

The Witness

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

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CURRENT EVENTS

A Scranton Editor's Tribute to Bishop Israel.

The following tribute was paid to Bishop Israel of the Diocese of Erie, in a recent number of a Scranton, Pennsylvania daily:

I am glad to see that my old friend, Bishop Rogers Israel, of the Erie diocese and formerly rector of St. Luke's Church, has returned to this country after two years spent on the Western front. I have heard privately from time to time of the work which Bishop Israel was accomplishing on the immense and harrowing battlefields of Europe and I heard of them with pride but with no surprise, for Bishop Israel is a man before he is a bishop, if I may say so with deference, and I think I can. Bishop Israel entered the war zone before the United States declared war against Germany. He thought it to be his first duty to Christianity and humanity to be where he could edify by his life and example and bring the largest possible alleviation of human misery, which one man is capable of attaining. It was a noble ideal, nobly fulfilled. It seems to me that Bishop Israel was never so happy personally and domestically as he was as rector of St. Luke's Church, but during the two years he has been in the thick of the awful conflict, which was brought to a close three months ago, Bishop Israel has been the idol of the troops of all nationalities, Protestant and Catholic. Bishop Israel was not the only bishop at the front, but it is no exaggeration whatever to say that he was the most enthusiastically popular of them all. In Europe a Protestant bishop is on a social equality with the highest in the land. Bishop Israel did not stand on the field of battle camouflaged as a lord. He went to work like a man and did a man's work among the troops on the firing line. He was wherever his presence was needed. He traveled thousands of miles along the front, preaching, praying, visiting hospitals, bringing what consolation he could, spiritual and material, to the sick and dying. All his work was accomplished with the modesty and abhorrence of notoriety which we in Scranton, and particularly the newspaper men of Scranton, knew when he was among us to be his distinguishing characteristic. I am positive if the war continued 20 years and that he lived so long amid its catastrophies and horrors, Bishop Israel would not have left the battle line under any compulsion or inducement whatever. It is characteristic of Dr. Israel that he did not leave the battlefield for a single hour during the two years in which he lived on it, except for an occasional official visit to Paris. There was no furlough or leave of absence for him.

Dean Beekman's Work in Paris, France.

The Rev. F. W. Beekman, rector of Holy Trinity Church, and director of the American Soldiers' and Sailors' Club, Paris, France, told of the work done by the club in an address at Philadelphia given under the auspices of the American Overseas Committee of the Emergency Aid of Philadelphia, in which he expressed appreciation of the cordial welcome and visits to the club of Gen. Pershing and added: "He is the most intelligent and cleanest soldier I know in any army."

"And of the American soldiers in general, let me say that during the eighteen months of the club's experience only three men that had had too much to drink were seen within its doors."

"The Paris Club," he said "was the child and heart of Rodman Wanamaker and this association here. Mr.

Wanamaker told me one day of his vision and asked me to undertake the work. I suspended decision until after consultation with Roosevelt, the greatest American since Lincoln. He said, 'Go see Pershing and he can tell you what to do in five minutes.' With Roosevelt's letter to Pershing in my pocket I started. Pershing said, 'It is a splendid idea.'"

General Pershing visited the club on three occasions, which was oftener than he visited any other American club in Paris. But, the chaplain hastened to explain, the general's tailor was on the second floor of the club building, and whenever the automobile with four stars was seen drawn up at the curb, Chaplain Beekman would go out in the hall and bring the general in.

Gift tobacco, jam and chocolate, were distributed in the club and to the Pennsylvania soldiers at the front. It was also sent to the hospitals.

"We also distributed a good deal of tobacco through the Red Cross," he said. "But the Emergency Aid of Pennsylvania gets the proper credit."

The speaker paid tribute to the splendid hospitality of the French people to American soldiers. "Although there were many cases of individual graft on the part of taxi drivers and cafe proprietors, in which our men lost a few francs, we must not overlook the fact that the welcome of the French people to the American soldiers and sailors could not have been more cordial."

More than 1600 men visited the club rooms on the Rue Royale daily and more than 300 would be served luncheon and as many others would have supper in the restaurant.

"The boys would resort to many devices to attract our assistants who took ice cream to the hospitals," Chaplain Beekman said. "I remember seeing on the door of one room a sign which read: 'Relics of Chateau Thierry inside. Don't bring any ice cream in here.'"

Lent in New York City.

The Rev. Dr. Slattery, rector of Grace Church, New York City, announced two weeks ago that: "During Lent here in New York a plan is under way to have united services in a single church in each district, where Christian people may come together for common praise and silent prayer. The plan will be formally announced in a few days. It provides that there shall be no one in the pulpit or chancel, and that by the help of leaflets announcing the subjects for silent prayer, and the words of the hymns, the people in the pews will feel that they are one under the leadership of the invisible Christ."

Farewell Dinner to Bishop Anderson.

Several hundred representative Church people of the Diocese of Chicago attended the farewell dinner given on Thursday evening, February 20th, at the City Club, in honor of Bishop Anderson, who left for the East on the following day, and is expected to sail today, March 1st, for Europe with the delegation of the Commission on the World Conference on Faith and Order of which he is the president. Mr. Courtney Barber presided, in the absence of Mr. Bailey, president of the Church Club, who had been called out of the city. Mr. Barber expressed the affectionate esteem in which the Bishop is held by the clergy and laymen of his diocese, and the Bishop responded in his most happy manner to the words of appreciation, reviewed briefly the history of the Commission, its objects and the progress that had been made until the breaking out of the war, which put a stop to further conferences in Europe. The delegation is to take up the work where the

Commission left off at that time, and will approach so far as possible the representatives of the leading churches in Europe, Russia and at Constantinople, with the purpose of pushing forward the organic union of Christendom. The Bishop was advised by the State Department at Washington that while no obstacle would be put in the way of visiting Russia, it would be wise for him before entering that country to let his whiskers grow, to wear a red flannel shirt and carry a gun. The Rev. Dr. George Craig Stewart of Evans-ton gave the address of the evening and held the audience entranced for over an hour in relating his experiences as a chaplain on the American Front, "From Chateau Thierry to the Argonne."

Churchmen Invited to Locate in the South.

The Rev. J. W. Fulford, rector of St. John's Church, Aberdeen, Miss., believes in boosting his home town and asks The Witness for a little publicity: "Aberdeen" he writes "is in the heart of the Black Prairie Belt of northern Mississippi. There are more improved rock roads in this section of the country than in any other of similar size in the United States. We have splendid schools and transportation. Two of our railroads run right into the St. Louis Stock Yards and the other runs into the Chicago Yards. The surrounding country is full of splendid propositions for the home seeker. The South has nothing better to offer. Of course the rector and congregation of St. John's want to locate Church families here. Why not? If you are going to move to a better climate and better farming conditions why not move into a Church community? We want to get the home seekers who are Churchmen headed this way. If you are pulling up from where you are you will never regret coming to us. Over three hundred families from the North and West have moved in here in the last two years. The church was built in 1851 and is a beautiful brick structure of gothic architecture. We have one hundred communicants of the best people of the community with no debts or incumbrances to hinder our development and progress. We will be glad to correspond with churchmen who are coming South with a view to locating them here."

~~as a matter of record, and not to appear to judge of the merits of the discussion, I know a man who defines our Catholicism as "Super-Protestantism" because it protests against both Rome and what we sometimes gloomily and almost obituarially call "other religious bodies." But I must leave such matters to the next clericus, for I am off on a vacation.~~

Social Service Activities in Chicago.

The Rev. J. B. Haslam, secretary of the Diocesan Social Service Commission, has made a survey of what is known as the Wilson Avenue district in the city of Chicago and has made an interesting report on conditions to St. Simon's Church where plans are under way to organize a parish social service committee. Mr. Haslam also gave an address at the Church of the Holy Apostles where a committee is being formed. He is serving on a Committee of Labor appointed by the City Club. The commission was represented during the past month by one of its members, Mrs. C. Gurnee Fellows, at a meeting of the Illinois Committee on Social Legislation. The Rev. Dr. George Craig Stewart, Chairman of the Commission, is a member of the Liberty Loan Committee, and recently addressed the heads of fraternal organizations in the State of Illinois whose interest and support was enlisted for the Fifth Liberty Loan. A Social Service Council of the diocese has been formed in connection with the commission. This Council is made up of delegates from the various parishes and missions which have Social Service committees, and meets with the commission each month at the close of its regular Commission Meeting.

The Wool House, built at Southampton in the days of King Canute, is now used as a garage for the American Red Cross.

FUGITIVE IMPRESSIONS IN THE FAR WEST

By GEORGE PARKIN ATWATER
Rector, Church of Our Saviour, Akron, Ohio.

(A note to the readers, not to be read by the editors: One of the editors in a careless moment asked me to write some impressions during a rather long trip. They were to be about the Church, of course, and my observations concerning it, in various portions of our land. I agreed to write a few articles for The Witness, but I fear that a fleeting glimpse of the Church from a car window, or even an occasional attendance, will not be of much value as careful observations. So I may write of other things, too. The Editor of this paper, Bishop Johnson, may not see these articles. If he heeds my opening injunction, I am safe. I may have to make my peace with him as I pass through Denver. If you do not think these "observations" are proper for a Church paper, you have scores of good things to read in The Witness, and the paper is cheap enough in price to allow you to pass over a few columns and still get your money's worth.)

For two months I am to be what my High Church friend would call a "Roaming Catholic," but I do not know that I would quite understand him until he defined his terms. Just as a matter of record, and not to appear to judge of the merits of the discussion, I know a man who defines our Catholicism as "Super-Protestantism" because it protests against both Rome and what we sometimes gloomily and almost obituarially call "other religious bodies." But I must leave such matters to the next clericus, for I am off on a vacation.

Never having seen the Pacific ocean, and having heard that its coast lands have more attractions than Utopia and other well known standards of comparison (including movies in the making) my first step in the process of getting material for The Witness was to buy a ticket to Los Angeles. Thus I shall be able to survey from the car window the scenery scanned by many Bishops as they travel about. As I write these words on my little Corona, the Ford of the typewriters, I am traveling through Kansas, the land of "Kohleth," the state of Bishops Wise and Sage, both fellow-editors of The Witness. Kansas is a great state, and all day we shall be within its borders. Its corn and oil have increased, the third member of the ancient trio of blessings having been abolished here for many years.

But I am getting ahead of my story. I bought a ticket from Akron to the coast and return with less debate with the agent than was the case of the man beside me, who bought a ticket to Smithville, twenty miles away. It does seem strange how the railroads are permitted to sell tickets to places like Smithville without even requiring the purchaser to give reasons for his desiring to go there. This man argued and inquired and made sure and asked hypothetical questions about trains and connections until the agent said in despair, "Next time you go to Smithville, I'll take you over in my automobile: it will be less trouble."

The first stage of the journey was without incident. Having a few hours to spare in a large city, I called upon a fellow graduate of Kenyon and spent a few hours at his home. He is a vestryman of a large church which is facing the downtown problem. (Ecclesiastically-minded persons may resume reading here). We talked at length over the conditions. I found him to be in-

tensely interested in the parish and concerned for its welfare. He is exactly the type of man who can make things go. Ever since I left him I have been thinking of the problem of that parish as he outlined it to me. One has a good deal of time to think in a Pullman car, and I have been trying to absorb a little wisdom from the congenial atmosphere of Kansas. The problem seems to be this (and my friend must forgive me for stating it so concisely): A fine Church building, sufficient money, a large nucleus of people bred in the Church, and all in the midst of a dense population, to which the Church might minister if it could establish proper contacts.

My mind went about the circle of methods that might be used to meet such a problem. First I thought of great preaching. But if a great preacher could be secured, that is, a preacher great enough to attract without any other persuasive agency, his very attractiveness would prevent the parish from doing its real work. The preacher would fill the Church with people from remote sections, and possibly from other congregations. That is not the solution.

