of co-operation and reverence that had possessed the congregation during the twenty-five years of its existence. The Rector, the Rev. Homer E. Bush, presented a class to the Bishop for confirmation. On Easter the Rector preached an anniversary sermon. Under his leadership, the parish has made a steady and substantial growth in every department of the work. The parish jubilee social on Easter Monday evening at the Washington Hotel was one of the happiest occasions in the history of the parish. A dinner was served and a program of music and several addresses were greatly enjoyed by the 140 persons in attendance. The Rector read greetings from Bishop Talbot of Bethlehem, Pa., who was Missionary Bishop in charge of the District when the parish was founded; from the Rev. John E. Sulger of Terre Haute, Ind., who was at that time an arch-deacon of the District, and from the Rev. A. O. Worthing, late of Millersville, Pa., who was the first resident Rector after the erection of the church building.

## Presence of the Risen Christ Made Very Real

"Trench and Camp," published under the auspices of the National Y. M. C. A. War Work Council, gives glowing accounts of the services held by the several units at Camp Jackson, Columbia, S. C. on Easter Day. The interior of the Association Headquarters was appropriately decorated, with the generous assistance of some kindly disposed Christian women from two of the churches of Columbia—Trinity and the church of the Good Shepherd. Easter lilies, roses, smilax and evergreen in rich profusion banked every vantage point. The whole effect of the floral decorations reflected credit to the ladies in the artistic manner in which it was carried out.

## The Value of Human Life

There is a disturbing thought in the minds of many people caused by this great war—there is so much wastage of life, uselessly, it is said. So disturbing is this thought that it is subtly undermining the faith these people have in God's goodness.

The error lies in judging the value of life by length of days. Somewhere, George Elliot (I think) says that the value of age depends upon the character of the time kept. This is a truth too often forgotten by people. A life spent in selfishness for a hundred years, lived for self-gratification upon others, is of little value to the world. Compared with the glorious life of a youth who died that others might live, its value is naught. Weighed in the balances of God, its value is indeed slight. It is not length of days, but the quality of the life that makes it worth while. In a few years lived for God and His world may be summed all the glory that a long life may have missed. Our blessed Lord was a young man when He died on the cross, but in that life was crowded all the redemption of mankind.

Every man born into the world has work to do for God and His righteousness. In the Divine economy, that work has to be done, and the value of the life is in proportion to the work done. It may be that the part of the work to be done by one man is but to put one bolt in the framework of the house of God, but the value of his life is to be judged by the way that bolt is put in. So the young man who gives his life or his strength for the advancement of God's will in the world, who dies or is maimed on the field of battle for what he believes to be God's will, has valued his life truly, for what is man's life compared with the salvation of mankind? To man comes ever the temptation, too often yielded to, of thinking that human comfort and human ease are much to be preferred to discomfort and death for a cause or an idea. This temptation came to our Lord in Gethsemane. That human body shrank from the agony that was before Him. Humanly speaking, it was much more to be desired to give up His work than to die on the cross, and yet the cross saved the world. This is the standard by which we must judge the value of life.

Men are dying for the sins of the world—dying that men hereafter may live without the fear of tyranny, that women may be free from defilement, that a free commonwealth may be possible on earth. Who can say that their lives are of no value, simply because their years are few? They who came into the world through the will of God, bearing the precious seed of life, have returned to God with rejoicing, bearing their sheaves with them. In the briefness of their lives they lived fully. They counted not their lives dear unto themselves, so that they might finish the work that was before them to do.

The present age has been dreaming that this human life of ours is the one thing that counts, and so we are disturbed when it is shown that ideas and ideals have more value than a mere animal life—that it is more glorious and infinitely more valuable to die, or, it may be merely to suffer, for a vision of the Kingdom of God, than it is to creep to the grave after a life of mere physical living. The heroes, the saints, the great ones of the earth, are not they who have lived long, but they who have lived fully for God and men. They are they whose memories are as honey in all mouths.

Some Parishes have "WORKING estries." They are model Parishes. Efficiencies never accumulate. There are no debts. No salary is ever in arrears. If anything gets out of order about the Church building, it is at once put in order. Things move along with the ease and certainty of clock-work.

## A NEW JERSEY WAVE TOWARD UNITY

Tentative Plan — Resolutions Passed

What the reports call a "tentative plan for Church unity was drawn up recently in New Brunswick, N. J., and is under consideration by the Reformed Classis and the Presbytery of New Brunswick, as well as by the Bishop and Standing Committee of the Diocese of New Jersey. It seems to have sprung from the fact that during the coal famine last winter the Episcopal Church held services Sunday nights with the First and Second Reformed Churches and the First Presbyterian Church in New Brunswick. At the preliminary conference, March 20, these resolutions were adopted:

Whereas, The need for the closer union of all the Christian forces has been made manifest by the great war, and by the prospect of a general reconstruction after the war; and,

Whereas, The condition and attitude of our four Churches in New Brunswick afford an unusual opportunity for attempting, in a practical way, at least some steps in the direction of unity; be it, therefore,

Resolved, That the delegates from these Churches, together with the committees appointed by the Classis of New Brunswick, the Presbytery of New Brunswick and the Diocese of New Jersey, take further counsel and action looking to that end, and formulate a detailed program, and that these committees bring the matter formally to the attention of their respective governing bodies at the earliest possible time, with a request for definite action.

Resolved, further, as the sense of the representatives of the four Churches, here appearing, That the plan adopted by such action ought to be permissive in character, affording to Churches in local communities, which may desire and seek the privilege, opportunity for affiliated relations; and that, in our judgment, such a plan should embrace in principle inter-communion membership, and the co-ordination of the ministers of the several Churches accepting the plan.

The tentative plan is this:

"The Classis of New Brunswick to choose one of its presbyters to receive consecration as a Bishop of the Church of Jesus Christ at the hands of Bishops of the Episcopal Church—his jurisdiction to be such as may be authorized by Classis.

"The Presbytery of New Brunswick to be asked to signify its approval of the presbyter so chosen, in relation to his brethren and the constitution of the Reformed Church in America, to be the same as at present, his functions to be prescribed by Classis—for example, such as the following: To take part in ordinations conducted by Classis, to act as spiritual adviser to his brethren when they seek his counsel, and to take under his spiritual oversight any congregations which may be disposed to accept his leadership. (Opening the way for an approach to Baptists and Congregationalists, possibly.)

"The House of Bishops to be asked to consecrate the presbyter so chosen by Classis and (to some extent) endorsed by Presbytery, provided a sufficient number of Bishops of the Episcopal Church give consent.

"Classis and Presbytery to join with the Bishop of the Diocese of New Jersey in arranging and conducting a joint solemn service of mutual commission and recognition for the ministers of the petitioning congregations, in the spirit of the action of the Church at Antioch, recorded in Acts xiii:13, such service to contain all elements necessary to the full and free interchange and exercise of ministerial functions in the several congregations by all the pastors, such service to be held (if feasible) on the same day, and possibly in connection

with the consecration of the presbyter chosen as Bishop.

"Classis to seek the consent of General Synod to any feature of this plan for which consent is necessary, Presbyter, in like manner, of the General Assembly, if any items are deemed ultra vires by Presbyter.

A statement was recorded of the interest which the representatives from the governing bodies felt in the plan, and its hopes that a unity of the body, as of the spirit, of these Churches might be accomplished. Reports have been made to these governing bodies, who are expected to appoint representatives for a further conference soon.

## A Roman Priest Fraternizes

At Hastings-on-the-Hudson there was a quiet event on Sunday, April 7, that has few parallels in ecclesiastical history. The Rev. John F. White of St. Agnes' Roman Catholic Church, New York City, preached a sermon in Grace Episcopal Church, Hastings, by invitation of its Rector, the Rev. H. E. Clute. It is said that Father White had the support in this act of his associate clergy of St. Agnes', and the local priest of the Roman Catholic Church in Hastings gave his consent. Father White is about to leave for the front as a navy chaplain, and his sermon was a strong religious appeal inspired by war necessity. Mr. Clute says that those who doubt the priest's sincerity in doing this thing should hear and see the man, and there would be no more doubt. Previous to this service, a meeting had been held in St. Matthew's Roman Catholic Church in the interests of the great "drive" for the Knights of Columbus war fund, and the Episcopal Rector and various Protestants sat in the Roman Catholic chancel. Similar "union" services and meetings are heard of elsewhere lately.

In this connection it is interesting to note that Dr. Manning's recent address in Carnegie Hall, New York City, was published officially by the Knights of Columbus in a pamphlet containing addresses by Cardinal Farley and Rabbi Silverman. It had a large circulation and many interested readers.

On April 17 Bishop Greer and Bishop Burch, Dr. Manning, a Roman Catholic Monsignor and a number of Protestant ministers helped bless a regimental flag at Camp Upton, Long Island.

## A Traveling Chaplain

REV. DR. FREEMAN OF MINNEAPOLIS, GOING FROM CAMP TO CAMP

The Rev. Dr. James E. Freeman of Minneapolis, Minn., is serving as an auxiliary chaplain in connection with some of the great cantonments and camps as representative of the War Commission of the Episcopal Church. He spent a day each at Fort Crook, near Omaha, and at Fort Omaha, the 15th and 16th insts., and from the 17th to the 21st was at Camp Funston. On the 23rd inst. he was at Jefferson Barracks, St. Louis, and on the 24th at Scott Field. He arrived in Louisville, Ky., on the 25th inst. to speak at Camp Taylor, where he will stay until the 28th. From the 30th of April until May 3rd he will be at Camp Dodge, Des Moines, Ia. In May he expects to spend several days at the Great Lakes Training Camp, and also at Ft. Sheridan. He speaks three times a day at different Y. M. C. A. buildings. He hopes later to make a more extended trip, and probably during the summer vacation will give considerable time to camp speaking.



# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

## St. Philip and St. James—May 1

### THE COLLECT

O Almighty God, whom truly to know is everlasting life; Grant us so perfectly to know thy Son Jesus Christ to be the way, the truth and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. Amen.

How many people are there who think of everlasting life only as an unending life? "Everlasting" includes the thought of the imperishable, the godlike, the superhuman. The Church bids us keep alive in our hearts and hopes the ambition to attain that knowledge for which we here pray. This Collect is a prod to stir up in us ambition to obtain that knowledge which is life, because it is always advancing. It is a practical every-day knowledge of God that we should pray for an appropriation by our moral and intellectual faculties of the truths about Himself which God reveals in nature and grace. Let us fully realize that men should be persuaded to know God, rather than to know about God. "To preach and to teach Jesus" has been in many instances largely a kind of sign post advertising. Too many Christians have been sandwich-men Christians, advertising the truths about Jesus on more or less attractive billboards, which they strap over their shoulders, meanwhile living, between those signs, a life that is not at all vitally connected with the truths they are advertising. To advertise that Jesus is the way, and yet to make no progress in Divine things—to say that Jesus is the truth, and yet to reflect this in tones of uncertain speech—to call Him the life, and yet to be found subsisting on the husks which swine eat, is to discredit the Christian religion in the minds of those who must company with us. Trying to preach and teach Jesus by one's self is not impossible, but it is difficult. That is why Jesus' ideal for us is the company of the faithful, and His sending men out "by twos" is really the best and surest way to propagate His teachings.

"Following in the steps that leadeth to eternal life." It is a good thing to walk in the house of God as friends, provided Jesus is the third unseen partner, always a little way ahead of us, but not so far ahead as to let us grow discouraged by reason of our infantile progress up the steps of holiness. The heavenly stairway has many travelers. In our desire to mount up, we must be careful not to crowd any one off, or cause them to slip and fall backward. To do this is to spell woe and unhappiness for ourselves as well as for our victims. It is to misuse the eternal life which has been given us, and to misspell to others the message which God has entrusted to us for the benefit of our fellow men.

As we company with people up the stairway that leadeth to life, let us be conscious of this desire so beautifully expressed by Bishop Hall: "Grant that I may be found among those on whose foreheads Thy name is written, both knowing Thee and known as Thine, by reason of their likeness to Thee."

Let us resolve that our traveling companions shall find us wholesome folks—wholesome spiritually, sound to the core, not mere shells of Christians, talking about Jesus, but real people, living by and with and on Jesus. Let us beg the Son to reveal the Father to us. Let us ask Him to keep our feet, and at the same time let us reach out for and hold fast to, and at all times use that "lantern for our feet" which He has provided for our progress. By constant meditation on the truths of Holy Scripture there can come to us a shining in our hearts so that we shall be able to "give to others the light of the knowledge of the glory of God in the face of Jesus Christ".

### THE EPISTLE

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack

wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—St. James i:1.

St. James, the practical man, the man who talks in terms of encouragement, yet makes us face our tasks and responsibilities and see them as they really are—a man who throws the light of sanctified common sense on the common tasks of everyday life. "Count it all joy, but know this," he says, giving us the stimulus of a big task, yet showing it to us as a real man's job, only to be done by reliance on the Author of all perfect strength.