Then I thought of a ~~few~~ ~~curates~~, who would go about and compel the people to come in. That would not solve the problem unless the old congregation was absorbed in the new movement. Speaking in general, the hardest job of the Church today is to convert parochial nuclei of Church-bred people into yeast that will leaven the lump. We hear some complaints that the Church cannot attract the masses. A more serious problem exists in the fact that the masses cannot attract the Church. For years great groups of men have been appealing to the Church to come to them. We have certain specific needs, the masses seem to say, and we appeal to you to come and be part of us and share these needs and help us to bear our trials and bring light and sunshine into our lives.

We cannot expect the people to come to us. It is unreasonable that they should do so in view of the fact that we have so many things that they do not understand. We must answer their appeal and go to them. (Here my critic says, "Stop talking abstractions and be concrete.")

So I will get back to the problem of this parish. My conclusion is that there is but one successful method for that parish, or for any parish in a similar environment. It is this: The vestryman told me that there were about 150 units on the parish roll, either families or individuals. The Rector of the Parish could devise a wise and practical scheme of co-operation, and then each one of those 150 units ought to get out into the territory and secure the interest and presence of ten persons of that community. It ought to be in person and not by proxy. The vestryman and his wife could most admirably coach the reticent in the art of amiable and engaging approach. The whole parish could go to school in the art of personal approach to the un-churched in the community, and the individual efforts could be co-ordinated by the services and by the work of the parish house. Think of it! One hundred and fifty lay curates with a sub-parish of ten souls each. You could get to know ten persons with sufficient care to really be of

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WEEK BY WEEK WITH THE MINOR PROPHETS

By the Reverend FRANCIS S. WHITE, M. A., B. D.

JOEL.

Chapter two, verse 18, through Chapter three:

"Then did Jehovah become jealous for His land, and took pity upon His people." "A majority of scholars admit that this verse should be in the past tense rather than in the future. Joel's call to repentance has closed: the fast has been hallowed, the prayers are heard, so God brings in His promise of Relief and Restoration in which not only physical but spiritual blessings are promised. God will use rain and harvest to show His people that their repentance has availed, and He will return again to them; and in a period of comparative freedom from physical distress, His People will find a chance to revive in a spiritual life." Dr. G. Adam Smith, in his "Twelve Prophets," column 1, pages 424-426, makes this comment, which is stimulating and well worth our consideration. Discussing the outpouring of a Holy Spirit on all flesh, he says:

"Poverty and persecution, famine, nakedness, peril and sword put a keenness upon the spirit of religion, while luxury rots its very fibres; but a stable basis of prosperity is indispensable to every social and religious reform, and God's spirit finds fullest course in communities of a certain degree of civilization and of freedom from sordidness.

"We may draw from this an impressive lesson for our own day. Joel predicts that, upon the new prosperity of his land, the lowest classes of society shall be permeated by the spirit of prophecy. Is it not part of the secret of the failure of Christianity to enlist large portions of our population, that the basis of their life is so sordid and insecure? Have we not yet to learn from the Hebrew prophets, that some amount of freedom in a people and some amount of health are indispensable to a revival of religion? Lives which are strained and starved, lives which are passed in rank discomfort and under grinding poverty, without the possibility of the independence of the individual or of the sacredness of the home, cannot be religious except in the most rudimentary sense of the word. For the revival of energetic religion among such lives we must wait for a better distribution, not of wealth, but of the bare means of comfort and security. When, to our penitence and our striving, God restores the years which the locust has eaten, when the social plagues of rich men's selfishness and the poverty of the very poor are lifted from us, then may we look for the fulfillment of Joel's prediction—even upon all the slaves and upon the handmaidens will I pour out My Spirit in those days.

"The economic problem, therefore, has also its place in the warfare for the Kingdom of God."

SUNDAY: "My people shall never be ashamed."

Everything that is heartening in these words lies in the recognition by the people that they are God's people and appreciate the fact. How can it be possible for God to claim us as His people? Only when we unreservedly respond to the claims He has upon us by virtue of our Baptism, can we hope to feel that we are His people in a peculiar and intimate way. Only when we keep close to our baptismal vows can we expect to escape the incriminating blush of shame. Shame is the reward of those of us who have played some part in the game of life that makes us unworthy of the name we bear. "We bear the name of Christian, His name and sign we bear." On this Lord's Day, let us take time to meditate over this refrain, which to Joel's ears came from the Holy One of Israel Himself.

"My people!" What is there that is dearer to us than the knowledge that the all-loving Father has it in His heart to make and keep us His very own? If there be anything that owns us too the exclusion of this claim, let us see what the power of that thing is, and whether it can stand the test of Him Who loved us

and gave Himself for us? We sing and say that "we are His people." Do our actions and attitudes confirm our words?

MONDAY: "And it shall come to pass afterward that I shall pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

This wonderful statement is very familiar to all who love the Pentecostal Season. "Afterward," says the Lord. These outpourings of the Holy Spirit are preceded by certain preparation. We must not expect God to play the part of water while we play the part of the duck's back. God spreads His gifts with a lavish hand, but He does not waste. We have no right to expect that prophesying and dreaming dreams and seeing visions is the peculiar privilege of a childhood or an old age which has not been prepared. "The wind bloweth where it listeth," but if the windmill has no arms the grain is not ground. It is our business to so make ready the hearts of men that when the unseen Pentecostal Power comes, it will fall into and on, but not over, the flesh which has been duly prepared. Herein lies the joy and excitement of teaching either young or old, sons or daughters, that no one can tell which portion of the cultivated field shall receive the "outpouring." Nor can anyone say into what stratum or substratum of man-made social divisions shall the "pouring" penetrate. This is a plea for all sorts and conditions of men. It forms the mainspring of a hope in any message for the children of men, especially for those slow and backward souls whose outlook on life has been confined and dwarfed, but who through some law of catastrophe, have seen daylight through the drab clouds of a plodding and heretofore uneventful history. See how the prophecy is beginning to tremble into new harmonies out of the discordant cries of our own Blacks and Indians, and out of the oppressed peoples in other lands. See the "Spirit of America," and the "Spirit of Democracy" through the decades reflecting more and more that Spirit which must eventually be poured out upon all flesh. And as you see this, let your heart swell with thankfulness for being permitted to live at this time, and have a part in this preparation for the outpouring of the spirit.

TUESDAY: "It shall come to pass that whosoever shall call on the name of the Lord shall be delivered." "It shall come to pass." This is what gives excitement to ordinary human life. God is going with us through the daily toil and woe. God is with us, God in the flesh, Emmanuel. When we call on Him, it is not as though He was apart from life, away from the world, far off millions of terrestrial miles away. He is about our path, about our bed, over-seeing all our ways. He is closer than hands or feet, nearer than breathing. In the Old Testament from Enoch through the Prophets, "calling on the Name of the Lord" was equivalent to expressing one's faith in worship. "They call not on the Lord, but on some idol of their own imagining, who call upon Him as other than He has revealed Himself, or remaining themselves other than those whom He has declared that He will hear." Every day then it shall come to pass that deliverance waits the man who puts his trust in God. Pitfalls, snares, all the ups and downs of life, come as part of the day's work to a Christian. If he only keeps to his part of the covenant promise that he made, or that was made in his name, in the Church where he was baptized, he will find with every temptation a way of escape provided by God. Do not think that "calling on the Name of the Lord" is the same as crying for help when some sudden danger comes upon you unawares. That kind of cry is the cry of terror, and not of trust.

The deliverance which follows the hearing of that cry may be permitted by God, but it is as different from the help which comes to those who cry in worship as lightning is different from sunlight.

WEDNESDAY: "Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."

Plowshares and scythes are the symbols of the means of winning life from nature, by helping her through discipline, to open up to the benign influences of rain and sun, the silent pressure of a life eager to come to the light. To turn these from constructive into destructive weapons is to admit the fact that God permits us to use sharp cuts, if thereby His Kingdom is enlarged and mankind is helped. When war is the only means whereby men can be brought into a valley of decision, then war is necessary; and all the things which are needful for life, are to be used as of God for the proper preservation of life. The instruments of ordinary discipline, have to be made into instruments for extraordinary discipline.

Let the weak say "I am strong." It is a battle cry. It is the conviction of those who fight with all thoughts of self put into the background; it is the admission of men who have learned to lean upon God; it is the exultant cry of one who has found out that "meat and drink" are as nothing, compared with "righteousness and peace and joy in the Holy Ghost."

This cry for decision to God's own direction to us to use the tools of our trade whatever that trade is, to promote a battle which He Himself is willing to direct. Let us measure up ourselves with the tasks God daily sets us, and see to it that recognizing our weaknesses, we take up those God-given tasks in the strength which He supplies through His Immortal Son. Doing our work in this spirit, we become crusaders, and have put down the temptation to become spiritual mercenaries—people who are fighting God's battles in the spirit of the hireling.

THURSDAY: "The Day of the Lord is near in the Valley of Decision."

This valley as seen by the prophetic spectator is a very crowded place, and full of gloom and roaring. Sun and moon and stars, all the signs of promise which God set in man's heavens, are not there with cheerful light when a man is fighting his battle for moral earnestness. There are lots of people who have to come to a decision, but each one has had to come out of his own darkness, has had to fight his own battle, has had to make his own decision, has had to struggle toward the shining of God's promises; and so agonizes for them, that they became his very own. The prophetic spectator knows that God is right in the centre of the valley—but each man in that multitude has to find out for himself, that God is his refuge and his stronghold. Let us ask ourselves this day at how many decisions we have arrived; and what sort of conclusions we have made our refuge and our stronghold. Chaplains tell us that many soldiers before going over seas had no distinct convictions about God, sin, forgiveness, sacramental life, spiritual power. A number of those same soldiers have had their "day of the Lord"; and the testimony of many of them is that now God is more than a name, and the Christian life is a very strenuous, very strengthening, very steady, very satisfying life. Can we not now make up our minds, and let results be what they may? A myriad is surrounding us; each one of us is looked at from Beyond and Above by those who have won through. Shall we not show that we have given up our opinions for real convictions? A valley has an entrance and an exit; are we on our way out, or are we making a "cul de sac" of our present state of life in which we find ourselves?

FRIDAY: "There shall no strangers pass through her any more." How can that be true? What is a stranger when we come to talking about Jerusalem? A stranger is one who does not share the family or household life. In the household of faith, there should be no strangers. Everyone who can name the Name of Christ has been called "Friend" by that same Holy Being. Every Friday bears a silent witness to the fact

PRAY FOR THE UNITED OFFERING

By MRS. MALLORY TAYLOR

Custodian of the United Offering, Diocese of Atlanta.

Even those of us who really care the least are beginning to wax interested, as we realize how soon the Triennial will be at our door. Over two-thirds of the time has passed since the last General Convention, and what have we done? rather, what have we not done? I thank God, we still have time,—if very limited,—to redeem our neglect.

Every custodian knows the amazing "spirit" of the offering during the last six months before each Triennial, and also knows how needless it is. If the women can give so much for the last collection, why not exert themselves to give the same amount every six months and have a United Offering of some worth at the end.

Is it because we do not bear the offering on our hearts? Is it because we only pray for it, by using the short prayer on the box when we place something therein? Does the Offering ever, even by accident, find a place in our daily supplications to Almighty God, for whose work it is raised? Have we ever asked others to pray for it?

During the war, the Red Cross members were not ashamed to stop work everywhere when the clock struck the noon hour and join in silent prayer together. Was there no lesson in that for Churchwomen? The asking of God's help for this fund of the United Offering is as concrete an act as the placing of the money in

the little blue box,—and as necessary.

"For wherefore are men better than sheep or goats, that nourish a blind life within the brain, if, knowing God, we lift not hands of prayer?" Will you not from now on pray more for the Offering, its missionaries, and its increase?

Will you not ask others to pray for it and remind them of it? How can you call yourself God's child and not accept the obligations that that fact entails upon you?