To be perfect and entire, wanting nothing, we have to learn the lesson of singleness of aim. How many individuals and parishes have missed the mark because of having a divided mind! Take the question of Church maintenance and of Church extension. See the Jew of old, see the Mormon of today, making use of a system like the tithe, and so finding a blessing. See the Christian, individually and in groups, having no system, and so living a most unstable existence, preaching the joy of voluntary giving, yet depending on sales and suppers, and other teasing methods, to maintain that which is started for the glory of God. St. James is needed on every vestry, in every pulpit, at every altar, in every pew. Take the problem of the mission fields today, at home and abroad. Recall the days, or have some of the elders tell you about the days, before the apportionments for missions came into being, and the days since that plan was adopted, and learn from that story a lesson which will lead you further in the way of progress. A Church which is double-minded about missions is going to be unstable in all her ways. From doubt in missions, she will go on to doubt in prayer, from doubt in prayer she will go on to doubt in faith, and hope, and love. She will become an institution that opens altar rails but locks pew doors; she will become exclusive instead of inclusive; she will put all the burdens on the priest and the sexton, become noted for her suppers and her sales, and unnoticed by the multitude. In the Church as St. James saw it, the poor and the rich had equal duties but divided responsibilities. And his warning was to both classes of people—those who had little and those who had much. Each was to welcome the opportunity given him to receive the crown of life found in resistance to the temptation to plead poverty, or to depend on wealth alone. All were to recognize that progress and life and joy came to those whose Christian experience was begun, continued and would be ended in love for God. The man who is not a whole-hearted lover of God is never a dependable person in the development of God's plans for the world. He is unstable. Prejudice, popularity, pride and kindred evil spirits will pull him away from the standard which means suppression of self in order to exalt the cause for which Jesus died, and now lives again and forever.

### THE GOSPEL

And Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the

truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.—St. John xiv:1.

What unspeakable comfort those first few lines of today's Gospel have brought to countless thousands of people! To how many hearts have they brought faith, and hope, and courage, and peace, when spoken by a living voice at some great crisis in life! And isn't it strange that people are content that millions of their fellow beings shall remain ignorant of those words? Every man and woman who goes to church and reads the Bible, and has family prayers, and gives to local needs and philanthropies, and yet will do little or nothing to see that living voices proclaim this message to those parts of the earth where men do not yet know and realize that "Christ is risen from the dead", is guilty of the body and blood of Christ. Such folks are parasites. If their parish priests and bishops have let them stay ignorant of the absolute necessity of missions, they are heaping up for themselves hours and days and years of remorse and shame when they shall come to themselves and see the fruit of their neglect and distorted vision of the mission of Jesus.

"Have been with you so long time, and yet hast thou not known me, Philip?" Every congregation has its Philip. He may be in the pulpit, or at the altar, as well as in the pew. Oh, how patient, and loving, and tender was Jesus with Philip. He didn't call him a parasite. Perhaps it was wrong to write that word. Calling names does not win people to your side, does it? But to neglect to point out the way of escape from parasitism is criminal. Jesus appealed to Philip to begin to know Him, assuring him that if he knew Him, then other inexplicable truths would become facts and food for life, as well as thought.

"The words that I speak unto you I speak not of myself." Jesus here bears witness to the fact that a message from God can come through human lips. "The foolishness of preaching" has been used by God to win souls to His cause, but the effectiveness of preaching is greatly intensified when the preacher's works betray the indwelling life of God. God help all his preachers and teachers to publish glad tidings by life first and word afterward! God turn every one of us so that our words and deeds shall together reflect the power of an endless life! Only when this is done can men hope for a fulfillment of the promises with which today's Gospel ends—"to ask in God's name". One must ask with the Christ spirit. To ask with Christ's spirit one must live the Christ life, one must live, sleep, eat, drink in the conscious presence of Christ—commune with Him, do and say everything for His glory. To do this is not the task for a double-minded man. To do this one must stop merely knowing about Jesus—one must walk as He walked, one must obey His precepts and rely on His promises; one must seek His grace and stick by Him at all times and in all places. This is no work for a slacker or an actor. May God help each and every one of us to be and not to play the man!

## Bishop Israel Among the Soldier Boys

Palm Sunday, Somewhere in France.—We were much pleased on receiving a message from the director of religious activities for this district that Bishop Israel of Erie, Pa., was coming and would speak in the huts along the line. The train was late, but eventually got here an dwe were certainly glad to see the Bishop. This was Saturday, March 23rd, and in the way of a welcome the Boche airplane paid us a visit at 2:30 p. m., also again at 9:30, but were driven back by anti-aircraft guns. As the Bishop had

# 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
4 S. aft. Easter	Haggai 1:1; 2:3 Zech. 6:1-8	Rev. 5	Isa. 32:1-17	John 16
M.	Haggai 2:10-end	6	Esther 6	II Peter 1
Tu.	Zech. 6:9-end	7	Ecclesi 15	John 6:1-21
W.	Isa. 43:1-12	John 1:43-end	II Esdras 2:10-32	Acts 15:1-31
Th.	Zech. 8:1-8	Rev. 9:1-12	Esther 16	II Thess. 1
F.	8:9-end	9:13-end	9:1-19	2
S.	Ezra 5	10	9:20; 10-end	3
5 S. aft. Easter	6 Zeph. 3:8-end	11	Ezek. 37:15-end	Heb. 1

There is, perhaps, no better illustration to be found of the work of the prophets as the guides and inspiration of their times, than is afforded by Haggai and Zechariah. The exiles had returned (some of them at least) to Palestine, with the brightest possible hopes; but there had come difficulties and discouragements, and a consequent reaction. Adversaries "weakened the hands of the people of Judah and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus, King of Persia, until the reign of Darius". Crops, too, had been poor. They had sowed much, and brought in little. The heavens withheld their dew and the earth its fruit, and there was a drought. The people said: "It is not the time to build Jehovah's house." Some of the more fortunate ones, however, had managed to scrape enough together to build themselves fine residences, and so Haggai wanted to know whether it was a time to erect ceiled houses to live in. They should "consider their ways". God would be with them, as He had been with their forefathers, after bringing them out of Egypt, and the glory of the latter house should surpass that of the former. The desire, or the desirable things of all nations should come, amidst the shaking of things in the heavens and on the earth, a passage of which much is made in Hebrews 12, which would not be a bad New Testament correlative, especially in view of the sufferings of God's people. We have selected, however, Revelations 5, with its account of worship in the true temple above, and its ascription of praise to the Lion of the Tribe of Judah, who

was also the lamb slain from the foundation of the world, and alone strong enough to break the seven seals of the book of life. There is a further connection between this story of a restored temple and the Easter season. In our Lord's use of the analogy to the temple of His body, saying, "Destroy this body and in three days I will raise it again", in connection with which should be considered the final destruction of the temple in A. D. 70, and the Christian Church, the body of Christ, rising upon its ruins. The whole process by which Judaism passed into Christianity is a working out of Haggai's words about shaking things in heaven and earth. There is also a direct connection with the Collect for this Sunday, in the fixing of the heart where true joys are to be found amid the manifold changes of the world.

The New Testament lesson for the evening, John 16, prophesies the coming and work of the Holy Spirit, and is designed to direct the mind of the Church, after Easter, to the grand climax on Pentecost.

For the Old Testament lesson we have taken Isaiah's prophecy of the true King, and of the troublous times that must be until the Spirit should be poured out from on high.

The week day lessons continue Zechariah's prophecies, in which are to be found thoughts appropriate to the season, such as God's taking up His abode in Zion, and the world conquest, resulting not from kultur, but from the moral power of the indwelling God. The eschatological passages are selected designedly to lead up to Pentecost, the coming of the spirit, as the Christ returned.

## THE SANCTUARY OF PRAYER

### ANOTHER WAR PRAYER

Unto Thee, O Lord, we cry, in the night of the world's darkness, for the coming of the dawn of peace.

We know that the earth is Thine, and that the hearts of all men are in Thy keeping.

Remember, we pray Thee, the desolate homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war.

By the love we bear to fathers, brothers, lovers and sons, by the long agony of trench and battlefield and hospital, by the woe brought home to

the hearts of mothers, and by the orphaned children's cry, hasten Thou the coming of the ages of good will.

Grant that our own entrance as a nation into this world strife, in solemn obligation to duty, may lead to its more speedy conclusion. Raise up in every nation leaders, who, even in the dark day of battle, shall be planning for the work of peace. Show us each our part in the redemption of the world from cruelty and hatred, and make us all faithful and strong and brave.

All of which we ask in the name and through the merits of the Prince of peace, Thy Son, our Lord and Saviour, Jesus Christ. Amen.

been all over the battle front such incidents bother him little. He immediately arranged for a celebration of the Holy Communion at the Enlisted Men's Club for Palm Sunday at 7:30 and it was a beautiful and helpful service even though the guns were booming not very far away. Quite a lengthy schedule has been made out for the Bishop and he truly has a strong message for the boys. After saying "Goodbye" he adjusted his gas mask, picked up his steel helmet and got into the camion that would take him to the next hut where he would speak words of comfort and encouragement to the soldier boys who were waiting for nightfall, when they would go into the trenches.

## Boy Scout Troop Wins A Trophy

## We Must Defeat Germany

In response to a request to contribute a fifty word statement for a volume soon to be published under the title, "Why We Must Win This War", Bishop Mann has sent the following:

### We Must Defeat Germany

First, because Germany is responsible for this war.

Second, because German victory would be the triumph of an unchristian ideal in Church and State.

Third, because the German methods are those of diabolic arrogance, perfidy and cruelty, and it must be conclusively proved that such methods cannot prevail.

(Signed) CAMERON MANN, Bishop of Southern Florida. The publisher of the proposed book intends to issue about ten million copies.



## Confirmation Instructions

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

## XVII.

## HOLY ORDERS

Catechism: Read "Preface" to the Ordination of Deacons in the Prayer Book.

## Prop. 1.

In any society where there are principles which need to be preserved, or authority to be maintained, or property to be held, it is necessary that there should be some method of succession in those who hold office therein.

For example, the President of the U. S. A. does not assume the office when elected, but when he has been solemnly inaugurated by the powers that be. So with the officers of a lodge or the ministers of a Church.

This is true even in those religious bodies which repudiated ordination by Bishops; they had to substitute ordination by presbyteries or similar substitutes for the historic method.

You can't pass on doctrine or property without some method of perpetuating the official body that holds the same in trust.

The historic Church has merely retained the historic method, known as Apostolic succession, instead of some more modern substitute.

Thus, the Charter Members of the Church were the twelve Apostles, to whom Christ committed authority (See St. Mat. xviii, 15-19) and who were endowed with "power from on high."

We have in the Twelve, the original official body of the Church. That the Twelve was such an official body is clearly shown by the fact that a vacancy among the Twelve was filled by the election of St. Matthias to the office which Judas had held.

The society which Christ founded was not a mob, but a regularly constituted body, which was to be witness to the truth and to appoint others to carry on the principles, when they passed away.

## Prop. 2.

In Acts vi, we find the Apostles creating officers known as Deacons, to whom were delegated certain definite duties of ministration. Besides these Deacons, the Apostles appointed Elders and Bishops, so that in Apostolic times there seem to have been four orders of the Ministry, all of whom spring out of the power which Christ gave the Apostles.

The term "Apostle," however, was confined to the Twelve (and to St. Paul), thus leaving three orders after the last Apostle died.

It does not appear that the Apostles themselves ever had any Diocesan limitation to their office, but rather exercised authority wherever they were present, but passing on in different localities to those who were called "Bishops" the representative authority. Thus St. Paul seems to have stationed Timothy as the first Bishop of Ephesus, and Titus as the first Bishop of Crete.

At any rate, in a very short time—as we learn from Ignatius and Irenaeus, writers of the second century—Bishops, who looked back to the Apostles as the source of their authority, were everywhere established in definite places, and were assisted in their labors by Presbyters and Deacons.

What was everywhere a fact, could scarcely have been a fiction.

## Prop. 3.

In the study of Holy Orders one needs to remember that there are two distinct questions. The first is that which is known as the grace of orders, and the second that which is known as jurisdiction.

By grace is meant the gift conferred in ordination.

The Apostles had this gift in its fullness, and they bestowed it on others by the Laying on of Hands.

To the Deacon they publicly gave the gift of the Holy Spirit for the work of ministering to the poor and needy; to the Presbyter was given the same Spirit for the work of preaching the Word and administering the Sacraments; to the Bishop was given the same Spirit for the work of ordaining men to the ministry and of administering the discipline of the Church.

To each, by the same Spirit and in the same manner, was given the distinctive gift of his particular office.

After Apostolic days, it became necessary, as the Church grew, to confine the ministry of these various offices to a certain restricted territory. Naturally this could not be done until the Church grew and took possession of the territory.

(There could scarcely have been a Bishop of Rome until there was a Church in Rome.)

So we need clearly to distinguish between the office of a Bishop or Priest and his jurisdiction in a Diocese or Parish.

The office, once given, is indelible, and cannot be taken away, but the jurisdiction that a Bishop or Priest holds is a matter of convenience and may be altered from time to time according to the rule of ecclesiastical law.

So a Bishop may be deprived of his jurisdiction, but no one can take from him his grace of orders.

The primitive and universal method of inducting men into office by the Church has been through the Laying on of Hands.

It is apparent, on the face of it, that no one can give to another an authority which he himself does not possess. Thus a Priest could not, by laying hands on another Priest, make him a Bishop, but a Bishop, having passed through the office of Deacon and Priest, can give to another the grace of these orders.

## QUESTIONS

1. Explain the necessity of officers in any society?
2. What is the difference between being elected to an office and being inaugurated in it?
3. What can be said of those religious bodies which have repudiated Apostolic succession?
4. Who were the Charter Members of the Church?
5. What authority and what power did their receive?
6. Give an account of the ordination of Deacons.
7. What were the various orders in the Apostolic Church?
8. How did the office of Apostle differ from the others?
9. What is the difference between grace and jurisdiction?
10. What is the method of passing on authority in the Church?

## TEXT

"Stir up the gift of God that is in thee by the laying on of my hands."—II. Timothy 1-6.

## READINGS

1. St. Matt. xvi, 13-19, and xviii, 15-19.
2. St. John xx, 19-23.
3. Acts i and ii.
4. Acts vi.
5. Acts xx, 28-35.
6. I. Timothy iii.
7. Titus i.

Sacrifice, the  
Test of Love

I John iii:13-17

We know that we are the children of God, and have passed out of spiritual death, separation from God, unto life, fellowship with God, because we love. "Active love is the sign of Christian life." We have eternal life abiding in us because we love the brethren. How do we know love? This question naturally rises. St. John answers it. The perfect love is seen in the sacrifice of Christ. "We know love in this, that Jesus Christ laid down His life for us." Love was manifested in His giving Himself for us, in His obedience even to the death of the cross. Since love is of the very nature of God, and we have before us the complete manifestation of it in the sacrifice on the cross, we Christians ought to be moved by the same spirit of sacrifice—"we ought to lay down our lives for the brethren". The essential character of love is the giving of ourselves for others, in self-sacrifice, that others may have. However, it is not always possible to die actually—to lay down our lives—in a literal sense. So there may be a feeling that our love may be manifested in intention only. But St. John does not permit this failure on the part of Christians. Academic love, which comes from mere contemplation of the cross, has no place in the Johannean Christianity. The cross sets forth the love of God and the love of Christ in thus dying for us, but if we have fellowship with God in Christ, we share of the nature of God, who is love, and we love. So St. John gives a practical test of this love: "Whoso hath the substance of the world, and beholdeth his brother have need, and shutteth his heart from, how doth the love of God abide in him?"

So the practical test of love is sharing what we have with those who have not, sharing all that we have, for the word translated "good" in the Authorized Version is very comprehensive in its meaning. To most people, their self-sacrifice is limited to the giving of money or of their material prosperity to one who has need thereof. It is often satisfied by the giving of a dime to a beggar, or the signing of a check for the Associated Charities. St. John meant more than this. The word he used is translated sometimes "life", not the vital principle within us, but in the sense of its activities, circumstances and results, such as in the word "biography", the history of a man's life. It is the substance which makes up earthly life—all the endowments of life, wealth, intellect, station, strength, health, ability.

So, also, need means the lack of any one or more of these, much more than material poverty. It means the starvation of the brain, the dullness of intellect, the lack of opportunity, ill health. When love has, love gives whatever is lacking. The follower of Jesus Christ shares what he has with those who have not. There is no limit to loving self-sacrifice. Christ gave His all—Himself. Love means sympathy, fellow feeling, with those who are lacking anything that goes to make life fuller, complete. By the unfortunate rendering of our Bible, we have come to think of love in material ways. Christian love has degenerated into official charity. If we are followers of Christ, and have fellowship with Him, we give ourselves, although we have not this world's goods. We give our strength, our intellect, our time, in loving service to our brethren.

It is the open heart that lets love act. Love leaves the locked-up heart. There may be great wealth, genius or artistic taste in that closed heart, but there can never be the love of God there. God is absent, for we abide in God when we abide in love.

Love may degenerate into sentimentality, into gush. It may be mere feeling. Such love is not that of God, manifested in the death on the cross. We may admire the 13th chapter of First Corinthians, and we may express our admiration for love in splendid sounding words—mere tinkling brass and sounding cymbals—and have not the love of God abiding in us. "Little children, let us not love with word, neither with the tongue, but in deed and truth"—not the theory of love, but the genuine movement of our whole body. The sacrifice of ourselves, even to hardship and suffering, that others may have.

This is no call to a life of ease. It is a call to sacrifice of self, of time, of money, that the poor may have better homes, better food and better education, that the children of our cities and farms may grow up with healthier bodies and purer souls, that the Gospel may be preached every-

## The Te Deum

This great chant gets its name from the two Latin words with which it begins, *Te Deum laudamus*, We praise Thee, O God. This gives the keynote to the hymn. It is the expression of praise to God, first, for the revelation of Himself as the Holy Trinity, then because of the incarnation of the Son of God. It is more than a hymn of praise—it is a rhythmical creed, expressive of the Christian faith. Tradition attributes its origin to St. Ambrose, who is said to have intoned it at the baptism of St. Augustine of Hippo in 387 A. D., but this is merely the desire to give to all such noble expressions of the faith authorship worthy of them. It has been given an Eastern Greek origin, but no Greek parallel has been found. The Greek versions we have now are manifestly translations from the Latin. How old the *Te Deum* is cannot be definitely stated, but of the antiquity of nearly all of it in separate form cannot be denied. Phrases and sentences of it are found in the prefaces of the early Western Liturgies, especially in the Mozarabic, while nearly all of the last part is taken from the Psalms. When and by whom these different parts were combined cannot be positively said. It has been used as a hymn in the Western Church for centuries.

It is composite in character and in composition. The first twenty-one verses are rhythmical prose, while the last nine are prose simply. It is divided into three parts, and the proposed revision of the Book of Common Prayer would indicate these parts. The first part, verses 1-13, is an expression of the nature of God in His Triune personality, and our thanks for the revelation of this. The second part, verses 14-22, is an expression of our devout thanks for the incarnation of the Son of God, and the third part is a prayer for the defense and blessing of the people of God—those who have accepted the faith expressed before. So when the *Te Deum* is sung we sing a creed and proclaim our faith in chant just as much as when we say the Nicene Creed.

The *Te Deum* was and is used in the Office of Matins, after the ninth lesson, as a prayer of thanksgiving on all festivals of joyous character; therefore it is said on all Sundays, except from Septuagesima to Palm Sunday, inclusive. It is also to be used on special occasions, "to render thanks to God for the bestowal of great blessings". When the Offices were combined to form our Morning Prayer, the *Te Deum* was made one of the chants to be used after the first lesson, but no proper provision was made for its non-use during the penitential season. The Benedicite is just as festival in character as the *Te Deum*, and not nearly as Christian in teaching.

The doctrinal teachings of the *Te Deum* are worth much more meditation than we usually give them, and are often lost sight of through the way choirs render the hymn. Not only do we praise God, but we confess and acknowledge Him as the Supreme Ruler of the whole universe, and so not only man, but the whole earth, must and does worship Him as the Eternal Father. In this worship, the very heavens themselves, with all the powers therein, join, and we in this great hymn re-echo the song of the angelic host: "Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come". All the universe shows the glory of God.

Then the whole Church in all its members sing the praise of God. Earth re-echoes heaven, and then heaven calls upon the children of

where in the world. Love is service. "Whosoever would become great among you shall be your servant." If Christian people would ever realize that love is the fulfillment of the law, and that love of God is manifested in love of men, and that love means self-sacrificing service, the world would be a better place. The opportunities of loving service are great. There is the continual call for missionaries, for workers in the slums, for strikers against child labor and the sweat shop. Today the battle calls for men to "lay down their lives", that the coming generations may live freer and nobler, for workers in the Red Cross. There will be a greater call for self-sacrificing love in the social adjustment that must be when peace comes.

Christians should heed the voice of the aged apostle: "Beloved, let us love one another, because love is of God, and every one who loves has been born of God, and knows God. He that hates, knows not God, because God is love." H. P. S.

God to chant the praises of God. The glorious chorus of the apostles, the goodly fellowship of the prophets, and the noble army of the martyrs, with the Catholic Church of God—in heaven and on earth—acknowledge and, because they acknowledge, praise God as Father, Son and Holy Spirit.

The adorable, true and only Son of God the Father is the King of Glory, because He humbled Himself to be born of a virgin, and so, through His humiliation, overcame the sharpness of death, thus opening the Kingdom of Heaven to all those who, through faith, accept Him. His work done on earth, He ascended to the Father, expecting all His enemies to be put under Him, when He will come again to be the Judge of all. Because of this we pray, and must ever pray, for the Divine help and grace which comes to us through the blood of Christ. The saints are in glory everlasting, because they share the glory of Christ, their Master.

The prayer which closes the *Te Deum* is taken almost word for word from the Psalms. These may be looked up in the Prayer Book version as follows: Psalm xxviii:10; Psalm cxlv:2; Psalm cxliia; Psalm xxxiii: 21; Psalm xxxi:1a.

Church Paper for  
Spanish-Speaking  
People

The first number of *El Nuevo Siglo*, a publication intended to provide Church literature and the news of the whole Church for Spanish-speaking people in South America, has appeared from the press of the General Board of Missions, New York, edited by the Rev. Dr. Arthur R. Gray, secretary of the Board for Latin America. It is the first step yet undertaken by the Board to provide in popular newspaper form Church literature in the mission field. The form of the paper will be changed if it is found desirable to do so, and subsequent issues will probably be printed on better stock and be illustrated. The special features are: Adapted translations of the Christian Nurture series of the General Board of Religious Education, translations in book form of standard Church literature, printed on the last page, which may be torn off and folded into book pages. News of the whole Church, presented in such a way as to interest Spanish-speaking people. The editor announces that it will be the policy of the paper to present everything from a positive as opposed to a negative point of view. It is a step in the right direction, with the promise of accomplishing much good among the people for whom it is intended, and arousing a deeper interest in the work of the Church.

The Twenty-sixth Annual Meeting of the Western New York Diocesan Organization of the Girl's Friendly Society of America will be held Wednesday, May 1, 1918, in Grace Church, Buffalo, N. Y. The Rev. D. L. Morris, Rector of Christ Church, Rochester, N. Y., will make the address.

Poems Worth  
Preserving

Selected by Pastor Suburbanus

## EUROCLYDON

(A good example of a poem that is incomprehensible without familiarity with the Scriptures. The allusions are explained in Acts xxvii:12ff. St. Matthew xiv:22ff. St. John vi:16ff.)

Scarce loosed from Crete—  
Then borne on wings of flame  
And sleet,  
The Euroclydon came.

Strained yard, bent mast,  
With fury of his mouth  
The blast  
Compels us to the south.

Canst see, for spume—  
And mist, and writhen air,  
A loom  
Of Claudia anywhere?

Balked hopes, fooled wit!  
Ah, soul, to gain this loss,  
Didst quit  
The shelter of His cross?

Dear Lord, if Thou  
Wouldst walk upon the sea,  
My prow  
Unblenched should turn to Thee.

Wind roars, wind yelps—  
To Thy blest side I'd slip,  
Use helps,  
And undergird the ship.  
—Thomas Edward Brown (1830-1897).



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

Calvary Church, Philadelphia, Pa., purchased a \$1,000 Liberty Bond.

"A singing army and a praying army is an army that can never be conquered", says Trench and Camp.

The Rt. Rev. Dr. Frank Du Moulin, Bishop Coadjutor of the Diocese of Ohio, was recently presented with an automobile by friends in Cleveland.

Members of the Brotherhood of St. Andrew in St. Paul's Church, Newark, N. J., have secured over 100 pledges from parishioners promising to attend the Sunday evening services.

The annual meeting of the Guild of All Souls was held at Nashotah, Wisconsin, April 15. A requiem, celebration of the Holy Communion was said by Dean Larrabee, who is president of the Guild, assisted by Bishop Webb. The sermon was preached by the Rev. W. B. Stoskopf, Rector of the Church of the Ascension, Chicago. The secretary, the Rev. T. E. Smith of Akron, Ohio, reported thirty-three branches of the Guild, with a living membership of 1,428.

St. Paul's Church, Washington, D. C. (The Rev. Robert Talbot, D. D. Rector), on the evening of Low Sunday after Evening Prayer, the rector made the annual distribution of gold medals and crosses to members of the choir and Acolyte Guild. Mr. Ross Hunter who has very faithfully supervised the work of the Acolytes during the past year was made the recipient of a gold medal cross in token thereof. Mr. Ferris, the organist and choir-master, was also thanked by the rector for his able services and presented with a check from the Sanctuary Guild.