The war taught us many things; chiefly, two: prayer and service. Both are embodied in the offering. "I am among you as he that serveth," was not spoken as an idle tale. But how do we serve when we are not willing to give up even a "movie" to add to the Offering?

In your life, how many luxuries are balanced by additions to the Offering for God's work? "Giving" we call it in common parlance. Gifts to the Giver. Is it not an anomaly? Do we not in other words accept all we can get and give back, or rather return what it suits us to do without? And it is astonishing to reflect on how little we can do without and how very little we feel the missionary work needs to do with,—

"Still, as of old, man by himself is priced,
For twenty pieces Judas sold himself,—not Christ."

DIOCESE OF NEW JERSEY.

The Upper Division of the Woman's Auxiliary met recently in St. Michael's Church, Trenton, the Rev. William B. Eddy, rector. The Bishop of the diocese was present and made an address. Mrs. Arthur S. Phelps of Plainfield, President of the Branch, presided at business sessions, and approximately twenty parishes were represented by eighty-three delegates. An address was made by Miss Hopwood, the newly engaged Educational Secretary of the diocese. The principal address of the day was made by Bishop Lloyd on the work in Liberia, and an offering of \$40.90 was given to that work.

As in the Lower Division, it was decided to increase the assessment for general expenses from ten to twenty-five cents; for the annual meeting expense to assess parochial branches proportionately, and to combine these two funds in a Central Expense Fund.

The Trenton District of the Woman's Auxiliary observed a Quiet Day on Tuesday, February 11th, in St. Paul's Church, Trenton, the Rev. Horace J. Owen, rector. There was a good attendance. The theme of the day was "A Spiritual House." The devotions were conducted and the meditations given by the Rev. Howard E. Thompson, of Woodbury, Secretary of the diocese. An offering was made for the Woman's Auxiliary.

The regular meeting of the Convocation of Burlington occurred recently in the Church of the Ascension, Gloucester City, the Rev. Carroll M. Burck, rector. The Archdeacon celebrated the Holy Communion and presided at business sessions and the Bishop of the diocese was also present. There were forty-two of the clergy in attendance. The preacher at the Divine Service was the Rev. Robert G. W. Williams of Woodbury. There was an important conference led by the Rev. Charles S. Lewis of Burlington on a proposal to have a Diocesan Educational Secretary and the Campaign for the Spiritual Advancement of the Diocese. A significant resolution was adopted requesting the ecclesiastical authority of the diocese to act for the guidance of the clergy upon the matter of the closing of churches as in the recent epidemic, by Boards of Health.

An address was made by Canon Welles, Institutional Chaplain of the diocese.

The next meeting of Convocation is appointed to be held at Penn's Grove.

Remember you have not a sinew whose law of strength is not action; you have not a faculty of body, mind or soul whose law of improvement is not energy.—E. B. Hall.

that God through Christ broke down the middle wall of partition. What are we doing in our local Jerusalem for anyone who feels strange when he ought to feel at home in his Father's house? Are you one for whom Christ died? So am I. How then is it possible to be a stranger in a place where love is the principle of action, and truth is the atmosphere in which love grows? And if truth and love are not manifest in the personal, or parochial life, how dare call that life Christian. Where do the messages of the Crucified come in? Why isn't it the duty of such a church as a club rather than a household? And if the parish church has the chill atmosphere of a very respectable club, is it not your fault if it continues such, after meditating on the fact that Jesus Christ died to make and keep brotherhood a vital, tender, throbbing reality in the conviction of the Christian?

SATURDAY: "I will cleanse their blood that I have not cleansed."

If the blood of a man is not clean, how can he have peace in himself? On this day of the week, many followers of the Christ, pray that the dead in Christ may rest in peace. As we pray that prayer, we realize that in the commendatory prayer which we used when the soul was passing, we asked God for this very favor—that he should cleanse the soul of the departing one in the precious blood of the Immortal Son.

On this day of the week, we examine ourselves for the proper reception of the Holy Communion. Thank God for the cleansing touch of forgiveness which gives peace with pardon to those of us who in our examinations have recognized and acknowledged our blood guiltless. What a comfort for the sin-sick soul to realize that in Zion dwelleth the Lord, always at home for the purpose of turning scarlet people white, and spotted people whole; and making pure the impure blood of those who have trifled with their own moral life, or stained with their blood the lives of others. Thank God again and again for making so clear to us where we can find that peace which alone makes life bearable for the sinner whose sins have found him out.

Agricultural Parishioner (wishing to ingratiate himself with the new curate, who has given a lecture on the previous evening)—Thank ye, sir, for your reading to us last night.

New Curate—Glad you liked it, John. I was afraid lest the lecture might have been just a little too scientific.

Parishioner—No, bless you, sir, not a bit of it. Why, we in these parts be just like ducks. We do gobble up anything.—Birmingham (England) Herald.

AN EVERY MEMBER LENT

Bishop Chauncey B. Brewster, of Connecticut, in his Lenten Pastoral to the clergy and laity of his Diocese, after commenting on the responsibility of parishes and the whole Church to the returning soldiers, says:

"There is reason to believe that the present is one of the great crises, turning-points, of the world's history. It is the pivot on which will turn the course of centuries to come. This tremendous catastrophe cannot leave the world the same as it was before. We see signs that herald the dawn of a new day. It is an epoch of transition to an order not the same as that which was before. It is the beginning of a time. We stand upon the threshold of what, in many respects, will be a new world. A new time brings new and unwonted demands.

The Church, if it be not a mere antiquarian society, if it is a living Church, must be awake, alert, and all alive to these demands of a new time in order that, doing the Lord's work, it may justify its right to be. The Church, let us not forget, means its members, and means, not "they," but you and me. A living Church will mean that we, its members, are alive in the true sense, each one of us personally. If ever life meant anything, surely it is in these tremendous days. This is an epoch of revolutions. It ought to mean for men and women a moral revolution, a changed attitude toward life, a new appreciation of the privilege and purpose of living, a reaction from shallowness and superficiality, the entrance into deeper life.

Now for this entrance anew into the meaning of life, for this renewal of genuine life, there is presented precious opportunity in the approaching season of Lent. Lent in this year of our Lord 1919 ought to mean more than any Lent has meant to us before. It ought to mark an advance and uplift and deepening. It offers opportunity for a renewal of life and religion intensively. Accordingly, I am proposing to the clergy and people of this Diocese, what might be called an Every Member Lent. My idea is a movement among us here to get every member of the Church interested in the opportunity of this Lent, and, moreover, to get each member to endeavor to make it, as never before, a Lent of reality.

Toward this end I ask the earnest co-operation of you all. Our soldiers have been learning that great lesson of military life, to lose the weakness of individualism and gain the power of united action. Each soldier is not less, but more of a man, as in company formation he keeps step with his comrades in arms. He loses himself to find himself in being one with his regiment.

Let us this Lent seek the power of co-operation, of concentration in the fellowship of thinking about the same great things, about meditation upon the same truths of God's Word, of fellowship in prayer and Holy Communion. The discipline of Lent must

be largely personal. Yet the soldier of Christ may conceive of it perhaps in a new light, not as a mere self-discipline, but as the discipline of a soldier in the great army.

The renewal of life will demand that we make much of the breath of life, which is prayer. Let us throughout the Diocese in common enter into the power of prayer. There is in prayer a precious privilege of fellowship. Our service-book is the Book of Common Prayer. It unites us not only with the rest of the congregation, but with all who pray and have prayed those prayers, whether near or far away. None the less is fellowship a fruit of silent prayer. In silence there may be a realization of personality, wherein self passes out of petty and selfish isolation. In silence may be found a fellowship with God which shall mean a deeper fellowship with other men. Let us make more of special services of intercession and also of the fellowship of silent prayer.

Into the inner import of prayer we shall enter so far as our prayer is in harmony with our Lord's praying and has for its key-note: "Not my will, but Thine be done." When prayer is thus the yielding of our own will to be one with God's will, by that alliance of our will with God's will our personality is fortified and reinforced with might by His Spirit in the inner man, so that we have more will power to initiate and carry on His work.

In connection with this subject I must refer to a fact demanding attention. By frequent inquiry I am convinced that our children, even in our Sunday Schools, as a rule begin the day without any prayer. Like the boy who was afraid of the dark but could look out for himself in the daytime, they say their prayers at night but not in the morning. Urgently I call the attention of pastors and teachers and parents to this fact. An Every Member Lent must include our boys and girls. I ask that they be shown or taught, this Lent, some very short and simple prayers with which to begin the day.

While we make more of personal prayer, shall not this Lent see a revival among us of Family Prayer? Even the rush of modern life can there not be secured a little time for gathering the family before God? If there be no opportunity for anything more, it will mean something to say the Lord's Prayer together at breakfast. It is a wholesome proverb: "Prayer and provender hinder no man."

We are going to make it our aim this Lent to be more truly and wholly alive unto God. Let us then make more not only of the breath of life, but also of the Bread of Life. Let us be more earnest in preparation for, and appreciation of, this, which is not only the highest act of worship before God's Altar, but which is, moreover, the Blessed Sacrament of life, wherein we partake of Him Who is Himself the very Life.

TOPICAL BIBLE READINGS FOR LENT.

Bishops Vincent and Reese of the diocese of southern Ohio have issued a leaflet, containing daily topical Bible readings for the season of Lent, with a collection of personal prayers, for the use of the people of their diocese. "It's purpose is to help deepen the devotional life of our people with the added incentive of sharing in something in which the whole diocese is co-operating."

We publish below the introduction to the leaflet followed by the Bible readings for the first week days of Lent, beginning with Ash Wednesday. "The war is over, but not won until the moral and spiritual values released and expressed by those who have fought and died have been transmitted and incorporated into the lives of the American people.

"This is the unfinished task committed to us. The Church is the medium for the transmission of these truths. Lent, 1919, is your opportunity to give time, thought, service, for a first-hand grip on these eternal truths and translate them into conduct.

"The Bible is a record of the deepest religious experience of the human race. Relate your life to it.

"The daily Bible readings are arranged on a topical basis in relation

to the subjects contained in the Collect, Epistle, and Gospel for the Sundays in Lent. The readings for each week are on the subject for the following Sunday. For example, the readings beginning the first Monday in Lent are on Prayer—the subject for the second Sunday in Lent. They prepare the heart and mind for this day of rest and worship. The psychic and moral force created by all the people of a parish or mission daily concentrating their minds on one subject, which is to be interpreted by the minister on the following Sunday, cannot be overestimated.

"The prayers are for daily use, a help to keep your life in the conscious presence of God, to interpret personal experience and gain strength in more devoted service for His Kingdom."

Daily Bible Readings.

"The end came with a rush, but the end is a beginning. This wrecked world which we are facing demands new self-restraint, redoubled purpose and all the vision that prophets can reveal."—Bishop Brent, Since the Armistice.

Ash Wednesday.

Humility—Dependence on God. "Except ye become as a little child ye cannot enter the Kingdom of God."

A. M. P. M.
Thu/St. Luke 1:49-56 Ps. 71:21-end
Fri. Eph. 6:10-20 2 Tim. 2:16
Sat. Rom. 15:1-7 1 Cor. 16:12-15

IN MEMORIAM.

The Rt. Rev. Robert A. Gibson, D.D.

The daily papers announce the death of the Bishop of Virginia, the Rt. Rev. Robert Atkinson Gibson, D.D., at his home in Richmond, aged 72 years. The bishop was born at Petersburg, Va., was a graduate of the Episcopal High School, Hampden-Sydney College, and the Virginia Theological Seminary. He was made a deacon in 1870 and advanced to the priesthood the following year by Bishop Whittle, and was consecrated Bishop Coadjutor of the Diocese in 1897. His first work in the ministry was that of Missionary of South Eastern Convocation in Southern Virginia, was assistant at St. James' Church, Richmond, from 1872 to 1878, rector for nine years of Trinity Church, Parkersburg, West Virginia, and rector of Christ Church, Cincinnati, O., for ten years, from 1887 until his elevation to the Episcopate. Bishop Whittle died in 1902 and Bishop Gibson became the Diocesan.