Mr. George Gordon King, Treasurer of the General Board of Missions, states that for the first five months of this fiscal year of fourteen months, that is to April 1st, the total of the receipts on the Apportionment was \$315,051.57 while a year ago for a like period they were \$353,707.47. Of the total receipts \$23,049.56 has come from the "One Day's Income Plan." With the exception of the parish offerings, the sources of income more than hold their own. The momentary decrease in parish offerings is attributed to the change of date for closing the fiscal year to December 31st, dividing the hitherto best part of the year, the winter months, for making contributions, and another reason given for the decrease is the war.

St. Andrew's Mission, Omaha, Neb., after a struggle of almost forty years was organized into a Parish on April 8th. On a later date a "get-together-dinner" was given for the men by some of the ladies of the Parish, followed by vocal numbers and addresses. The rector, the Rev. John E. Fackhart, presided. The themes and the speakers were: "Censorship of War," by W. R. Watson; "War Legislation," by Robert D. Neely; "Liberty Bonds and the boys at Fort Omaha," by flying cadet, W. F. Holiday; and "The Spiritual Side of the Fight," by the Rev. Dr. C. C. Rollit, secretary of the Province of the Northwest. Dr. Rollit said in part: "It was the silent forces of God which enabled the handful of men who faced the German army at the Marne to turn that terrible tide. It is these same silent forces which the Christian world of today should keep ever in mind throughout this struggle, for it is these forces which must ultimately triumph."

Trinity Church, Poultney, Vt., was filled on Sunday evening, April 7th, when the rector, Rev. H. P. Scratchly, preached a sermon bearing upon the first anniversary of this country's entrance into the war. The front pews were occupied by members of the Grand Army Post, Sons of Veterans, Joyce Relief Corps, Boy Scouts, and Camp Fire Girls, all of them marching to the church in a body. The music by the vested choir consisted mainly of national hymns, the Processional being "Ancient of Days," and the Recessional the Russian Hymn, "Rise, Crowned with Light, Imperial Salem, Rise." The preacher took for his text the building of character upon the best and surest foundation, Jesus Christ. A Collection was taken for the benefit of the Red Cross.

The last Diocesan Conference of the Woman's Auxiliary of the Diocese of Ohio was held last week at St. Paul's, East Cleveland, at which nearly all the churches were well represented. The visiting ladies were cordially received at the door by the rector and his wife. A most delightful luncheon was served by the ladies of St. Paul's, following which the reports of the visiting speakers of the diocese were given. Mrs. Cook presided. Reports as to the pledges of the various parishes toward the funds for the various objects on which the speakers have been working were also given. Mrs. Knapp announced that the annual meeting of the Woman's Auxiliary would be held this year on May 21st at Trinity, Toledo, urging as many as possible to make arrangements to attend.

In common with the Society for the Propagation of the Gospel, the Church Missionary Society is receiving offerings for the foreign work of the Church of England larger than the average. For the first ten months of this present fiscal year the income was \$111,000. This is not only a larger amount than was received during a similar period for the preceding year, but is also considerably above the average for the last five years. The Church Missionary Society has been asked for \$150,000 to cover the loss occasioned by the high price of silver in the Orient. It is probable that our own Board of Missions will need at least \$190,000 more than last year to meet this one item of war expenses.

Bishop Howden, in acknowledging the \$3400 appropriated by the Board of Missions from the undersigned legacies towards the liquidation of the indebtedness upon the Episcopal Residence of New Mexico, says that as soon as he is able to secure an additional \$500 the church in New Mexico will own a Bishop's residence, free from all debt, which from this time forward the Bishop can occupy rent free and in all probability at no expense to himself for upkeep, insurance, repairs, etc." This fact, he believes will prove an incentive to New Mexico to go forward in achieving diocesan status. "Four years ago," he adds, "endowment assets were considerably less than \$100. Today these assets are about \$13,000, so it is encouraging to know that we have made a real beginning." Is there anyone who will give the last \$500 to remove the last vestige of indebtedness from the Bishop's house? New Mexico has already given about \$2500.

### Personals

The Rev. St. George Tyner, Rector of St. Augustine's Church, DeWitt, Neb., has accepted a call to St. James' Church, Fremont, in the same diocese.

The Rev. Raymond M. D. Adams has accepted a call to Holy Trinity Church, Tiverton, R. I., and enters on his duties the first Sunday in May.

The Rev. Dr. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., has been elected an associate member of the Columbia University Association of Doctors of Philosophy.

The Rev. Raymond C. Knox, D. D., for the past ten years chaplain of Columbia University, New York, will engage in war service at an early date in France, under the direction of the Y. M. C. A.

Rev. Alexander M. Rich, Rector of Christ Church, South Pittsburg, Tenn., has resigned and accepted the Rectorship of Holy Trinity Church, Memphis, to take effect April 28. His address is 1447 McLenore Avenue.

Rev. Alexander H. Grant has been called to the rectorship of Trinity Church, Atchinson, Kansas, to succeed the Rev. Otis E. Gray, who has become Chaplain of the 353rd U. S. Infantry at Camp Funston, Kansas. He will enter on his duties May 1st.

Dr. George A. Barton, who holds the chair of Biblical Literature and Semitic Languages at Bryn Mawr College, gave up his membership in the Society of Friends recently, owing to its attitude towards the war, and has

been confirmed by the Bishop of Pennsylvania.

The Rev. F. S. deMattos of Dauphin, Manitoba, Canada, has assumed charge of St. Paul's Church, Brainard, Minn.

The Rev. Myron G. Argus, rector of St. Matthias' Church, Waukesha, Wis., left on the 2nd inst. for Chicago to join Base Hospital Unit No. 14, of which he is chaplain and which had been ordered to Camp Custer, Mich., with the expectation of being sent to France at an early date.

The Rev. William H. Allison, Rector of St. James' Church Piqua, Ohio, for the past eleven years, has received an appointment as secretary of the Y. M. C. A. for war work with the troops of the American expeditionary forces in France, and is now in New York, ready to sail at the earliest possible date. Mr. Allison has been granted a leave of absence for one year by the vestry of St. James' Parish.

The Rev. Henry Neal Hyde assumed charge of the Parish of St. Paul's-by-the-Lake, in Chicago, on April 10th, and officiated at the services of the Parish Church on the second Sunday after Easter. His address is now 1606 Estes Avenue, Chicago, Ill. Having removed from the Province of the Southwest, the Rev. Mr. Hyde has resigned as secretary of the Synod. The work of that office will be carried on during the current year by the Rev. Robert H. Mize, 710 State Avenue, Kansas City, Kansas. The Journal of the recent Synod of the Province of the Southwest has been issued and distributed by the retiring secretary.

### Harrisburg Notes

The indebtedness on St. Mary's Church, Waynesboro, has been paid off in full. Steps are being taken for its consecration in the near future. It is in charge of the Rev. F. A. Cook, who also has charge of the Church of the Transfiguration, Blue Ridge Summit, and Calvary Church, Beartown.

A tablet in memory of Albert Dorwart, son of the Rev. William Dorwart, Archdeacon of Harrisburg, has recently been placed in St. Albert's Church, Duncanton. It is of hand-wrought brass. It was given by friends of Albert Dorwart in Virginia, where he spent three months among Indians at Amherst, Virginia, laboring in the interest of the Church. Albert Dorwart died in the service of his country, in which he enlisted many months before his death.

The organ in St. James' Church, Lancaster, has been rebuilt and much enlarged. The work was done by the Hall Organ Company of New Haven, Conn. The organ was used for the first time on Easter, and gave excellent satisfaction. It has seven registers in the pedal organ, twelve in the swell, ten in the great and nine in the choir. It has also a register in the choir room. It is fitted with electric action, and is one of the finest organs in this part of the state.

The real question everywhere is whether the world, distracted and confused as everybody sees that it is, is going to be patched up and restored to what it used to be, or whether it is going forward into a quite new and different kind of life, whose exact nature nobody can pretend to foretell, but which is to be distinctly new, unlike the life of any age which the world has seen already. It is impossible that the old conditions, so shaken and broken, can ever be repaired and stand just as they stood before. The time has come when something more than repair and restoration of the old is necessary. The old must die, and a new must come forth out of its tomb.—Phillips Brooks.

Patient with others, but strict with myself;  
Loving to give, and refusing all self;  
Doing the right, though it brings me no fame;  
Honoring Christ, because signed with His name;  
Helping the downcast and cheering the sad;  
Living our creed till it makes the world glad;  
Fond of our work, of our friends, of our land;  
Walking by faith, daily led by God's hand;  
This is the pathway the saints all have trod,  
This is the life hid with Christ's life in God.  
—Bishop J. H. Darlington.

### Our New York Letter

The wife of the Rev. Nathan A. Seagle, D. D., died at her home April 13. Dr. Seagle has been Rector of St. Stephen's Church, West 69th Street, since 1899, where he has the assistance of the Rev. F. Greaves and the Rev. Cyrus Townsend Brady, D. D., the well-known novelist. It is a Church too much in the neighborhood of several other of our West Side Parish Churches, but has held its own well under the direction of Dr. Seagle.

#### Religious Plays in New York

Early in the spring a manager boldly adapted the Book of Job to the modern stage, and succeeded in charming at least two large audiences. It was reverently and intelligently done, but most hearers felt that the speeches of Job and his friends were too long for the stage of the Twentieth Century, and it was too costly an experiment to be often repeated, though it does credit to the high ideals of certain managers of theatres.

There are several up-to-date theatres running plays that have moral themes bordering on the religious. "Yes or No" is one well worth seeing for its dual pictures of the unhappy consequences of wrong choices in life. "Polly With a Past" is probably the most popular play in the city, and is a whimsical picture of the well-read daughter of a country minister in Ohio, who proves surprisingly able to put her knowledge of literary characters into public mimicry. It is at least not like certain plays that humiliate the common sense and refinement of the clergy and their families, who are too often represented as merely dull or mildly shallow and hypocritical in their professional religionism.

A new play by Charles Rann Kennedy, entitled "The Army With Banners", is now up for criticism, because, like "His Servant in the House", it brings in the element of Deity and the great doctrines of heaven and hell. The Redeemer was presented in "The Servant in the House" in the guise of a servant, in order that those who object to personifications of Divinity on the stage should not be offended. It is to the credit of playwrights like Mr. Kennedy, without reference to the actual dramatic value of their plays, that at least they are alive to the unending importance of religious belief and practice as the great essentials of a true human life. Lovers of the drama will be interested in knowing that Edith Wynne Matteson, whose stage enunciation of English is spoken of as well nigh perfect, is the wife of Mr. Kennedy. She is much admired by high-minded people of culture, and her photograph, affectionately autographed, stands on the mantel of at least one eminent rector of this city.

#### A Vigorous Parish Association

The Men's Association of St. Thomas' Parish holds several social gatherings each year, with the purpose of not only encouraging friendship, a quality all too rare in city Churches, but also in order to hear some instructive addresses. April 16 the meeting was held in the Harvard Club, and the speaker was a distinguished member of the parish, Ambassador Gerard. He gave an intimate and confidential talk for about an hour of his experiences in Germany, Belgium and Northern France. He is not an orator, but he is something better for the moment. He is the American who was most behind the scenes when Germany went to war, and he remained loyally and vigorously American three years after the war began. He has a peculiar ability to bring the problem and its unwelcome facts before an American audience without loud bitterness, but with appalling certainty and clearness. No one can hear him without feeling how imperative is the call to take up arms against brutality and for humanity just now.

#### "A Father in Israel"

If one were looking for the ideal of an Anglican clergyman it would be well not to pass by, if he could, the Rt. Rev. Frederic Courtney, D. D., who is now living in retirement as Rector Emeritus of St. James' Parish, in New York City, and who not long ago celebrated his 81st birthday. But to speak of him as living in retirement is only true of the word living in all its best senses. He is about the most alive clergyman in the metropolis, and if "retirement" means that he does nothing, all one has to do is to attend any Church meeting of general interest and note Bishop Courtney there—always ready and active in helping,

### What Shall I Believe

Shall the individual decide it? Shall he read his Bible and, with such helps as he may find at hand, conscientiously determine what it teaches? This is guess work. And one man's guess is usually as good as another's—even as one man's opinion is as good as another's, and as a natural result "every man has a doctrine". And somebody is wrong, if the Bible is a book of truth, and is not a mere bundle of opinions—if it is a guide, and not a weather-vane.

Is it not a fact that the individual who studies his Bible to learn the truth approaches the task with a preconceived idea, with a leaning, with a prejudice, biased by his religious training? It must necessarily be so. There are certain theological systems in the world today, who interpret the Bible for their adherents. The individual is brought up under some one system, grounded in its methods, taught from infancy its principles, and that individual, intuitively, unconsciously, is, under its influence.

The cry among Protestant Churches today is, "The Bible and the Bible only"—but it is remarkable how all these individuals interpret the Bible according to their training. When the individual, therefore, conscientiously studies his Bible, and asks for the Holy Spirit to direct him to a right conclusion, the influence of religious training enters as a strong element into the consideration of duty, and the reading of standard authors in their system has great power, and the individual really interprets the Bible according to the advice of his religious teachers. This is equally true of all systems.