The Rev. George Mosley Murray.

The Rev. George Mosley Murray, a retired priest of the Diocese of Maryland, died at his home in Baltimore on Saturday, February 15th. Mr. Murray was made a deacon in 1884 and ordained a priest the following year by Bishop Whittle, of Virginia, and had been rector of parishes at Urrar, Lynnwood and Rapidan, Virginia; Lee, Mass.; Elk Ridge and Baltimore, Md., and Ft. Smith, Kansas. He had served as General Missionary in the Diocese of Kansas and on the Standing Committee. Before retiring from the active ministry he was rector of St. Bartholomew's Church, Baltimore.

Mrs. R. L. Stanley.

Mrs. R. L. Stanley, widow of the Rev. Augustine O. Stanley of Holy Innocents Church, Evansville, Ind., beloved mother of the Rev. James D. Stanley, rector of Christ Church, Indianapolis, passed away at her son's residence, Friday, February 7th. She was a splendid type of Christian womanhood. Although in her 86th year her interest in affairs was keen and discriminating. Her presence at church and in its various activities never waned. Her former home in Cincinnati was a haven of hospitality for the clergy. Funeral services were conducted at Christ Church by Bishop Francis, assisted by the Rev. Dr. Lewis Brown of St. Paul's and the interment took place at Spring Grove Cemetery, Cincinnati. Bishop Vincent and the Rev. Dr. Lynch officiated at the grave.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending Saturday, March 8th, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

Quinquagesima Sunday.

March 2nd.

Malachi iii. 16-iv. end.
Matthew xvii. 1-13.
Genesis xlvii. 27-xlviii. end.
Romans xi.

Monday, 3rd:

Jonah i. 1-16.
Mark ix. 14-29.
Genesis xlix.
Jude.

Tuesday, 4th:

Jonah i. 17—ii. end.
Matthew xvii. 22. end.
Genesis i. 14. end.
Philemon.

Ash Wednesday:

Jonah iii.
Matthew xviii.
Genesis i. 15-end.
II Corinthians vi. 11—vii. 10.

Thursday, 6th:

Jonah iv.
John vi. 1-27.
Isaiah xxx. 1-21.
I Corinthians i.

Friday, 7th:

Joel i. 1-12.
John vii. 28-52.
Isaiah xxxi. 1-7.
I Corinthians ii.

Saturday, 8th:

Joel i. 13-end.
John vii. 53—viii. 11.
Ezekiel xxix. 1-16.
I Corinthians iii.

UNPROFITABLE TALK

By the Rev. JAMES E. FREEMAN, D.D.

Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Job. 15:3.

Most of us remember how in our youth our elders admonished us that we should "give an account of every foolish word we uttered," and perhaps some of us became reticent and overcautious and have continued so into mature life. If there is a record kept somewhere, that is to be revealed in the great future, of the foolish and unprofitable words we have uttered, some of us will have to reckon with an account that will overwhelm us.

Between reticence and volubility there is a safe and happy mean, and just now we need to find it. Perhaps few of us could enjoy the kind of an evening that Emerson and Carlyle spent at Craigenputtock on the memorable day when they foregathered and after a lapse of many hours retired without having exchanged a word. It was with them communion of spirit and kinship of soul that counted.

Some of the world's most terrible tragedies have resulted from the practice of unreasonable and unreasoned talking. We are reminded that for a long period preceding the Civil War in this country, men in the North and South talked in an injudicious way of an impending catastrophe, and long before the fratricidal strife came, the fires were generated by those who engaged in speeches wherewith they could do no good. For years before the recent war, all over Europe one would hear constantly discussed the possibilities of a coming struggle, and at last speeches gave place to weapons and millions of lives were sacrificed.

Just now there is too much talk, as there has been for some years past, of the possibilities of strife between the several elements that make up our body corporate. An undue emphasis is being placed upon the insular rights and peculiar privileges of given parties or interests in our country. Of one thing we may be thankful, namely, that our part in the great war, blotted out forever the sectional spirit between North and South, and so far as the lads in the service were concerned they for-

got allegiance to their particular States in their devotion to the ideals of the nation as a whole.

If experience teaches us anything, it enforces the truth of the text, that unprofitable talking is both unwise and unsafe. Instead of talking about the cleavage between class and class or section and section, let us form the habit of emphasizing the essential solidarity of the nation as a whole, and the essential unity of our common life. Let us talk more about America for Americans and the brotherhood of man, and make them something more than high-sounding phrases. Wars begin with injudicious talk, struggles begin with speeches that are calculated to do no good. It has been found repeatedly that where much talk gives way to intimate conference and a fair exchange of views, that adjustments reasonable and satisfactory are made.

All the foregoing has a very definite application to the things of the Church. Everyone of us has been unduly talkative about denominational superiority, and yet, behind all our talk we generally have one basis of faith. Supposing we do have our peculiar methods of administration and our conceptions of Christian usages, this does not hinder our emphasizing the fact that we are all human and fallible and subject to mistakes, nor again that we all have to live a common life with common virtues and vices, and that we all seek ultimately a common destiny.

All over America today, everywhere, in shop and home, in private and public, we need to apply the muzzle where our speech is unreasonable and unseasoned and where it leads inevitably, not only to confusion, but to discord and disorder. We are not going to have strife and struggle if we keep our heads. We are not going to have breaches between classes or churches or organizations of any kind if sanity prevails and a Christian temper governs us.

We will doubtless have freedom of speech, but any expression of freedom of speech that contravenes justice, fair play, or the common good, is inimical to our interests and destructive of our happiness.—Courtney Minneapolis Tribune.

A PRE-LENTEN ENQUIRY.

It is an enquiry into which may well engage our attention in the pre-Lenten season: How may we best seek to secure God's pardon for our sin? Shall we approach God with light-heartedness, as most people do if at all, convincing ourselves that if we ever did any wrong, it is a matter of no great consequence; or shall we approach Him with broken-heartedness, acknowledging the magnitude of our debt through sin and honestly desiring to render some suitable satisfaction for the wrong we have done?

This subject is beset with great practical difficulty at the present time.

Many hearts have lost the power to realize what sin is: some through pride and conceit; others through long transgression, which seems to them of no great consequence, since up to the present hour it has brought upon them no visible vengeance of God. What God allows to go on, they infer that He takes no account of.

People of the Church sometimes deal with themselves lightly in this matter, concluding that, since God loves to forgive, "the more the better": an inference which St. Paul thus indignantly reproveth, "Shall we continue in sin that grace may abound? God forbid."

True as it is that Christ died to make forgiveness possible; it is not true that Christ died in order that forgiveness might be thrust upon an unappreciative and unrepentant world.

All sin is debt. A man owes you a hundred dollars. How will you deal with him? Mercifully, of course, for your religion requires this. You will give him opportunity to pay, for his own sake. Suppose it becomes known to you, that the concentrated misfortunes of this life are so great that in all probability he will never be able to pay; how, then, will you deal with him? Again, for his own sake, you will expect him to be fair with you;

not grovel in the dust, but in a manly way acknowledge the situation with a regret not feigned.

If it comes to your ears that this man is boasting how he got a hundred dollars out of you, and expects to get more—that he has found you an easy prey—you will surely see that you have a responsibility, further to deal with this debtor in such a way that his moral nature shall not be utterly corrupted through your weak leniency. Through sin we are hopelessly in debt to God. Three courses are open to us: we can utterly ignore the whole situation; or we can "continue in sin that grace may abound," or we can determine to hold ourselves in such serious relationship to God, that He can never say that we sin without sorrow, or that we expect forgiveness without genuine and suitable penitence.

The servant in the parable agonizingly desired to pay, and it was this hopeless desire to pay which commended him to the mercy of his master and moved the master to say: "Thou hast sought to pay; I frankly forgive thee all."

Two conclusions follow: Let us seek for ourselves some suitable system of penitence. Let us not expect God to do what man perfectly well knows that even He has no moral right to do: Put a premium upon wrong-doing, by rewarding it with leniency for which the wrong-doer does not even take the trouble to ask.—Christ Church Almanac, Joliet, Ill.

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Choral Eucharist, 11 a. m.

Holy Communion Daily:—

7 a. m., in Chapel.

Wednesdays in Lent:—

4 p. m.—Bishop Griswold.

(Five minutes from Loop on Madison Street cars.)

The Witness

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EDITORIAL

LENT.

The Church has a most difficult task.

It sets up spiritual ideals in a world where the great mass of folk are seeking material indulgence.

It gives promises of ultimate blessing to those who are demanding immediate pleasure. It requires constant self-sacrifice on the part of those who are self-seeking and it demands that we shall love those whom we do not like. It compels men to honor God in a profane environment and to love Him whose name is a public derision to those who flout His sovereign power.

As one walks on the sidewalk, rides in a train, enters public places, the name of Jesus Christ and Almighty God is used to punctuate a jest or to emphasize the scorn or hate of the blasphemer.

The Church asks you to love Him whom others ridicule and to serve Him faithfully whose very existence is questioned by the crowd.

What then is our justification for the effort and how shall we overcome the strong current which must be stemmed lest we lose the precarious hold upon our faith and love?

Not only is one confronted with an unfavorable environment for the development of the spiritual life, but one has a tremendous inertia to overcome within his own nature.

It is true that no man ever yet hated his own flesh.

In the gratification of animal appetites we all find pleasure.

In the pursuit of selfish ends we find an impelling interest.

In making ourselves comfortable we spend our substance recklessly.

And here comes the challenge of Jesus Christ to crucify the flesh, its affections and lusts; to minister to others rather than to be ministered to; to give without measure of ourselves to God and our fellow-men.

St. Paul is right. Never an athlete entered an arena which demanded more constant training and more conscious effort.

So strenuous is the duty, so weak is the flesh, so constant is the need that the Church sets apart a season every year in which her children shall make a special effort to get in condition. It is called Lent, which means "Spring" and as the Gospel for Septuagesima Sunday implies, is a time for working in the vineyard at whatever hour we may be called; for Sexagesima, a time for sowing the seed; for Quinquagesima, a time for showing mercy.

The Epistles for these pre-Lenten Sundays have emphasized the same idea.

A time for athletic training, a time for wrestling with principalities and powers, a time for putting on charity.

* * * * *

I want to give you three excuses for this Lenten season, which I have found helpful and which I commend to your consideration as a part of your Lenten training.

I.

Make your relation with God and Christ an intensely personal one.

Think of God as revealed in Christ. "He that hath seen me, hath seen the Father."

Practice each day, visualizing Christ in some familiar scene. When you go to church, go with the idea of getting in touch with a personal God as revealed in Christ.

Our best impulses in life are obtained from personal influences. Especially did Christ institute the Eucharist to establish this touch with a personal Christ. It is no accident that He called it "His flesh and blood." By its use we establish a blood relationship. We become His brethren in a very real sense.

Some people affect not to need this help which He established. I fancy that He knew them better than they knew themselves. In other relations of personal affection these same people do not despise material agencies. But they want to make God entirely spiritual, they claim. Again God knew them better than they knew themselves, for He "took flesh and dwelt among them." The human touch is a need of our human nature.

II.

Make your relation with your fellow men, a personal one in your service to them; an impersonal one in their reaction on you.

This may seem a difficult thing to understand, but one gets the idea from the life of the Master.

He was a lover of mankind, not just of His friends, but of the very least in his acquaintance. This was the beauty of Lincoln. He loved everybody; it didn't worry him whether they appreciated it or not.

He put up patiently, not only with those who tried to boss him, but those who must have bored him. Why did God put bores into the world? If not, that you who are never a bore, might have your patience tested.