What shall I believe? Shall we turn in implicit trust to the Church of Rome, and do as her members do—ask the Church to determine the truth, to declare its dogmas, to establish the doctrines, to speak to us with authority on the subject, to be the sole guide and arbiter? Shall we take the responsibility off the shoulders of the individual and put it on the Church? Shall we let the Church do our thinking for us?

History given the answer, No. By that method many errors have crept in as the centuries have gone by. One age has denied what another age affirmed. One generation has believed what a previous generation never knew. Such a course only changes the arbitrary decision of the individual to the arbitrary decision of the Church. Under such a system truth changes. Men believe differently at different times, as does also the Church. Is that satisfactory? Is there no unchangeableness, no certainty, no reality, no enduring substance in truth? Is not truth eternal? Can it change? And if it appears to change, have we not mistaken opinions for the truth? Opinions must change—the truth never.

Who shall tell us what to believe, and take it out of the realm of guess work? Why may we not do as the Church did in the early centuries, in the days of her purity? Questions arose. The Church came together to consider the matter. They did not say, "What shall we determine about this matter, but what did Jesus Christ teach? If that was not clear, they said, How did the Apostles interpret it? They were the companions of Christ. He instructed them. He gave them "the faith" entire, for Christian belief. They followed His instruction. If there still was doubt, they considered how it was interpreted by the Church in different countries, established as they were by different Apostles, and when they learned what had been believed everywhere, always, by all, they concluded that that must be the truth that Christ taught. This they announced to the Church—the result of their investigation, not an arbitrary opinion, not as an ultimatum, but as the facts in the case. And the rule of the Christian centuries has been well expressed by a rule laid down by Vincentius of Lerens in the year 434 for his own guidance. He says: "We must be peculiarly careful to hold that which hath been believed IN ALL PLACES, AT ALL TIMES, BY ALL THE FAITHFUL."

Here, then, is the reasonable rule of faith: Scripture as it has always been interpreted by the Church.

If you have a good conviction, and have not the courage to express it, you may as well be without it.

always clear, definite and courtly in utterance. It is a blessing to the public life of the Church in New York to have such a man constantly in its front ranks.



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## EDITORIAL

### DISCIPLINE

This is a day in which, notwithstanding the frightfulness of war, everybody is exalting the value of discipline.

It is the general report that the discipline of the military camps has toned up the young men of America in a manner that has been graphically illustrated by various companion pictures of young men, taken "before using" and "after using" in a way which would make the fortune of a patent medicine or a psycho-therapeutic cult.

Of course, any one can see that regular hours, and freedom from dissipation, and healthful exercise, and instant obedience, are fine tonics for a young American who too often acquires liberty long before he develops common sense, and runs the riot of self-will long before he gains the saddening experience of the damage done.

It is a great shame that war is the only motive that forces the government to see the value of discipline, and then only, I fear, because if our soldiers aren't disciplined they will be most thoroughly licked.

It is a pity that the chances are that such a large proportion of our rejuvenated youth will be maimed and killed in the battles before them.

Of course one knows that military discipline does not change the heart of a man, and that a furlough of two weeks may upset the value of months of discipline.

Military discipline is not a change of heart, nor is it a dispenser of brains; it operates merely from without.

Where we can secure first a sound head and a good heart, there is no finer result produced than that manifested by thorough military training.

We know of nothing more fascinating than the clear brain and clean heart clothed in a khaki suit, walking upright among men.

One wonders if he belongs to the same race as the dull-eyed, foul-mouthed loafer who frequents the haunts of the very rich and the very poor.

At this time and place I want to make a plea for more discipline in the Church.

Our canons are almost funny. About one-fourth of them is taken up with the trial of a Bishop or a Priest.

I have been in the ministry nearly thirty years, and I have never known of a single Bishop being on trial, and only about four Priests.

But I want to plead for the discipline of the communicant, not by way of punishment, but by way of making him a good soldier of Jesus Christ.

I am tremendously impressed with two things in our spiritual equipment as a Church militant—first we have one of the best systems that was ever conceived, and secondly that it is so little used.

Now if you are given a fine cantonment, splendidly equipped and about a million soldiers to train, the vital thing is not how to discipline an unworthy officer, but rather how to discipline the worthy soldier—how to make a man of him.

And this, I fancy, must be done from the very moment of his enlistment. As soon as he strikes the cantonment he ought to feel the incentive to tighten up and straighten up. The atmosphere of the cantonment should be clean cut and not slovenly.

Now I realize how difficult it is to overcome long continued bad habits, and the Church has allowed discipline to wait on flatter until we have Christians who whine instead of fight, and who criticize their officers instead of obeying them.

No Bolsheviki ever ran a more riotous muck through Petrograd than some of our constituents in parishes and missions have through ecclesiastical discipline. Many a Priest of the Church, of good character and fair ability, has been stabbed in the back, like the Russian colonels by lawless soldiers, who ought to have supported him.

I know of parishes and missions to which I would hesitate to send a Priest unless I knew that he was perfectly able to take care of himself in a rough-and-tumble fight for his character.

And there is no power that seemingly stops the slaughter of the innocents (of two years old and under) who successively are the victims of the caprice of a lawless mob.

But where should discipline begin? Surely with the raw recruits—not with the superior officer.

What this Church needs is a strong definition of the word "communicant," a definition that shall have behind it the power of the Church, undismayed by timid counsels as to the injury it will do to some spineless, lifeless veteran who might pull up and leave the camp because he has never come under discipline all of his life long.

Any teacher who goes in to restore discipline to a disordered school has first of all to reckon with those who have been most prominent in despising discipline in the past.

It would seem as though we would save much weariness and increase efficiency if we were not afraid to define a communicant in

good standing and to rigidly enforce, for the good of their souls, the discipline of the Church—let come what may.

There seem to be three distinct elements in the definition of a communicant of the Church.

#### 1st. He must have been regularly enlisted.

There are clergy who are so anxious to increase their rolls that they will take recruits on any terms. It is a mistake. The Church has set forth its rules for admission to the camp. An officer who disregards those rules is a poor officer, although he may be a good fellow.

A communicant is one who has come into the Church through the door of Baptism and Confirmation, and not in some other way. There can be no discipline where favored soldiers claim exemption from reasonable rules.

#### 2nd. He must communicate.

One would think such a statement unnecessary. Manifestly, a communicant is one who communicates. And if he is not willing to take this responsibility in what sense is he a communicant? A confirmed person who allows a year to pass without communicating, except under very unusual circumstances, can scarcely be called a communicant.

Well, what are we going to do with him?

What would you do with a soldier who refused to drill?

Put him in the guard-house!

What are you going to do with a communicant who deliberately violates his confirmation vow? Coddle him? If you do, he is lost, and you are none the winner.

It is your bounden duty to notify him that he is no longer within the communion of the Church, but that he has gone out into the night of unbelief. Neither is he entitled to the rites of a baptized person.

Yet it is hard, but you see, so is discipline. That is why they add the adjective "military" in front of it.

This Episcopal Church is simply cluttered up with good-for-nothing soldiers, who do not do the first duty to which they are sworn, and that is to "show forth the Lord's death till He comes."

#### 3rd. He must serve.

Somewhere, somehow, every soldier has a duty assigned that he should perform.

For one soldier habitually to slack that duty is to ruin him and put a heavier burden on the rest.

A communicant who has a regular income, is not a dependant nor a pauper, and who refuses to contribute regularly to the Church's support is not a communicant in good standing.

Who is to do all this?

I take it that it is the duty of the commanding officer.

It is not a pleasant duty, but it seems to me that the disciplinary duties of the Church belong to the Right Reverend Fathers in God, and that it is one of the few inalienable rights that belongs to a Bishop of the Church to enforce the discipline of his particular camp, and that the time has come when Bishops should exercise the rights of administering discipline not merely over the officers but over the privates in the Lord's army as well.

We need a revival of discipline within the Church which will in its morale, if not its girth.

## An Easter Pageant

### THE POWER OF THE RESURRECTION.

The pageant, "The Power of the Resurrection", written by the Rev. C. L. Bates, Rector of Zion Church, Rome, N. Y., presented in the parish church on the Sunday after Easter, in the afternoon, was by special request repeated on the following Sunday, under the direction of Mrs. Bates. A local paper says: "The Rev. C. L. Bates has done a valuable work with his pen, in giving to the Church a series of pageants, in verse, sacred song and the spectacular, of the several important events in the Christian year. The Easter Mystery Play is the third in this series of pageants to be given in Zion Church. While the Easter story has been one of great joy to Christian people for the past twenty centuries, undoubtedly this novel, but none the less reverent, presentation to a large congregation in pageant form, carried a deepening appreciation of the power of the resurrection."

## Compensation

O Lord of this great Easter Day,  
The end of all Thy weary way:  
O Monarch, now enthroned in state,  
Does all this triumph compensate?

By foes abhorred—by friends betrayed—  
The heavy cross upon Thee laid:  
O Lord, for all the scorn and hate  
Do loud hosannas compensate?

Nailed to the cross—Thy hands all torn—  
Upon Thy bleeding brow the thorn;  
Thy fevered thirst, unquenched—so great—  
Do living waters compensate?

The jeering crowd with bated breath  
Awaits to mock the cry of death;  
O Christ, condemned to such a fate,  
Do palms of victory compensate?

When lies our way through dark despair,  
When bowed beneath the cross we bear,  
Great risen Lord, at Heaven's gate,  
Does crown of glory compensate?

I heard a voice from Heaven say,  
"God shall wipe all your tears away.  
If earthly life ye consecrate  
Eternal peace will compensate."  
—Marianna Hyde.

For every evil that Satan has been able to introduce into the world, Christ has set up a corresponding good. Over against the confusion of tongues at Babel, through which God visited His punishment upon Satan-inspired pride and presumption, Christ sets up Pentecost, where every man heard "in his own tongue the wonderful works of God." It is gloriously true that where sin abounded, grace did much more abound.

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## BISHOP OF ONTARIO PREACHES STRONG SERMON AT OGDENSBURG, NEW YORK

A great congregation attended a patriotic and intercessory service held at St. John's Church, Ogdensburg, N. Y., Rev. D. C. White, Rector, on Sunday, April 7th, to commemorate the first anniversary of America's entrance into the war. In the congregation were the mayor and city officials, Company D, New York Guard, Grand Army Post, Daughters of the American Revolution, National League for Women's Service, and families of men and women serving their country. The Rt. Rev. Dr. Edward John Bidwell, Bishop of Ontario, Canada, preached the sermon, which was favorably commented upon editorially by the daily papers. The Bishop said in part:

"There is one thing that stands out beyond all others, and is recognized by all. There stands out in great significance the fact that a year ago this great country of which you are citizens saw in the clearest possible way that all that you held most sacred and precious was at stake. There was on your part no thought of territorial gain, or any of those reasons which from time to time have impelled countries to enter into conflict with one another. America came into the conflict practically as one man, and came into it to the end."

Acknowledging the actual assistance which the participation of the United States gave to the nations at war with the Central Powers, the Bishop continued:

"But there was something far more valuable to us just then. It was the tremendous moral and spiritual significance of it. It was not a question of coming to the rescue of a friendly race; it was not a question only of patriotism. It was something higher, better than either of those things. It was this. We saw from your action that we had been right all the time."

"It gave us a tremendous impetus; it strengthened and it heartened us that this nation which had always held up before it the highest ideals should throw all its power into the conflict. That was the great significance of it. It was another overwhelming blow struck at the damnable policy of those who would banish from the world the doctrine of 'good will toward men' of our Lord Jesus Christ."

"A prominent speaker the other day was asked what were the forces contending in this conflict, and he replied 'God on the one side and Odin on the other.' He spoke a great truth."

### "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?"

I think it is truly a war in which God is on the side of justice, righteousness and human brotherhood, on the side of the weak against the strong.

"It is my belief that this is the testing time for the great English speaking race of which we are members. We often used to think somewhat lightly before this great time of trial of the great future there was before this continent. May it not be that in the inscrutable wisdom of the Almighty this is our testing day and your testing day? That we should purge ourselves clean of the dross and make of ourselves the true metal, that we should rid ourselves of those national, social and other shortcomings which were perhaps rendering us unfit for the destiny that God held out for us?"

"And if we can hold on to the end, as please God we shall, may it not be a tremendous place in the future of the world?"

"We need to teach ourselves to pray to our dear Father in Heaven. We did not want to drink this cup, we who were planning careers for our dear boys. And now it is taken all out of our hands, and we see them going forward (we would not have it otherwise) along the path of duty. I say it was the last thing we wished to have this cup put to our lips, but it has been put to our lips and yours, and the test is the drinking of it. Pray God that we may make good, by all that we do, by all that we are; that we may make good because we know our cause to be God's cause; that we may never forget that the things of the spirit are involved in this conflict, things which make men above the animals, which make men able to stand looking upward toward the light; that those things are at stake now and that we are prepared to go on to the very end even to greater sacrifices, that the cause of God may win."