Everybody has a loveable side. It is your business as a Christian to find it.

Everybody has an unloveable side. It is your business as a Christian to confess that you have one.

If your unloveable side meets their unloveable side, you have a taste of Hell; if the opposite is the case, you have a vision of Heaven, which on earth is called friendship. But if your loveable side comes in contact with their unloveable side, then it is your duty to give them of your love and take what you get impersonally.

People who get cross with one another, and criticize one another, and hold one another in contempt, not only do an ungracious thing, they poison themselves, just in proportion as they get worked up about it.

I fancy that the bite of a very angry man might be quite poisonous.

Why poison yourself over somebody's bad manners? It is desperately foolish. Christ was interested in everybody. He ~~craved everybody's affection. But He never resented their lack of appreciation of His sincerity. He took their anger impersonally; their insults without resentment.~~

Try this rule for one Lent and overcome your fool habit of personal resentment toward anybody.

III.

Do not indulge yourself in self-pity.

Somebody has well said that nothing spoils a soldier so much as self-pity.

It ruins a minister of Christ hopelessly. It spoils a soldier of Christ for any service. It divides families, alienates friendships, ruins parish life.

The euphemism for self-pity is sensitiveness.

I would not say that the sensitive person is the most wicked but I would say that such person is the most troublesome person in the parish.

The Lord sends us obstacles to climb over, and we have them within our homes, our churches, our social circles.

As soon as we begin to feel sorry for ourselves, we cease to climb over these obstacles. Instead, we sit down and magnify them.

* * * * *

Now this is no easy program that I have outlined, even for a forty day experiment. But it is worth while.

If you find yourself discontented with your lot, dissatisfied with your surroundings, inefficient in your influence on others, misunderstood even in your good works, don't look without for the remedy. Look within. Then try these rules as a prescription for Lent. Keep resolutely at them. Turn your fine critical faculties upon yourself. Find your remedy in a closer personal touch with God through Christ; in giving of yourself to others without asking what return you get; in refusing to consider yourself abused, no matter what happens. You live for eternity, not for today. This is a very different training of yourself, from that currently prescribed in various cults. This is no anaesthetic such as is to be found by getting a very impersonal idea of God; and a very unsympathetic indifference to your fellow-men; and a very profound concern for your own aches and pains. Lots of people today are putting themselves into a twilight sleep and calling it Paradise. Paradise is all right but it comes by overcoming obstacles, not by being sensible to them.

A goose, proud of her white feathers, pretended that she was a swan. She left her own relatives and swam alone around the pond, trying to bend and stretch her neck like a swan's.

But it was all of no use, her neck was too short and stiff, and after all

her trouble nobody thought she was a swan, and she only succeeded in appearing a more silly and ridiculous goose.

"It is quite useless trying to deceive people by appearing what we are not."—Lessing.

QUESTION BOX

Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

What is the teaching of the Anglican Church as to the whereabouts of the soul during the period between the death and the resurrection?

The Anglican Church has no article of faith on this subject but interprets the scriptures in their bearing upon it as a matter of pious opinion.

This teaching is based upon the life of Christ and His teaching.

Christ was crucified, dead and buried, He descended into Hades, the place of departed spirits. His body was in the tomb, but His spirit preached, as Peter tells us, to the spirits in prison which were sometime disobedient.

This would imply that our Lord's spirit retained consciousness and could communicate with the departed.

At the Resurrection His soul and body were reunited, and while the risen Christ retained His body it was endowed with properties which it did not ordinarily manifest during His ministry.

These facts in Christ's life form the basis of the faith as recited in the Creed and accounts for the statement that we believe in the resurrection of the body, that as Christ was clothed in His body at the resurrection, so shall we be, not unclothed, but clothed upon.

Now, during the period between this separation of the soul and body and its reunion, we are told in the Creed that the soul, if it follows the example of Christ, is in Hades (of course the word Hell in the Creed is the translation of Hades and not Gehenna, and means the place of the departed, not the abode of the wicked).

Just what Hades is, we are not told explicitly, but may implicitly imagine from the teaching of Christ.

In His last word to the thief on the cross, He says, "Today, shalt thou be with Me in Paradise."

Paradise is a Hebrew word which means "a garden of delight." Thus we may imagine that the blessed dead are in a state of happiness.

This teaching is further amplified in the parable of Dives and Lazarus. Lazarus was in Abraham's bosom. A Hebrew phrase that is paralleled by the expression "communion of saints" as used in the Creed. It implies companionship, as the word Paradise implies contemplation.

The place in which Lazarus and Dives found themselves was not after the Judgment Day but before. It was not Heaven and Hell, but the place of waiting.

There is then a "gulf" between the dead who die in the Lord and those who reject Him.

Now the place of torment mentioned here has one curious attribute. Dives was a better man there than he was on earth. He had a serious concern for some one besides himself. He shows traces of unselfishness.

How much that helped him, the Lord does not disclose, but some find hope that there is a chance for the wicked in the next world.

It may be so, if it is so, the name of the place, as one of torment, shows that it is more painful to recover oneself there than here.

Dives wanted relief from a situation that he found intolerable. We may say then from the example and teaching of our Lord, that Hades is a place in which souls are conscious, in which they can communicate with one another, in which the blessed dead have the privilege of contemplating the beautiful and communicating with one another, and in which they await the resurrection when soul and body reunited, they shall rise in the nature which they now possess, yet clothed with new powers and attributes. "It doth not yet appear what we shall be, but we believe that when He shall appear we shall be like Him."

A Churchwoman desires to marry an unbaptised man who is divorced (Continued on page 7)

CURRENT EVENTS

A Budget of News From Many Quarters and Items of General Interest

The seventy-ninth anniversary of the foundation of Grace Church parish, Port Huron, Mich., was celebrated on February 2nd.

The Church Home for Children, Los Angeles, Cal., has been bequeathed \$1,000 under the will of the late Mrs. Dorothy Winslow.

The Mission at New Castle, Indiana is showing remarkable strength and expects to become an independent parish in the near future. Dean White of the Cathedral at Indianapolis, is in charge.

The Church of St. Luke and the Epiphany, Philadelphia, is the recipient of a gift of \$10,000 in memory of the late William Henry Barnes. Mr. John Henry Barnes and Miss Anne Hampton Barnes are the donors. The income is to be used for charitable purposes in the parish.

A number of modifications have been made in the ritualistic customs and practices at St. Paul's Cathedral, Fon du Lac, Wis., says a local daily of that city, in keeping with suggestions of the Men's Club and the wishes of the congregation. Among other changes the intoning of the Epistle and Gospel and singing of the Creed in the Communion office have been dispensed with.

The bill for the repeal of the "blue laws" now pending before the legislature of Delaware, is strongly endorsed by the Rev. F. M. Kirkus, rector of Trinity Church, Wilmington. He declares in a statement published in the daily papers that such laws prevent certain harmless amusements and innocent occupations and that in a large measure are disregarded, which tends to a contempt of the law and a general habit of violation.

Under the active oversight of Rev. Dr. Mallett of St. Paul's Church, New Albany, Ind., a fine men's club has been organized in that city. After stirring addresses by Rev. Dr. Mallett and Mr. E. C. Swigert a "Y" worker at Camp Zachary Taylor, a committee was appointed consisting of Messrs. Coolman, Marquis and Embrey to present a constitution. Judge E. B. Stotserburg, former Attorney General, presided. The movement means a great uplift for the entire community.

The late Mary F. Hayes bequeathed to the Girls' Friendly Society of Trinity Church, New Rochelle, N. Y., \$1,000; to the rector of the parish, the Rev. Dr. Canedy, \$800, and a like amount for the establishment of a Mary Eliza Hayes-Smith memorial. The Y. M. C. A. is to receive \$2,000, the New Rochelle Hospital, \$1,000, and \$1,000 was set apart for a "home for old people of both sexes of the Protestant faith." The Midnight Mission and the Female Guardian Society of New York City were each named for \$1,000 in the will.

A "Hall of States" has been opened in the former home of the Rev. Dr. Manning, rector of Trinity Church, New York, under the auspices of the New York War Camp Community Service, where returning soldiers and sailors may be brought into direct contact with their relatives and friends regardless of what section of the country they may be from. Dr. Manning gave up his residence to the movement. It is the central headquarters for State committees, and every state in the country has been invited to send representatives to serve at the Hall to care for the returning men.

On Sunday evening, February 16th, a class of seventy-one persons, the largest in the history of the parish, was confirmed by the Rt. Rev. Dr. George Y. Bliss, Bishop Coadjutor of the Diocese of Vermont, at St. George's Church, Central Falls, R. I., the Rev. Willis B. Hawk, rector. Thirty-eight of the class were men and boys. At this service two beautiful memorials were used for the first time—an Altar Cross and a Processional Cross, etched with the passion flower

design, and bearing the inscription, "To the Glory of God and in Loving Memory of William McIntyre and of his wife Sarah Belfield, 1919."

The rector and members of Christ Church, Gary, Ind., are congratulating themselves over the fine financial showing made by the parish during the past year. The total disbursements for the year amounted to \$7,833.31, including the current expenses, \$2,183 interest on debt, church interior improvements and fixtures, \$1,453; on rectory, \$800; on pipe organ, \$254. All current expenses Diocesan and Missionary assessments were paid in full. This fine showing was due to a successful effort made last Easter to reduce the parish indebtedness, when about \$4,000 was raised through the offering.

A missionary rally of the Girls' Friendly Society, was held in All Angels' Church, New York recently. Associates and members gathered in the parish house and from there marched into the church. About 100 were present. The diocesan banner and banners from branches were carried and beautified the procession. Deaconess Kent of St. Paul's Hankow, addressed the meeting. Forty dollars were received through the collection, the money being given towards securing a rest room for girls in Hankow. The Diocesan Box this year will be sent to Crow Creek, South Dakota; money collected up to \$200 will go to Hankow; a surplus to Alaska.

Noon-day services will be held in Chicago during Lent at the Majestic Theater, under the auspices of the Church Club. The speaker for the first week, beginning on Ash Wednesday, will be the Rt. Rev. Dr. Johnson, Bishop of Colorado, and Editor-in-chief of The Witness. The special speakers for the following weeks will be the Rev. Dr. James E. Freeman of Minneapolis, Dean Bernard Idings Bell of Fon du Lac, chaplain at the Great Lakes Naval Training Station; the Rt. Rev. Dr. Fisk, Bishop Coadjutor of Central New York; the Rev. George W. Renison, of Hamilton, Ontario, chaplain in the Canadian Army; and Dr. William C. Sturgis, educational secretary of the General Board of Missions.

A conference of Church workers in the Province of New York and New Jersey, was held under the auspices of the Commission on Missions in the Church of the Redeemer, Brooklyn, N. Y., on Wednesday, February 19th, the Rt. Rev. Dr. Burgess, presiding. The subjects discussed and the speakers were as follows: "Work in the Rural Districts," the Rev. Wm. H. Pott, Ph. D., archdeacon of New York, and the Rev. Edgar L. Cook, Bergenfield, N. J. "Missionary Organization," Mr. James R. Strong, Chairman Newark Diocesan Missionary Committee, and Mr. Monell Sayer, Secretary Church Pension Fund. "Work among Foreign Peoples," the Rt. Rev. Dr. Burch, Bishop Suffragan of New York, and the Rev. Dr. Lacey, rector of the Church of the Redeemer, Brooklyn.

The February meeting of the Phillips Brooks Club of Christ Church, (Hyde Park) Boston, Mass., was held Monday evening, February 10th in the parish house. A roast lamb supper was served by the wives of the Executive Committee. The guest of the evening was J. Porter Russell who spoke on the formation of a League of Nations. Popular songs from the War Camp Community song sheets were sung under the leadership of Clifford H. Morse, choirmaster and William Carleton rendered a whistling solo. The committee on the World War Veteran Memorial reported on the regrading of the church grounds and the erection of a bronze tablet and it was voted to engage an architect to prepare suitable plans and estimate the cost. Six new members were admitted to the club. The rector of Christ Church, the Rev. John W. Suter, Jr., at the morning service on Sunday, February 9th, preached a sermon on the work abroad and in the detention camps

in this country of the Church War Commission. Roosevelt day was observed and the passage from Micah, read as the first lesson, was Col. Roosevelt's favorite Scripture passage. His favorite psalm and hymn were used. The choir sang the anthem, "I will lay me down to sleep."

Troop 57 and 80, Boy Scouts of America, call St. Andrew's Church, Newark, N. J., their home, and the people of the parish feel as proud of the Scouts as the boys are of being the St. Andrew's representatives in the B. S. A. The Boy Scouts of America celebrated their eighth birthday on February 8, 1919, as a national organization, and St. Andrew's boys celebrated their second anniversary as troops. The boys have participated in all Liberty Loans, sold W. S. S. done police duty in all the war parades and other ceremonies; assisted in the care of refugees of the Morgan disaster, done duties necessary at the several canteens located in Newark for Soldiers and Sailors; ushered at the morning services at St. Andrew's, raised the Flag on Sundays and holidays, assisted the ladies in their rummage sale, and made themselves generally useful in many ways.

St. James' Church, Keene, N. H., (Rev. Howard M. Ingham in temporary charge till the rector-elect arrives) is rejoicing in a specially successful every-member canvass. The expense pledges have increased 250 per cent while pledges for Missions are three times what they were last year. We can now face a year without fear of impending shortage as has been the history for five years past. It is a clear case of accomplishing successfully what everyone said it was quite impossible to do. The parish has received a fine Lectern Bible of the American Revised Version, beautifully bound in red morocco, the gift of Mrs. Horatio Colony and in memory of Mrs. Gertrude Wilson Littell wife of the former rector. Also a new service flag carrying three gold stars and 39 blue stars was given by Mrs. H. B. Viall and her son William. Both gifts were blessed at a special memorial service for the three men from this parish who gave up their lives in the service of their country.

Tribute to Hero Organist.

The service given at St. Mark's Church, Philadelphia, the other night by the Pennsylvania Chapter of the American Guild of Organists, says the Record of that city, was of more than usual interest since it took largely the form of a tribute to the memory of Frederick Thomas Averay Jones, former organist of St. Mark's who gave his life in the European cataclysm. The especial number dedicated to the much-admired young musician was "A Requiem" composed by Lewis A. Wadlow, present organist of St. Mark's, with words by Calvin B. Knerr. The music was fairly well presented, although it was not a strikingly original or impressive composition. It might, perhaps, have given more genuine satisfaction to the many friends and admirers of Averay Jones, who crowded the church, if they could have participated in the "memorial" by taking part in a service of songs or hymns familiar to all, and thus voicing in a more intimate, general way, some of the love and sympathy they felt for the departed one.

A number of well-known organists, including Lewis A. Wadlow, S. Wesley Sears, Harry Alexander Matthews, Rollo Maitland, Uesma C. Smith and others, were heard in various parts of the religious services which accompanied the program.

Peace Consecration Campaign in Michigan Parish.

On Septuagesima (Sunday the drive to raise \$18,000 to clear St. James' Church, Sault Ste Marie, Mich., from debt was closed and at the evening service the rector and the committee announced that there was in hand, in cash and bonds the sum of \$21,703.68 with some more promised. This splendid announcement was made possible through the earnest work and self-sacrifice of all the members of the parish and the thorough organization of the parish committee, that had the drive in charge. The men were led by Messrs J. P. Old and G. Laundry and every person who could give was asked for a subscription. The women under Mrs. Old and Mrs. Springer, ably seconded by the heads of all the guilds carried through

the entertainments, which netted over \$2,100. While the Sunday school under Mr. Strong raised by work and saving \$684.68. It has now become possible for the parish to ask that the church be consecrated and it is hoped that that service will be held on Low Sunday. Since July 1st, 1913, when the present rector the Rev. Stephen H. Alling, took charge of the parish the church debt of \$28,000 has been removed and a number of necessary repairs and improvements made on the church and rectory. There have been 248 baptisms and 209 confirmations during that period and a large class is now in preparation to be presented when the church is consecrated. When the chairman made his announcement of the success of the drive he suggested that another drive be at once started to bring the church attendance up to the same high standard of achievement.

Parish Income Increased From \$2,000 to \$5,150.

Quite a remarkable "Every Member Canvass" was held in Grace Church, Cortland, N. Y., the Rev. Arthur H. Beaty, rector, on February 2, 1919. This is an old conservative parish that had gone on year after year in old fashioned ways and seemed quite satisfied to continue doing so.

Rev. Franklin J. Clark, Secretary of the Forward Movement of the Board of Missions, came at the request of the rector, Sunday January 19th and preached in the morning and held a conference with the congregation in the parish house at the close of the evening service. Mr. Clark aroused so much enthusiasm that a men's dinner was agitated and was held in the parish house Friday, January 31st.

The Guild prepared for sixty-five and one hundred and twenty-five came out to the dinner. The Rev. Mr. Clark was the principal speaker at the dinner. Other speakers were, Mr. Paul Paine, Librarian of the Syracuse Public Library, and the Rev. O. D. Smith of All Saints' Church, Syracuse and Senator Lusk of Cortland.

At the suggestion of Senator Lusk, the rector's salary was to be made \$2,000 instead of \$1,200 if they raised the money. So thirty-six men made up eighteen teams and received Holy Communion in a body Sunday morning and after lunch went out, to report later at the evening service.

When the men went out there were one hundred and twenty pledges and a parish income of \$2,000 and almost nothing for Missions. When the men returned there were two hundred and seventy-five pledges, with many more to be seen and an income of \$4,500, also of \$650.00 pledged for Missions—a total of \$5,150.

So the result of the canvass is that the Church's income increased 150 per cent, from \$2,000 to \$5,150 and is more than double what it ever has been in the history of the parish.

The apportionment for Missions is oversubscribed. The rector's salary has been raised from \$1,200 to \$2,000. A men's discussion group on missions has been formed and will meet every Sunday. A men's club of one hundred men is being organized and will do a big work in the Church and city. At least fifty men who never before took any interest in the Church are showing an interest and taking part in the work.

The parish work has been lifted up and put upon a strong basis, with the men of the Church believing that the work of the Church is a man's job.

The credit for the aroused interest and enthusiasm and for the splendid showing made by the parish must be given principally to the Rev. Mr. Clark, ably seconded by Senator Lusk of Cortland.

Sons of the Revolution Commemorate Washington's Birthday.

A special service was held in St. Bartholomew's Church, New York City, on Sunday, February 16th, under the auspices of the Sons of the Revolution in commemoration of the anniversary of the birth of George Washington. Representatives of a number of other leading historical organizations of the city were also in attendance. Bishop Greer, chaplain of the Society, conducted the service, and Dean Robbins of the Cathedral of St. John the Divine gave the address. The following clergymen participated in the service:

The Rev. Leighton Parks, D.D., rector of St. Bartholomew's; The Rev. Anson Phelps Atterbury, the Rev. Edwin Walter Colloque, the Rev.

Frank Warfield Crowder, the Rev. Howard Duffield, The Rev. Percy Gordon, the Rev. Archibald Romaine Mansfield, the Rev. Edward Pearsons Newton and the Rev. George Starkweather Pratt.

Dean Robbins paid a tribute to the Society and to Theodore Roosevelt, and referring to the League of Nations, said:

"Within the last three days we have been reading of a step that it would not be too much to say is a turning point in the history of the world. It commits us to a new departure in the procedure of our Government. What would Washington have to say of it, as indicated in his Farewell Address?"

"We turn to it to ascertain what, under new conditions, a living Washington would say to it. This involves a risk of going to it with preconceived ideas. Political critics often use the Farewell Address in that way, tearing from it single phrases to hurl them at their opponents. We must remember that the greatest warning in it is against too great a spirit of party."

"One of Washington's great objects in the address was to explain and justify his foreign policy, particularly his refusal to let this country engage in another war with England. He saw that another war with England would involve untold disaster for this country. He saw our interests would be furthered by resuming as soon as possible good relations with the mother country."

"In that respect the advice of Washington holds good today. No two countries have greater common interests than have the two peoples of English speaking blood. English liberalism has never been hostile to this country. Washington is hailed today not only as the father of this country, but of the English commonwealths. A good understanding between Great Britain and the United States is not only desirable, it is essential to a League of Nations."

"What about entangling foreign alliances? This is the organization of nations on a new system to do away with entangling alliances and the old and discredited system of the balance of power. Washington's supreme purpose was to free the United States from the danger and compulsion of the balance of power. He dreaded lest his country should become a mere satellite of a European system."

"The United States is no longer in any danger of becoming a satellite of any European group. It is strong enough to take its place as the leader in this league to abolish the old system of checks and counter checks. I do not see that there is one word in the Farewell Address to dissuade us from this great and noble enterprise."

"Would it be just to betray the greatest hopes now stirring in the hearts of men by withholding American support? Here is no question of cost. A great nation is asked to pledge its material resources and its moral strength to a plan that is designed to end war."

The Rev. Frank E. Wilson, rector of St. Augustine's Church, Wilmette, Ill., now on leave of absence in war service, and stationed at Fiume, Hungary, in a communication to The Witness, incidentally mentions the loss of his type writer and "most of my other baggage." He did a notable work as Chaplain at Camp Grant, Rockford, Ill., before he went to the front with the American Expeditionary Forces. In another column of this number will be found an interesting communication from the chaplain under the heading, "It Was a Dark Night."

The Rev. George E. Norton, rector of the Church of St. Michael and All Angels, St. Louis, Mo., was the preacher at Holy Trinity Church, New York, on February 23rd. Mr. Norton also attended the dinner given in honor of Dean Hodges of the Cambridge Divinity School on the occasion of the Dean's twenty-fifth anniversary as head of that institution.

Dean Rousmaniere of St. Paul's Cathedral, Boston, was the preacher on Sunday evening, February 16th, in the Methodist Church, (Hyde Park) Boston, in the series of twenty-weeks community services.

Bishop Griswold of Chicago will be the preacher at the evening service on Ash-Wednesday in Christ Church, Joliet, Ill., and take all the special services on the following day in Christ Church, Joliet, Ill.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

Pray for the President and the Peace Conference.

"The Peace Conference at Paris must be in the center of many hopes throughout the world," says the Rev. Dr. Jackson of Fall River, Mass. "The days since the signing of the armistice have been filled with varying moods. The clearest insight into the motives of men and the truest understanding of God's purpose for His children are evidently the animating desires of the members of the conference. We must feel an ever deepening conviction that the President of the United States has been given the great power to express the inarticulate longings of the people of many nations. He has already done a piece of work which has secured the admiration of all who press forward toward the ideals of Christ. Aside from any partisan understanding of President Wilson we must realize that he is on the firing line of great problems. Prayer for those in battle has been our instant thought for many months; prayer for the President and for the delegates in the peace conference must be in our hearts during these coming weeks."

The Unity of the World.

The Rev. Dr. Slatery of Grace Church, New York City, in a sermon preached on Septuagesima Sunday, spoke of the insistent need for unity in the Church as a necessary link in the unity of the world. The daily papers state that it was understood that Dr. Slatery's reference to "a man who has thrown his loyalty to the family to the winds," was intended as a criticism of the appointment of Professor George Herron as one of the American delegates to the Princes' Island Conference. Dr. Slatery said:

"Every sane man wants unity in the world. The Germans wanted it, but they strove to win it by force, and failed. The Allies want it, and they know that it can come only by freedom. The only competition which they want is one which shall lead to firmer co-operation. The temptation to win unity by some cheap method is strong in men and nations. We shall need all our integrity, lest we lose our opportunity."