"Rightly do we sing 'With the Cross of Jesus going on before.' Let it be worth winning. This great thing will demand every sacrifice; but if we are prepared to tread the way of the cross, I can sum it up in no better terms, the victory is certain."

"We are not boasting that God is on our side—not 'Me and God.' We, in our way, are trying simply to be on God's side. Let that be our inspiration, the standard under which we fight; and this, as John said, will be the victory that overcometh the world, even our faith."

### 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

### Outgrown Viewpoint of Past Gives Way to Larger Outlook

The Rev. Percy Trafford Olton, Rector of Christ Church, Towanda, Penn., makes the following contribution to the Philadelphia Ledger:

That there will be an upheaval in the moral and spiritual life of man in proportion to the magnitude of the present world conflict there can be no room for doubt. No one can prophesy exactly the nature or extent of those changes, but certain results are even now evident, and from these others may be confidently expected. Perhaps the fundamental change, the one which will determine all the rest, will be found in man's attitude toward the past. Life will be looked at from a new viewpoint.

Before this war, the influence of the past was direct and appreciable. It made our laws, molded our opinions, fixed the limits of conduct and gave us our moral standards. To a great degree, we have lived in and by the past. The power of precedent has been undisputed; what has been has shaped what is to be. This reverence for and dependence upon the past has been the solid foundation upon which our social structure has been built; we have ascribed a certain infallibility to its judgments; by deifying the truth wrought out by the living experience of men, we have hoped to gain the stability necessary for civilization. Man has been looking at life from the viewpoint of the past.

But there has been a growing discontent with this attitude toward life, dating from the era of our modern discoveries and inventions.

For the first time the inadequacy of the past to interpret the future was fully understood; the world was emerging into an altogether new and incomparably fuller life. Men were driven to look within themselves for guidance and certainty, and were forced to new conclusions, because there was nothing in the knowledge of the past that covered the experiences of the present.

This revolt against custom, tradition and the past has been the

## ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXVII.

### THE BOOK AGENTS

The Parson is the special prey of book agents. Not only is the Parson easily reached, as a rule, but he generally has a weakness for books. In consequence, if he is not as firm as Gibraltar, he is liable to collect a library of "flivers," or books turned out by weight, not of content but of paper. But the book agent knows his business, or he would starve, and the Parson must be on his guard. The crisis is at the moment when the agent, holding out a fountain pen, and pointing to an order blank already on your desk, asks, as if the matter were settled, "Which style of binding do you prefer?" Watch your step then. Seize not that pen for it will be mightier than a sword to pierce your purse. If you can summon a sneeze at that point, and flee to close a window or a door, the spell is broken. Have a care!

I have not forgotten the first visitation of the book agent who, in my youth, ascended upon me in my upper room. He was suave, gracious, convincing; I was favored and flattered but flabbergasted. The wine of his words went to my head, but my purse went drier than usual in contrast to the artfully concealed sum that was finally revealed as the indemnity for my release. For I had made the fatal mistake of agreeing with him that never, since the canonical books of the Bible were set forth with authority had such a compilation as that of which I saw the remnant in a prospectus, been offered to a long waiting world. I did not have the heart to make him unhappy in his job. He was not a seller of printed matter—Heaven forbid—nor a mere agent (how he spurned the word), but an apostle, a missionary, sent to convert the intelligence of men to the vast truths, the magic satisfactions, of (here insert the name of the set). Money for such books? Perish the thought! No money, but a mere matter of chicken-feed the first month, just to show that I was in earnest, and the glowing delight of expressing my appreciation of the masterly work, by a small check each month for a time. A limit was set to the number of months involved, so it appeared from his eloquence, not to satisfy the publisher but merely that under the spell of the work I might send a check monthly to the end of my days. So I fell. The books came, the money went. Did I read them? Why ask? Do you?

Youth fell from my shoulders and my habits changed. They come, the agents, as of yore. Suave, friendly, confidential and final in their judg-

ment. They have the same formula, "This is not a book selling proposition, but an educational movement." "A few of the very most prominent and influential citizens are to be approached first, and you are among them." "You do not need to be told of the value of this work, because you know it all beforehand." Then to business. I never realized before that I was a cripple without crutches, a mechanic without tools, living a partial life. It made me sad. So many facts and fancies, so many pictures and poems that I needed in my work were eluding me. Should my wife, busy with a pan of biscuits in the kitchen, suddenly call to me for the date of the reign of Tiglath Pileser, king (at one time, not now) of Assyria, what woe would fall upon me! I should have to drop my work and hasten to the public library and become subservient to Carnegie, unless I could proudly reach out my hand and in one moment shout out the desired fact! Or if I was under my car looking for some lesion in its anatomy, how was I to beguile a toilsome hour with reciting proper poetry, unless in less laborious moments I had saturated my mind with selections from the best literature as set forth in this world-beating volume. (One convincing slap upon the volume to conclude the argument.)

But today it avails him nothing. He leaves me, a friend, but he is the one who is flabbergasted.

How do I manage it? I learned the trick in Italy. When importuned by a vendor of cheap jewelry or other trinkets, it was my custom to pull a pencil from my pocket and try to sell it to him at a good round sum. By imitating his selling method, but with a smile, I found that he always retreated in confusion.

So with the agent. Hint to him that you have some volumes on your shelves that you would like to part with, and if he will buy your books you will buy his. He will soon be inquiring where the nearest Methodist minister lives.

A word of advice to the laity. If you are tempted to buy a set of books, try this experiment. Withhold your decision to invest a large sum and go to your bookseller. Buy one book of the nature of the set you are tempted to purchase wholesale. If it is a library of literature that tempts you, invest sixty cents in "The Mill on the Floss" or in "David Copperfield" or in Tennyson's Poems. Note well if you read that one book. If so, you may safely invest more in similar works. But you at the same time will learn how to purchase books. Better a small diversified, well selected library, than ten feet of high sounding titles.

visit made on the men. Wherever he went, he was soon surrounded by a group of soldiers, eager to shake hands with him and talk to him of their personal experiences and religious beliefs. To me, the sight of this kindly man, who had come to France to be with the soldiers, and even go to the trenches if necessary, gave the effect of the presence of a saint coming to visit the earth. One of the most impressive times was the communion service which he held the Sunday he was here in our barracks."

### Passing Souls

A Hymn for War-time, to be sung  
Kneeling

(This hymn has been adopted for use in his majesty's chapels royal. All profits on the sale of it will be devoted to war charities.)

For the passing souls we pray,  
Saviour, meet them on their way;  
Let their trust lay hold on Thee,  
Ere they touch eternity.

Holy counsels long forgot,  
Breathe again 'mid shell and shot;  
Through the mist of life's last pain  
None shall look to Thee in vain.

To the hearts that know Thee, Lord,  
Thou wilt speak through flood or sword:

Just beyond the cannons' roar,  
Thou art on that further shore.

For the passing souls we pray,  
Saviour, meet them on their way;  
Thou wilt hear our yearning call,  
Who hast loved and died for all.

Amen.  
C. C.

### Soldiers in Trenches Welcome Bishop Israel

Mr. F. S. Allis of Erie, Pa., recently received a letter from his son, C. F. Allis, a graduate of Amherst College, who is now in France, containing the following account of a visit made to the trenches by the Bishop of Erie, the Rt. Rev. Dr. Israel:

"Another wonderful thing has happened to the camp. Bishop Israel of Erie, Pa., has been here. You cannot imagine what a great impression the



## STATUETTE OF ST. JOSEPH FOUND IN BELGIUM RUINS

Placed in Niche in St. Mark's, Minneapolis, Minn.

There was placed in an appropriately carved niche at St. Mark's Church, Minneapolis, Minn., on Easter Sunday, a simple little figure but nine inches in height, done in porcelain, that in itself represents one phase of the great tragedy that took place in Belgium when it was invaded in 1914, says St. Mark's Outlook.

The little figure represents St. Joseph, and is the gift of one of our honored citizens, into whose possession the statuette came early in 1915. We cannot do better than let him tell the story:

"Louveigne was a village in Belgium situated on high ground on the left bank of the Vesdre river, on the road to Dinant, not far from Liege, and it once had a population of some two thousand people.

"On August 7th, 1914, shortly after the beginning of the war, a detachment of German soldiers occupied the place, and on some flimsy pretext set it on fire, killing many of its inhabitants. One hundred and fifty houses were completely destroyed, and hardly any dwellings were left standing. The population took no part whatever in hostilities, and the attack upon them was entirely unprovoked.

"I visited Louveigne in March, 1915, being engaged in relief work in connection with the Commission for Relief in Belgium.

"We arrived in the village one Sunday morning, traveling by automobile. Accompanying us was a Belgian gentleman, a citizen of Liege. As we drove through the ruined village he explained to me the terrible circumstances attending its destruction.

"The place was entirely deserted, and nothing was to be seen but roofless houses and crumbling ruins. We stopped for a few minutes in the center of what had once been a pleasant, prosperous little town, quite solidly built up.

Before me were the ruins of the municipal school, and in a niche over the doorway still stood a little plaster figure of St. Joseph, apparently intact in the midst of all this desolation. I entered the ruins and found a solid mass of melted material, melted together into a sort of cement, composed of bricks and mortar and bits of woodwork and furniture, all welded together by the intense heat to which it had been subjected.

"I picked up a bit of fuse or combustible material lying in the debris, and found that it still smelled of kerosene or petrol, although the place had been destroyed seven months before.

"As I rejoined my friends in the automobile, I remarked on the singular preservation of the little figure in the midst of all the desolation surrounding it. It seemed almost miraculous that such a delicate thing should have survived the terrors of that awful day, and I commented on the faithfulness of the little guardian of the place, still standing at his post of duty over the entrance to the school.

The gentleman from Liege asked me if I would not like to take it away with me as a souvenir of my visit. I told him that, while I would value it greatly, I could not possibly consent to taking away from that desolated and ruined village the one thing that remained intact; that when the people of Louveigne returned to their homes they would probably regard

their little St. Joseph with veneration, as being almost the evidence of a miracle.

"He replied that he did not think the people would ever rebuild this place; many of them were dead, and the remainder were scattered in other villages, which had not suffered so greatly from the hands of the invaders, where they had been taken in and cared for by their sympathetic friends. Nevertheless, I declined to accept the gift, and we drove on out of the melancholy ruins of this once prosperous and happy town, seeing not a soul, not even a stray cat or dog, within its limits.

"Several days afterward, when I had returned to Brussels, a package came to the headquarters of the Commission for Relief in Belgium addressed to me. Upon opening it, I found a box, inside of which was the little image of St. Joseph, presented, so the inscription said, by the 'Commune of Louveigne'.

"Upon taking the little figure out of its wrappings, it fell into many pieces, as if, having fulfilled its mission, it did not care to exist any longer; but I was not willing that it should thus perish, so I carefully wrapped each piece in cotton and placed them together in the box.

"It was, of course, forbidden by the German authorities to carry any souvenirs out of Belgium, and I did not know how I could manage to take St. Joseph away with me. I therefore consulted Mr. Hugh Gibson, secretary of the American legation, who said he thought he could get it through to me, and asked me to leave the matter to him. I did so, confiding St. Joseph to his care.

"I returned to Holland, after my mission in Belgium was finished. Some time afterward the package containing the little figure reached me. It had been forwarded by Mr. Gibson from Brussels to Dr. Van Dyke, the American minister in Holland, and by him sent to me in Rotterdam.

"I brought St. Joseph home with me to America, and when I arrived in Minneapolis had all the pieces glued together. Fortunately, none were missing, but upon close examination you will see that it was broken and cracked in many places. You will also note that it bears the marks of smoke and the stains of the combustible material used in destroying the building in which it stood. These marks testify to the terrible experience through which St. Joseph passed.

"In return for the gift of this souvenir, I sent a special contribution to the former inhabitants of Louveigne, through the Commission for Relief in Belgium, which was gratefully accepted.

"Since my return in 1915, St. Joseph has occupied a place in my library, but I have never felt that he should stand elsewhere than in a church, and I am most gratified that St. Mark's has given him a permanent and appropriate place near the entrance to its own school. Here he may resume the guardianship of children to which he devoted himself in far distant Belgium, and I devoutly hope that his existence henceforth will serve to remind those who see him of the heroic people who have undergone such terrible and unmerited misfortunes, and have borne all their misfortunes with such high courage and splendid fortitude."

of St. Andrew's, in his annual sermon before the Loyal Legion of New York, at the Church of the Incarnation, said that the time had now arrived when "we shall put our hands in our pockets only to turn them inside out, and give all we have, whether we can afford it or not.

"A wake-up America is better than a washed-out America," he said. "It is time for ministers to stop talking soft things and preaching pussyfoot peace when there is no peace of any kind that ought to be tolerated. The world will not have peace until it prays, and pays, and pushes."

"The Liberty Loan," said Bishop Lawrence, in his appeal to the members of his Church, "makes its demand on every member of Christ's Church. The strength, the lives and the victories of our boys and men depend directly upon their munitions, barracks, hospitals, ships and supplies, and these depend directly upon your economies and sacrifices in subscribing to the Liberty Loan."