"The only way we can attain the great vision of the unity of the world is by a determined loyalty to the lesser unities. A man, for instance, who has thrown his own loyalty to family relationships to the winds, is not a competent agent to win the co-operation of a disorganized people in the unification of the world. A man who breaks the laws of the community because he thinks them unnecessary, cannot hope to build up any unity among nations. Through loyalty to the family, to the city in which we live, to the nations, we tread the straight and narrow road which leads to loyalty to a united world."

"Moreover, in these delicate days of negotiation we must see that among the nations of the world our loyalty is absolutely clear to England, France, and Italy, which have been our nearest friends in the strife. No hazy dream of a world in which no international sins are committed can bind us to the debt which we owe to those who have stood with us in a stupendous crisis. We must be as loyal to our national friends as we try to be to our personal friends."

"We must remember that the best men of England, France, and Italy have exactly as exalted ideals of righteousness and honor as the best men of our own country. They were not necessarily the men of whom we hear most in the reports from Paris. History has always shown that in a great council the formerly conspicuous person is apt to be overshadowed by some quiet and wise man who rises in the movement to declare a judgment which the reverent sense of the world believes the ruling of God, who chooses an unprejudiced and altogether sincere instrument."

"It would not be surprising if such a man should emerge from the Council assembled in Paris. He may be an American; he may be an Italian—we have no monopoly of ideals."

Service, Bolshevism, and the Prohibition Amendment.

"Never before was it so manifest that what we call the world and that which we know as the Church are united upon one great mission to humanity," said Bishop Burton of Lexington in his recent Convention address. "Whatever ecclesiastical or theological shibboleths have been our divisive or our progressive war cries in the past must now be hushed, as the great host of mankind—former foes and former friends alike—take, as between themselves, and as their obligation to the world, present and future, the vow of consecration to service."

That word "service" is the key to the Church's duty from now on, in a sense of concentration, and in a way of unanimity, never before practically characteristic. We shall not be so blind to the past or so deaf to the divine commission to the Church as to fancy that its obligation to service is a modern invention. We shall continue to insist upon the doctrinal foundations, without which service lacks divine authority, on the one hand, and a heavenly ideal and the goal of eternal life, on the other hand. To neglect the means of grace because we are so engrossed in service, is to dam up the source whence all true philanthropy flows, and to cut off the daily food in the strength of which the spiritual laborer must work. But there have been countless side issues with which the Church has been concerned, such as the proprieties and accessories of religion, mainly considered with a selfish view to the Church's own comfort and pleasure in practicing religion, even considered with a view to the indulgence of the Church's own taste as to the questions, to whom and by what means and method the Church would render service, all of which side issues must be absolutely subordinated to the great end for which from the beginning the Church has existed.

There are two gigantic issues which today confront a weary and exasperated world, but which must be met with patience, the wisest possible statesmanship, and the Church's most generous and unfaltering service. One of these is that element in the world's population that is described by both St. Peter and St. James as despising government and dominion. There must be no mawkish sentimentality in dealing with the red-handed terrorists, who are the leaders in the hydra-headed and variously named movements that threaten the very foundations of liberty. But for the hungry and oppressed masses, that may be momentarily bereft of reason by the fanaticism of knavery of these leaders, we should have this consideration. The red flag in every communistic or bolshevist uprising is flaunted in the face of the bourgeoisie. It is the contented, prosperous middle class that provokes the envious hate of these madmen, as the barrier to their rapacity and lust. The moral is: make the multitude of the proletariat immune to anarchy by rendering them the service of development into a thrifty, successful class of society.

Meanwhile, the spirit of anarchy has had a much wider range, under the more common and less odious name of lawlessness. Dead letter statutes in all our codes, and crimes, misdemeanors and offenses winked at in all our communities are but the outcroppings of the same primeval spirit that despises government and dominion. Here again may come in the service of the Church to the State. Abraham Lincoln bade schools to teach and the pupils to teach reverence for the laws until it became the political religion of the nation, and all classes sacrificed unceasingly upon its altars.

I should feel that I was unworthy of my position as your president, and of my opportunity as a chronicler of the great things God has wrought in these recent memorable years of both His judgments and His intervening grace, if I declare to you that the ratification of the amendment to the National Constitution, enforcing country-wide prohibition one year

after the completion of such ratification, namely, on January 16th, 1920, is a gift of liberty to the sons and daughters of men, more nearly universal in its application and more complete in its deliverance, than was the freedom enacted in Magna Charta, secured by our own colonial revolution, established by the Proclamation of Emancipation, and just won at inestimable cost from the tyranny of imperialistic militarism.

The enjoyment of this almost millennial boon of liberty to our whole people, like every other gift of freedom, can only be maintained in its universal application by our unanimous submission of what we claim are our personal private rights to that supreme law, at the foot of whose throne alone all our liberties can remain inviolate. And I refer to this matter at this juncture because it is a service which the Church can render the Nation, to help uphold the mighty arm of the Federal Government as it protects the millions of both the slaves and the victims of the passion of drink."

The Morale of Memorials.

"From cursory remarks that have come within our ken during the past year or two," says the Rev. John Munday in the Grace Church Record, Port Huron, Mich., "we are inclined to believe that courteous but plain exposition of what may be termed the 'morale' of memorial gifts to the Church is in keeping. These gifts are contemplated to keep the memory green of beloved relatives or friends. Consequently the obligation actually rests upon the donor, not upon the receiver. While the parish may seem to be the beneficiary, in actual fact the family whose name is thus perpetuated as honoring their beloved sleeping ones, are the parties truly benefited. Long after the rector and vestry who have consented to the admission of any such memorial, are dead and forgotten, the individual whose name appears thereon will be remembered and honored. It is for this reason, in part, that the Church has set certain bars around the acceptance of such gifts. Another point to be always remembered, is that the memorial must be absolutely worthy, the best of its kind that can be procured. A cheap or inartistic memorial soon becomes an eyesore, and instead of being a tribute to the dead, is exactly the reverse. This by no means debars people who are not bountifully blessed with this world's goods from thus remembering their sleeping friends before God; two of the most beautiful and useful gifts in the Goulden Memorial Chapel were given, one by a boy who earned its cost by carrying papers, and the other by parents who worked hard for their every cent. A small, and good, memorial is infinitely better for its purpose than an elaborate and tawdy one. When such a gift is contemplated, it would seem that the primal thought should be, 'Will it be worthy as I can make it; first, of its place in God's House; next, of him or her whom I wish to honor; and lastly, of my own self respect?' The value of our gifts to our dear ones while they are alive is measured by what they cost us, in labor or money; in other words, in actual self denial. Their cost is not to be judged by what we actually pay for them, but, by the love we have shown by sacrificing ourselves in their behalf."

FUGITIVE IMPRESSIONS IN THE FAR WEST.

(Continued from page 1)

some consequence to them. It would be the most fascinating and lively bit of parochial effort in America. Women would leave their clubs to attend to their parish. Men would find life worth living in the game of bringing joy and help to specific human souls. To my mind this is the only solution of this type of Church over all our land. If you get a Rector who is successful in bringing in the unchurched, without the personal help of the nucleus, something disagreeable and not provided for by the rubrics, is bound to occur. If the Church gets a Rector who will make the people share the pastoral work, the Church will grow beyond all bounds.

The Rev. W. H. Willard-Jones, B. D., rector of St. Thomas Church, Port Clinton resigned the rectorship of St. Thomas' Church, Port Clinton, O., to become the rector of St. Alban's Church, Toledo, O., and entered upon his new field of labor, February 16th.

WELL ORGANIZED ALTAR GUILD

The Liturgy of Admission and Course of Training Given at Trinity Cathedral, Cleveland, Ohio

By Mrs. FRANK J. POOL.

"Child of the Altar Society" is the name that has been given by the parishioners of Trinity Cathedral, Cleveland, Ohio, to the Saint Mary's Guild, a junior branch of the larger group of churchwomen. It well describes an association of young girls, newly confirmed, brought together in a little band, usually of ten, to be trained in the methods of the Church and to be instructed in her symbolism, that they may grow up in her service and learn intelligently to care for all her needs, even as Saint Mary, mother of Christ, ministered to the earthly wants of the Savior. Its members pass their first year in training; in the second year they are probationers, as aids to the Altar Society, and in their third year of faithful attendance they win the privilege of becoming regular members of the Society.

The Guild had its inception in the mind of Mrs. Frank Peck, a member of Trinity Parish, whose daughters had just been confirmed, and who desired for her girls an understanding of the symbolism of the Church and of the practical demands of her services. On the Feast of the Annunciation, 1915, the suggestion for an auxiliary of this character was submitted to the Altar Society, and was gladly accepted. Saint Mary's Guild was immediately formed, under the direction of Mrs. Frank Hadley Ginn, and within a few weeks the outlines of work and study had been planned and were being carried out. The girls of the Church had been notified, and twenty-one were enrolled, to meet each Saturday morning in the Sacristy of the Cathedral. A special liturgy of admission was written for them by Dean Abbott, and a service was held by him before the high altar, at the first lesson given to the Guild.

The words of this service are as follows:

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

Let us pray.

Our Father:

"O Lord, Jesus Christ, who through thine incarnation, didst consecrate womanhood to Thy Glory, look in love upon these, Thy servants, here today. Vouchsafe to them as individuals, purity in life and as an organization, consecrated enthusiasm for the work of Thy Sanctuary. Who, with the Father, and the Holy Ghost, art one God, world without end, Amen."

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule in our hearts; through Jesus Christ, our Lord. Amen.

Here, all standing in line before the priest, the priest shall say:

The purpose of Saint Mary's Guild of Trinity Cathedral, a Junior Branch of the Altar Society, is to promote zeal and reverence in worship, and service in all that appertains to the altar and sanctuary. This includes instruction in the care of the sacristy and all the appointments of the altar, with a study of the symbolical meaning of all things used in connection with the Holy Communion service.

Do you wish to become a member of Saint Mary's Guild?

Answer: I do.

Are you then persuaded that, according to the promise and vow made at your baptism, you are pledged to service in the name of Jesus Christ until your life's end?

Answer: I am so persuaded.

Are you ready so long as you remain a member of Saint Mary's Guild to pray daily for the clergy of the parish? For your directress, and those who have the supervision of your work? For one another and the commonwealth life of the parish?

Answer: By God's help I will endeavor to do so.

Almighty God, who hath given you this will to do these things, grant also unto you strength and power to perform the same, that He may accomplish His work which He hath begun in you; through Jesus Christ, our Lord. Amen.

Taking the candidate by the hand. "I receive and admit you (N) into the fellowship of Saint Mary's Guild, and to a share in all its privileges

and duties. May you have grace to copy the example of the Blessed Saint whose name you bear, in administering, as she did, to the needs of Jesus Christ. See to it—that what you have promised with your lips you may perform in your life, to the glory of God."

V. Our help is in the name of the Lord.

R. Who hath made heaven and Earth.

V. Not unto us, O Lord, not unto us.

R. But unto Thy name give the praise.

V. The Lord be with you.

R. And with Thy spirit.

Let us pray.

O Lord God Almighty, who taught Thy people of old to adorn, and beautify Thy Temple, and hast commanded us to bring our gifts to Thine altar, mercifully grant that these, Thy servants, laboring for the beauty and glory of that house, not made with hands, eternal in the heavens. We ask this through Jesus Christ, our most Blessed Lord and Savior. Amen. Benediction.

It was soon found that twenty-one girls formed too large a class for successful work, and it was divided into two groups, the older girls coming on the first and third Saturdays of the month, and the younger on the second and last.

The members of Saint Mary's Guild wear the Blessed Virgin's colors,—white lawn Puritan caps edged with blue. The dues of the society are fifty cents a year, and on the first Sunday of May of each year the Guild supplies from these dues the flowers for the altar, "in gratitude for a happy year." From the residue a fund is allowed to accumulate with which to buy something quite worth while for presentation to the Cathedral, as a piece of silver or fine lace, or linen.