## Dr. Jowett Bids Farewell to His Congregation Here

"I go back to Great Britain with a knowledge of Americans more intimate than any other public man over there can claim. I feel that I shall be in a certain sense the ambassador of the hearts of the American people."

The still, tense audience that packed the Fifth Avenue Presbyterian Church to hear the farewell sermon of their pastor, Dr. John Henry Jowett, broke into a storm of applause at this naming of the affection between them and the man who has been their spiritual leader for seven years. It was an emotional demonstration such as rarely occurs at a Church service, and after the divine pronounced the last words of his ministry, a wet-eyed congregation went out to join the overflow of 500 people on the sidewalk, who had waited throughout the entire service for one more glimpse of the preacher.

"I am returning immediately to my homeland," said Dr. Jowett, in his final message to his people, "on the clear call of duty. No soldier has ever heard the bugle call more insistently than I hear the summons that comes to me. I am too old to fight, but my countrymen have done me the signal honor to say that I can help sustain their spirit during this awful conflict—that I can bring them cheer. With great diffidence, therefore, about my own powers, I go to them to do my best. For, unless the spiritual mood is kept at its highest pitch, unless the priceless wells of determination and enthusiasm are kept open, all the munitions in the world will not secure triumph.

"I return to a country that is bleeding—bleeding more than you know. Half of my congregation will be bereaved. The hearts of England are carrying a great and hungry pain, and I have an eager yearning to be with them and share their suffering. But you must not think that England is mourning, for the sorrow of England has been hallowed by the conflict. My countrymen bear their sacrifices with a kind of holy pride.

"My country is just now facing a gloomy and serious state. But she is heartened immeasurably by the alliance of this country. One thing you American people can carry high in your hearts—your moral purpose in this war cannot be questioned. I return rejoicing in the fellowship of our country with you, born of that noble purpose."

## A Star for Bishop Brent

On a recent Sunday a Service Flag, the gift of the Junior Guild of St. Michael's Church, Oakfield, N. Y., was dedicated by the Rector. The first star was for the Bishop of the diocese, who has been attached to Gen. Pershing's staff, with the rank of captain general. To him the Rector has addressed the following letter:

"To the Rt. Rev. Charles Henry Brent, D. D., Bishop of Western New York: My Dear Bishop:—On the second Sunday after Easter a Service Flag was dedicated in St. Michael's Church to the glory of God, and in honor of parishioners who have entered the service of their country.

"I trust you will not think us presumptuous when I say that the first star is for our Bishop. Recognizing you as the chief pastor of all the parishes in the diocese, we feel that you belong to St. Michael's the same as to all the others.

"So we have placed a star for you upon our banner. With the names of our brothers who are fighting our battles, we have enrolled yours, and we have laid the list upon the altar, there to remain until God, if it be His gracious will so to do, shall give us the victory.

"At every service our prayers shall rise for His blessing upon you, upon our brothers, and upon all who in this war are struggling for the right.

"Most sincerely yours in Christ,  
"CURTIS CAILOS GOVE."

Christ Church, Eau Claire, Wis., has recently raised \$6,000, freeing the Parish from all indebtedness. The estimated value of the church building and parish house is \$90,000.

"Never ask that insipid question, 'How did you like the sermon?' says The Outlook. 'Such a question injures the one who asks it, and debauches the person who answers. It trains men to measure sermons by false standards, and to seek for entertainment rather than for truth.'"

## OUR CHILDREN'S CORNER

### HOW WE GOT OUR SUMMER

#### An Indian Legend

It is said that once, long ago, we had no summer. The Indian children had no grain or vegetables to eat, just the flesh of animals. This disturbed the animals very much, so they held a council to see what could be done.

"The Indians always seek to do us harm," they said, "they hunt us and chase us and trap us. We have no place in the forests any more."

So it was agreed that they would go to the Indians and complain. If that did not change things, they would threaten to make war against them.

When the animals talked to them, all the answer they got was: "We have to kill you so that we can have food."

The bear spoke up and said: "I don't think that is a reason at all. Can't you eat other food? Why should you eat us?"

"Well, yes, we could eat other food. We could live on fruit and corn and nuts, but these things can't grow when we have no summer. Bring back the sun, bring down the warmth from the land beyond the sky. Then you need never fear us; we will hunt you no more."

"The only thing we can do is to try," said the big buffalo.

Then the buffalo tried to jump up to the sky. But he made very poor work of it, for he was big and clumsy and could not jump very high.

Then the bird tried, and the lynx. While they did much better than the buffalo, they did not succeed.

The wolf said: "Let me try," and he struck the sky so hard that he made a big hole in it.

"Now," said an Indian chief, "I will climb up to the sky and bring down summer to our land again."

So one night he crept up to the sky and crept into the door the wolf had made. It was night, and the people of the land beyond the sky were fast asleep, and did not hear him for a

long time. This land beyond the sky was a lovely land. There were flowers and trees and grass, and the air was soft and warm.

There were three great cages there, and in the cages were three beautiful birds. These birds were named Spring, Summer and Autumn. The Indian chief opened the cages and whispered: "Fly down to the land of the Red children." The birds flew out, but they made so much noise that it woke the people. "The birds, the birds," they cried, and tried to catch them. But too late.

Autumn had already reached the Indian land. Spring was nearly through the door the wolf had made. Only one feather of Spring remained in the hands of the people.

Then summer started to fly away through the open door. When she moved her wings the trees moved to and fro.

The people of the land beyond the sky called out: "Do not let Summer escape; she must not escape." They seized her by her feathers; she was half way through the door. The people held on with all their might. The bird pulled and the people pulled, and at last the body of Summer parted. One half went down to the home of the Indians. The other half the people put back in the cage. "Who has done this daring thing?" the people said. After searching for a long time they found the chief. But the chief ran away as fast as he could go. The people followed him. Out through the open door he went and down through the skies. The people were very angry and shot arrows after him. One arrow pierced him through and pinned him to the sky. And there he is to this day. But the Indians had now spring, summer and autumn. The summer is far too short, and when it goes the Indians say it is because half the summer bird is in the land beyond the sky.

The Indians look up to the sky and say: "Our brave chief is up there somewhere. He was a brave chief, for he climbed the heavens and sent down warmth to his people."

## Memorial Parish House Dedicated

The beautiful new parish house known as the Emery Memorial of St. Philip's Church, Circleville, Ohio, was formally opened and dedicated on Thursday afternoon, April 4th, with appropriate services conducted by the Rev. Boyd Vincent, assisted by the Rt. Rev. Dr. Boyd Vincent, assisted by the Rt. Rev. Dr. Theodore. Irving Reese, Coadjutor, and the Rector, the Rev. David McDonald, acting for the Church, and Prof. M. C. Warren, county superintendent of schools, representing the laity. The handsome Gothic structure, following closely the architecture of the church, has an auditorium which will seat 300 people comfortably, with a stage and proscenium, rest rooms, guild rooms, dining rooms, pantry and kitchen, boys' and girls' gymnasium, lavatories, etc.

Mrs. Mary Muhlenberg Emery presented the building to the parish as a memorial to her parents, who were at one time residents of Circleville. The memorial cost \$18,000, and Mrs. Emery not only paid everything and furnished the building, but also gave the trustees \$10,000 as an endowment fund to maintain the expenses of the plant. Bishop Vincent, in his address, paid a deserved tribute to Mrs. Emery and complimented womankind in general for her progressive spirit and accomplishment in the face of all difficulties. Prof. Warren also gave an address, setting forth the purposes of the building. The exercises closed with the singing of "America" and the benediction by the Bishop. Among invited guests and out-of-town friends present were Mrs. Theodore Irving Reese, Columbus, and Mr. Chas. J. Livingood, who represented the donor. Bishop Vincent stated that "this is not the first memorial given by Mrs. Emery. She has given to Churches, memorials and gifts in cities from New York to Salt Lake City. Chief among these is the Parish house of Christ Church, Cincinnati, which cost a quarter of a million dollars. It was given in memory of her husband, Thomas Emery, who was a money maker. He amassed millions in the real estate business, and had no time to devote to anything else. He was a God-fearing man and thought a good deal of religion. He left his entire estate to his wife, in whose judgment he had the utmost confidence. Mrs. Emery, in spending

his money, is carrying out the wishes of her husband, as in life he often spoke of the good of religion and his Church."

## The Real Elements of Parish Strength

The Rev. Dr. Lacey, Rector of the Church of the Redeemer, Brooklyn, N. Y., witnesses to the fact that parish strength is to be measured by spiritual influence rather than by tables of figures and amount of contributions. He says the real elements of strength are difficult to tabulate. The minister is a missionary representing his people in Christlike ministrations in the neighborhood. This is the justification of a paid ministry. The rector is on the ground ready to answer calls for service. Today I was sitting in my study when an entire stranger entered and said: "Can you come at once? My brother is dying." I closed down my desk and went with him, carrying the Church's ministry of consolation to a stricken home.

Some weeks ago a man sought me who had been a Sunday school boy here in 1879. He had drifted away from Church, but the world situation had roused him to serious questionings. He was about to enter on a position in Washington. He wanted counsel. I gave him a Testament with my blessing, and advised him to identify himself at once with a Church in the capital. Last month I received this letter from him:

March 10, 1918.

Dear Dr. Lacey:

Am very thankful for "Parish Notes". It made me feel good to hear from you. The little Testament has given me more comfort than anything I ever had. Have attended confirmation class, and Bishop Harding is to confirm me. I will always regret the years that have passed without the good things which have now come to me.

With best wishes, I remain,  
Yours sincerely,

A series of patriotic services were held on Sunday evening at St. Stephen's Church, Portland, Me., the past few weeks, commemorative of the Allied nations engaged in the war. American night was observed first, followed by British, Belgian, French and Italian. The Rector, the Rev. George Colby DeMott, gave the addresses, and the music of the several nations was sung by the choir.

## Churches in Campaign for Liberty Loan

of St. Andrew's, in his annual sermon before the Loyal Legion of New York, at the Church of the Incarnation, said that the time had now arrived when "we shall put our hands in our pockets only to turn them inside out, and give all we have, whether we can afford it or not.

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## Confessing Christ

By the Late Bishop Thompson

Among the vast mass whose Christianity is learned from the average common pulpit, we find that it is considered the very purpose and end of "joining the Church", that people may profess themselves different from others; that not, indeed, until they are different—not publicans and sinners at all, but specially gifted Pharisees, and "not as other men are", are they prepared to "join the Church". For the "Church" is a community of holy people; of people who have been "changed" and "converted"; not of poor, struggling sinners, trying to work out their own salvation; and a man has no right to enter it until he is entitled to rank himself among the select circle of the favorites of heaven. Although the whole system on which this notion logically rests is dead and gone, it has left this and other detached fragments of doctrine in the common mind; and a man will find, if he will enquire, that the invitations of the Gospel convey no meaning to scores of people in the pews, because confessing Christ with them means confessing that they "have got religion", and are thus different from other people. They are pressed to come forward and take the vows of the Lord upon them, in baptism, or to renew them in confirmation, and they imagine all the time that they are invited to come and profess themselves to be better than other people—the possessors of a special and peculiar gift. Indeed, one will often be shocked to find that men and women who have heard the Gospel all their lives, still suppose that no man ought to come to baptism or confirmation who is not prepared to stand and make the Pharisee's "profession of religion"—"God, I thank Thee that I am not as other men are".

Again, there are others, frequently, who want to do their duty, who wish to rank themselves on the side of Christ; who desire to enter on the labor of their lives, as He has taught it; and they are held back for years, and perhaps for all their lives, because they do not meet with that experience, or visitation, or call, which, as they suppose, is their necessary title to His favor.

Now, clearly, there is nothing of all this in the cases of baptism related in the New Testament. The qualifications there are repentance and faith. Every man who believes, and desires to live a new life, is urged to "arise and be baptized".

In baptism, a man professes nothing about himself. He comes as a poor, helpless sinner, with the same claims upon his Saviour that are possessed by every beggar—the claims of his own weakness and sinfulness. He stands before God, as all men must stand, in *forma pauperis*, in beggar's guise. The claim of every publican and every magdalen, of every poor, penitent sinner over the whole world, is his claim, the only claim that Christ can receive—"I am not come to call the righteous, but sinners, to repentance".

He enters the Kingdom of God, then, not because he is a Christian already, and therefore entitled to come into that select circle, but because he wants to become a good Christian, and lead a true Christian life. He enters that kingdom because there are the helps and graces which he needs—because he finds the air and food to sustain his spiritual nature. The Church is, in his view, a school for the moral training of the helpless and ignorant. Still further, it is a hospital where sick souls are gathered to be healed. He finds care there, patient watchfulness and thoughtfulness there. He finds light and comfort and air and medicine there. He seeks admittance because he is ignorant and helpless, because he is deadly sick.

The Church of God is the crown and perfection of the Divine arrangement of this world as a school of probation. It completes and makes one the disciple of nature and the family and social life. It is made for imperfect, weak and struggling natures. It is fitted with counsel and comfort and help, with instruction and warning and ever-present aid, that man may do the work God demands at his hands. It is sad to think how this large, catholic and world-enduring work has been lost from the thought of thousands, and that, instead, they have gone on the narrow conception of the Church, as a small religious club, composed of a set of people who have had a special common experience, and have arrived at some special common theory about religion.

We here are speaking of the Catholic Church of the New Testament, that kingdom founded by Christ and His

Apostles, which claims the allegiance of every soul in the whole world, and to enter which each man's title is the same, the common human nature; and its universal redemption, the universal fall, and the common salvation.

A man is naturalized into the Kingdom by baptism. He is born into it, and begins his life with infancy. Within it are provided all the helps needed to bring that spiritual life to perfection. The Holy Ghost, who descended and took possession of the Church, as His personal dwelling-place upon the day of Pentecost, remains the source and author of life and power to all sincere souls within it, till the end of time.

So Christianity, we need to tell men, is a life and a steady growth. It has its beginning, its progress, its completion. There are "babes in Christ". There are strong men in Him. There is food for each class—milk for one, strong meat for the other.

There is a steady round of worship, confession, prayer and praise. There is the ever-recurring Sacrament of the body and blood of the Lord. There are fasts and festivals, and all the circle of the year which is ruled by the Son of Righteousness, and which brings in due season to the soul every fact and doctrine of Christianity. There is the Word of God forever preached—in Lesson, in Psalm, in Gospel and Epistle. There is a perpetual setting forth upon the altar of the sacrifice of the death of Christ. There are warnings in danger and consolations in trouble. There is thanksgiving for the hour of joy, and sympathy for the hour of sadness. Human life, in all its varied experience, is provided for, and all are sanctified, and the soul, in all, looks and clings to God.

And these are called "means of grace", means, that is, by which spiritual help comes to a man, means by which the strengthening influences of the Holy Spirit are given to the soul. The graces are various, for life is various, and needs are various. The gifts are manifold, as are the forms of life in the natural world. But all are from the selfsame Spirit, who divides unto every man severally as He will.

So the man is placed in the midst of spiritual influences, brought into living contact with the eternal and changeless world which lies around him unseen. He is bound fast by eternal bands to God, and God to him. He grows under the sunlight and dew of heaven. His strength increases daily, as he struggles with the evil he must conquer. His heart is open now to God, and stands waiting and spread out for all good gifts from His hand.

Weak himself, incapable of himself of doing anything, save destroying himself, he looks to be saved, and is saved only by grace through faith, as saith the Apostle. He believes God, and seeks God's help in God's way—grace where God gives it—that grace suffices for him, and, in God's strength, he conquers at last.

## Christianity and the War

Recently I met one of those judicial persons who is ready to pronounce the dissolution of the starry firmament if the night happens to be cloudy: He said in terms of finality, as if pronouncing an eulogy, "The war is clear evidence that Christianity has failed."

Not trusting myself to speak I wrote a reply. These are the words with which, no doubt, I failed to convince him of his mistaken judgment "The claims of Christianity have been vindicated by the war."

Those who see or think they see the failure of Christianity because of a world wide war are blind. Has the force of gravitation failed because a man falls from a six story building and is killed? His neighbors may gain some respect for gravitation from the man's fate.

Christianity has staked its all on two principles. Whatever may have been the failure of men or nations to heed those principles, the principles themselves are unshaken. They are—

1. The soul that sinneth, it shall die.

2. Whatsoever a man (or nation) sows, that shall he also reap.

Men have rejected the claims of religion, because religious systems have sometimes tried to set themselves up as the executive officers of these two laws, and to pronounce the death penalty on the soul, for some sins that were legislated into being by church councils. Or religious systems have been tempted to scold rather than to persuade, to condemn rather than to upbuild. But the principles stand.

Men have often resented these principles because their wishes have been

contrary to them. They wish to sin and yet to live. They wish to sow in one fashion and to reap in another. They have held the churches responsible for these principles, and have thought that if they made no profession or allegiance to the churches they could escape these laws. Much as if a man would say, "I have never been to college nor do I think the college helps men in practical life. I have never studied those finespun college theories about gravitation. I do not believe in creeds of any sort. No gravitation for me. I am a broad minded man and have no use for such narrowness. I shall live according to my lights, and if I want to fall off a building occasionally it is no one's business but my own. If any college thinks it can impose gravitation on me, let it try. I am a liberal and not a hidebound. I shall fall off a building when I want to. Just to show you that I mean what I say I am going to defy the colleges and their creed about gravitation and fall off a building this afternoon."

The funeral was held on Thursday at 2 o'clock.

The two principles of Christianity are universal law. If a nation sins it dies. If it sows hatred, cupidity, lust for possession, superman idiocy, godlessness, it reaps in kind; it reaps WAR.

War is a grim teacher but an effective one. Religion after the war is to gain by the result of the teaching of war. These two principles will stand out in clearer light, underscored and emphasized.

Religion after the war will not be the spineless, creedless, indefinite force, that many have drifted into. Creeds are not what many suppose them to be, man's surmises put into paragraphs. Creeds are ultimate facts and laws stated in teachable forms. A religion without a creed, or a basis of fact, is unthinkable. Religion after the war will seek and apply first principles. Among them will be those two: "The soul that sinneth, it shall die." "Whatsoever a man (or nation) sows, that shall he also reap."

We can only understand the sacrifices of life on the battlefield when we realize that a boy of twenty-one, dying for humanity, has spent in this world but a moment or two of his eternal experience, and has spent it gloriously. When we realize the dangers to youth in our land we can understand the statement of one father who said, "I would rather have my son go to Heaven in France than go to hell in America."

Religion after the war will carry a large charge of that high explosive which we call "the social conscience." It has been used too mildly. It has prompted us to kind deeds, to charity, to social effort. All very proper. But the religious forces must and will assemble for a battle against every form of social menace. We shall no longer tolerate that individual selfishness, which under the guise of liberty, would wreck the social ship because one person or group wishes to gratify some personal ambition or appetite.

Religion after the war will be the first line trenches of civilization.

## An Easter Sermon

By the Rev. George C. Foley, S. T. D.  
"Your heart shall live forever."  
—Psalm 22:26.

The loss of friends and relatives makes all the bitterness of death; our own call to die has not a fraction of its sting. It is the "vanished hand," the "voice that is still," that makes the anguished spirit cry out. "Not all the preaching since Adam has made death other than death." Consequently, the heart of sorrow asks for some assurance of eternal life, not simply to satisfy its own longings for existence, but because the separation becomes endurable if it is not felt to be final. The "communion in spirit," which the poet values so lightly, is but a poor substitute for the conviction that "death knits as well as parts."

This longing is an instinct of the heart, and it persists despite the confusions of the mind. "Believing where we cannot prove," we hold on to the idea that the dead are alive in God, and "we shall know them when we meet." As Dr. Martineau puts it: "We do not believe immortality because we have proved it, but we forever try to prove it because we believe it." So the resurrection of Christ responds to the necessities of love, and says with an unequalled emphasis and power: "Your heart shall live forever."

For love demands eternity. Says Mr. Browning: "Love's first demand is that love shall endure eternally." The heart can never acquiesce in the few short years allotted to man

upon the earth. It protests against the futility and unmeaningness of life to the individual, if "death ends all." It says: "This first life claims a second; else I count its good no gain." But if the heart thus revolts at the prospect of personal extinction, still more strongly does it rebel against the utter loss of those it loves. It aches with the desire to see them again.

"For I shall feel the sting of ceaseless pain  
If there I meet thy gentle presence  
not,  
Nor hear the voice I love, nor read again  
In Thy serenest eyes the tender thought."

This is the imperious demand of affection. It does not spend itself in the mere pathos of ministry during the brief space of time. It asks for eternity, in which to fulfil itself and satisfy its longings. We may perhaps content ourselves with what this world can give us, but we cannot quietly submit to the annihilation of those who are dear to us. When Charles Kingsley was asked the secret of his sympathy, he paused a moment and then answered, "I had a friend." And so, it is not any sense of personal value or disgust at one's own sinking into nothingness, but it is the feeling of affection that has constantly interrogated "the shadow that keeps the keys of all the creeds" and insisted that it shall disclose to us the reality that lies "behind the veil." We have most of us wondered at the premature removal of one who seemed well fitted to do good service to mankind. We have perhaps pondered over his picture the face so vital and eager and earnest, telling of intellectual vigor and spiritual force and sympathy with the good and true. And we have felt that all that energy and capacity could not have been swallowed in an utterly meaningless destruction. We have felt that what was worth loving was worth preserving, that the heart which loved us in return ought to live forever. What makes "In Memoriam" so great is the note that throbs through every verse—that love demands eternity, and will take no less from its Maker than the eternal privilege of loving. And this was the gladness of Easter. The love which had created the disciples' desolation was right in its claims, and Jesus recognized it by giving Himself back to them to be loved forever.

But love not only desires immortality; it guarantees it. Love is of God, and cannot die with death. The human love is "only a little part of a great Divine love;" and the lower endures in the higher, which caused it and embraces it and lifts it to its own eternity. God's love is not brief and casual. It is not frustrated by the petty hindrances of time. And the earthly affection will surmount the barrier of a temporary separation, and last on through that eternal life whose beginning and whose ending is love.

And so, "love can never lose its own." Thackeray asked: "If we still love those we lose, can we altogether lose those we love?" The life to come is not another life, but the continuation of this; and what were this life without affection and friendship? It was the love of Arthur Hallam that carried Tennyson through all the darkness of the unbelief of his time to that inextinguishable hope expressed in his great poem. No one can read Robert Browning without perceiving that to him love was the key to unlock all the mysteries. It was the noblest name for the nature of God, and it was God's noblest gift to man. It was more than power, and more than knowledge. We cannot by searching find out God, but "love gains Him at first leap." The mind is perplexed before the enigmas of life; but love interprets the puzzle that intellect fails to unravel. What splendid Christian affirmations were his! "No work begun shall ever pause for earth." "Other heights in other lives, God willing." "The best is yet to be." "This earth's no goal, but starting point of man."

It is the instinctive conviction of every one at those moments when he is most deeply human, and therefore most near the Divine—a conviction undoubtedly inspired by Him who is Love itself. And so Mr. Emerson says, in his beautiful Threnody over his lost son:

"What is excellent,  
As God lives, is permanent;  
Hearts are dust, hearts' loves remain;  
Heart's love will meet thee again."

Madame de Stael sums it up thus:

## Bethlehem Notes

Calvary Church, Wilkes-Barre offers its parish house as headquarters for all kinds of war work, undergoes heavy expense in the overhauling of its entire church heating system, and is pushing the campaign for WITNESS subscriptions.

The Church school of St. Peter's, Hazelton, beat their best record by giving \$211 this Easter for missions. The Rector, the Rev. A. E. Clattenburg, preached on the subject, "The Liberty Bonds of Nation and of Christ", on the anniversary of the United States entering the war.

Forty of the soldiers in the ambulance camp at Allentown made their communions at the Church of the Mediator on Easter Day, and were entertained at breakfast following. Since the establishment of the ambulance camp in June of last year five privates and one commissioned officer have been baptized and fifteen soldiers confirmed.

Work has been started on renovating the rectory of St. John's Memorial Church, Ashland. The interior has been re-planned, and is to be done so that the exterior will be as it is at present, but done in stucco and exposed timbers. The work is to be done as prices and labor conditions allow. The Rector, the Rev. R. F. Kline, is superintending the carrying out of the plans.

On Easter Day a Service Flag with eight stars was blessed.

The Rector of St. Mary's, Reading, the Rev. Brayton Byron, has resigned, and leaves for Detroit, Michigan, on the first of May. His address will be 17 E. Montcalm Street, Detroit, Michigan. Mr. Byron has been in the Diocese of Bethlehem four and a half years, and says that the leaving of many friends is difficult work.

Word comes from Trinity Church, Pottsville, of services well attended during Holy Week. On Easter Day between six and seven hundred made their communions, and the offering was nearly \$1,500, to be used for current expenses and missions. The Church school gave more than \$500 for missions.

Archdeacon Durell knows more about fire engines than most of the clergy. The people of East Mauch Chunk appointed one of a committee of five to raise money and purchase new equipment for the local fire department. In six days the committee raised \$5,500. All this accounts for the interest of the archdeacon in fire barns during a recent visit to preach at Christ Church, Reading.

Christ Church, Reading, has ten men in war service, St. Barnabas'

St. James' Church, Pittston, repairs a bursted furnace and improves the heating system, has the largest Easter offering of record, sends ten WITNESS subscriptions, and establishes a WITNESS paper route in charge of a Sunday school boy, with 20 subscribers to start; carries on a plan to have every child in the parish attend the morning church service regularly, with frequent sermons to children. Sunday school follows this service immediately, and the forty-five minute session is spent in instruction.

This then is one Easter message: "Your heart shall live forever." The bereavements of earth make death seem like a black night falling over the brightness of our day; but the resurrection of Christ assures us that it is rather the dawn of an eter-