As the object of the Guild is twofold the earlier part of the morning is devoted to study-work in the sacristy, under the directress. This consists of the cleansing and care of the holy vessels, and of the linens and altar hangings, and the dusting of the sanctuaries; often, the arrangement of the flowers. While the work is going on the directress teaches the girls the names, histories and meanings of the vessels, the emblematic and correct use of the ecclesiastical colors, and the necessity for reverent and quiet behavior while engaged in the service of the sanctuary. The study is all very practical, and when the girls become proficient they are allowed to make full preparations for a service, two or three together at a time.

At one lesson during the year the senior curate of the Cathedral shows to the class and names the vestments worn by the clergy, explaining their uses, and the order in which they are put on.

The suggestion that they are doing just the same necessary work for our Lord that Saint Mary herself did during His lifetime, that is to say, performing the simple, material acts described above, has a great hold upon the girls, and they respond to it with enthusiasm.

After the work in the sacristy, which lasts about an hour, part of the admission service is read by the directress, and the girls are then ready for the instruction in symbolism and Church history.

Trinity Cathedral is very rich in symbolic carvings in stone and wood, and the windows—particularly that over the high altar—are full of illustration and helpful suggestion. So the writer, as instructress in this part of the work, has virtually taken the Cathedral as a text-book, finding therein the best object-lessons possible. The class is ambulant, following the instructress about, literally from pillar to post, finding everywhere beautiful and correct examples of the symbolism of the Church, and the attributes of the saints, the Fathers and the martyrs. Register's excellent little book, *The Worship of the Church*, is used as a manual; a copy is given each girl as her own possession, but it is left in a book-case in the sacristy after each meeting, not to be taken home until after the end of the course.

(To Be Continued.)

IT WAS A DARK NIGHT

By the Reverend FRANK E. WILSON.
Chaplain, 332nd Infantry, Fiume, Hungary.

The final offensive against the Austrians was in preparation. British, French, Italian and American troops were being carefully trained and hardened for their respective parts in the action which a few weeks later was to bring Austria to her knees and place the bell-ropes in the hands of the Allies to toll out the Kaiser's Kingdom. More and more activity was being manifested on the front along the Piave river and up in the Monte Grappa sector. The aviators were in the air every day, and every night was pregnant with imminent air-raids.

Our regiment was billeted in the town of Valeggio, not far from the better known city of Verona. They were still some distance from the front, but by no means beyond the reach of aerial bombs.

It was a dark night under the above conditions when a group of American soldiers met in the Y. M. C. A. hut for the rather incongruous purpose of organizing an army branch of the Christian Endeavor Society. The meeting had scarcely begun when the signal for an approaching air-raid was sounded, and immediately all lights were extinguished. Needless to say, the American soldier does not give over what he is doing for a small matter like the flickering out of his lights. And these men were true to their traditions. When they could no longer see each other, they reached out in the dark, clasped hands, and calmly proceeded with their meeting, leaving the bombs to come or go, as Providence and the enemy aviator might elect.

The big drive followed over the Piave and Tagliamento rivers. Then there were days of killing marches in pursuit of the fleeing Austrian army. Then the armistice was signed and the regiment was broken up into three parts for occupation purposes in Austria. The Third Battalion was stationed in Fiume, Hungary, and

when I joined them here the first of January I was most happily surprised to find that the society organized under such bizarre circumstances was still thriving and performing its usual functions.

The first Sunday evening after assuming my new duties I attended the meeting of the Christian Endeavor Society. Twenty soldiers were present, earnestly discussing as their topic, "The Value of the Christian Life." One of their own number conducted the meeting. They sang well-known hymns; the leader read a portion from the Epistle to the Romans, called on one of the members for extempore prayer and then spoke briefly on the subject. Three or four others arose to testify to the value of the Christian life in their own experience, and I took the occasion to call for their organized support for the program I was instituting in the battalion.

Last Sunday night there were twenty-two of us in attendance, and we discussed the subject of "Faith." Each week when I prepare my schedule of services for the coming Sunday, I notify the leader of the Society, and he spreads the word through the companies by means of picked key-men in each organization. Upon my suggestion, several of them have asked for a Bible class between Sundays, and upon a further suggestion, some of them are giving serious thought to the call of the ministry. The Christian Endeavor is recognized by the officers as a part of the normal life of the battalion, and it holds the respect of all the men, whether or not they attend its meetings.

Yet some say that men lose their religion when they go into the army. Possibly some of them do. But I can furnish abundant testimony to the fact that many do not, and that some acquire a touch with it which they never have known before.

Fiume, Hungary, Jan. 21, 1919.

MEETING OF THE BOARD OF MISSIONS.

Matters of unusual interest and of great importance demanded the attention of the members of the Board of Missions at the meeting on February 12th, 1919.

The Treasurer's report for the year ending December 31st, 1918, showed that the Board had closed its year with a deficit of \$125,048.27, which, added to the deficit for 1916-17 amounting to \$143,309.20, makes a total deficit of \$266,357.47. Nineteen Dioceses, nineteen Missionary Districts, and 3,087 parishes completed their apportionments. Over 6,000 parishes contributed something toward the apportionment.

It seemed the unanimous opinion of the members of the Board that our Church should take as large a part as possible in the Interchurch World Movement of North America. The Board realized that it could take no action that would commit the Church to it, but that it could commend it to the Church, with the hope that it would engage in it to the fullest extent possible.

With this in mind, as well as many other important matters confronting the Church's general agencies, as well as the emergencies created by the ending of the war, the Board felt compelled to call upon the Church to set apart certain days as periods of Intercession to Almighty God, upon which days prayer might be continually made for the welfare of its General Boards, and especially that they may be given wisdom to develop such new activities as will call forth increased devotion throughout the Church to the Propagation of the Gospel of Our Blessed Lord. The days assigned for this were the last Wednesday of March, April and May. The Board of Missions expressed the hope that the Bishops of the Church would set apart these days for such a purpose.

The Executive Council of the Continental Domestic Missionary Bishops had requested a meeting with the Board of Missions to present certain matters which had been considered by the Council of the Bishops held in Cheyenne Wyo., last October. Bishop Thomas, Chairman of the Council, Bishop Page and Bishop Burleson, forming the Executive Committee of

the Council, were present. This matter was made the special order of the day. Bishop Thomas presented the subject, speaking especially of the splendid meeting of the Council, held in Cheyenne, Wyoming, in October, which conference lasted for five days, its conclusions being arrived at unanimously. An account of this Council has appeared in the December number of the Spirit of Missions and in the Church papers. Bishop Page and Bishop Burleson followed Bishop Thomas and presented, on behalf of the Council, the hope that the Board of Missions would be able to help the Bishops correct the present method of financing the missionary work in the domestic field. The Bishops have agreed to have their budgets presented to the Executive Committee of the Council and voted by it, in order that there may be a common budget for the work of the continental domestic missionary field. The Council hoped that the Board of Missions would be able to underwrite this budget, the Bishops in turn agreeing to do everything in their power to continue using all their influence and effort to secure sums to meet this budget. One great advantage to be attained by this method would be that the Bishops would agree upon a policy regarding the work in the domestic field, in which the Board of Missions would be asked to co-operate regarding the erection of buildings, the establishment of institutions, the conduct of educational work, the securing of an adequate supply of missionaries and proper compensation therefor, and other matters upon which, at present, there seems to be no settled policy.

The Board received this report with profound gratitude. The opinion was expressed that this marked one of the most important steps so far contemplated in the conduct of missionary work in this country. The Chair was requested to appoint a committee of three, who with the Domestic Secretary, were requested to confer with the Executive Committee of the Continental Missionary Bishops, and to bring their report to the meeting of the Board in May.

The Board also had the pleasure of listening to the Right Rev. William P. Remington, the newly elected Suffragan Bishop of the District of South Dakota. Bishop Remington

has just returned from France, where he was Chaplain of the Base Hospital, having been consecrated to the Episcopate some time before sailing for France.

Bishop Burleson expressed his great appreciation to the Church and to the Board for the newly elected Suffragan Bishop, and expressed the hope that the District would find it possible to share in the salary of at least one of its Bishops. The Board received this suggestion of the Bishop with gratitude, and assured him of its desire to help the Bishop in the furthering of this object.

The Bishop of Western Nebraska was present and made a brief address.

The Board had learned that since its last meeting the Bishop of Brazil had completed the twentieth year of his Episcopate. The hearty congratulations of the Board were extended to the Bishop, assuring him of its prayers for his continued health, and for the increasing welfare of his diocese.

It was expected that the Bishop of Porto Rico would be present at the Board meeting, but he was unavoidably detained. The Board, however, congratulated him upon the success of his negotiations with the Bishop of Antigua, and assured him that it awaits with pleasure the information that the Islands and parishes of St. Thomas, St. John's and Santa Cruz have been received under his jurisdiction.

The Acting Bishop of Idaho asked that the Board place at his disposal the salary appropriated for the Bishop of that District, that he might use it to further the missionary work within the District. The Bishop of Wyoming made the same request for the Acting Bishop of Utah and of Oklahoma. The Board agreed to place this money at the disposal of the Bishops up to October, as it is hoped that at the meeting of the General Convention during that month, Bishops will be elected for all three of these districts.

After forty-three years of most faithful work as a Secretary of the Woman's Auxiliary to the Board of Missions, Miss Margaret T. Emery asked that she might be allowed to retire. The Board left that it should accede to her request, which it did with much regret. It placed on record its great appreciation for the work she has done. It was Miss Emery who came to the office in 1876 to edit the "Young Christian Soldier," which was the weekly missionary publication for young people at that time. She did this work until the publication of the magazine was suspended in 1912. She had also, during that time, under her supervision, the boxes sent out by the junior and senior branches of the Auxiliary.

At the meeting of the Board in February, 1917, a committee was appointed to confer with a committee appointed by the Woman's Auxiliary to consider matters of organization of that body. The committee reported that it had approved the plan for the organization of the Auxiliary, giving it a constitution to be ratified by the Board, recognizing the president of the Board of Missions as the ex-officio president of the Auxiliary, provided that the General Secretary should be nominated by the Auxiliary and appointed by the Board of Missions for a term of office to coincide with that of the President of the Board, and agreeing that there should be some unified provincial organization. It also approved the plan that the delegates of the Woman's Auxiliary at its triennial meeting should elect an Executive Committee to consist of sixteen members, eight to be nominated by the Provinces, and eight to be nominated by the whole body of delegates, and that there should also be elected a chairman of the Executive Committee, this Executive Committee to meet at the same place as the Board of Missions, either immediately before or after. The question of women representatives to be elected to membership on the Board of Missions was approved, by the Board, if it is found to be the wish of the Auxiliary.

The Bishop of Western Michigan presented a request from the Synod of the Province of the Mid-West, that the Synod be allowed the re-apportionment to the several dioceses of the gross apportionment to the Province. This request was granted.

American Red Cross nurses, living in box cars, advanced into Germany with the Army of Occupation.

QUESTION BOX.

(Continued from page 4)
from a former wife, what is the ruling of the Church?

This Church has not drawn the distinction which the rest of the Catholic Church has drawn between natural marriage and the sacramental rite which the Church blesses.

In the first place how can the sacramental rite of Holy Matrimony be administered to one who is unbaptized?

Is an unbaptized person capable of receiving the grace of Holy Matrimony any more than he would be receiving Holy Orders? So the Church has little business in marrying them the first time and no business to marry them in the second.

But supposing the unbaptized person, such for example, as a blanket Indian having several wives becomes a convert to Christianity, could he then be married by the Church?

I cannot see how the Church law can apply to those outside of its jurisdiction, and I am disposed to think that the Church may start with his conversion to Christianity and allow him to marry a Christian wife. But our canons make no such distinction, and technically the Church holds pagans as responsible as Christians for the higher law.

Personally, I believe the distinction should be drawn and that we should not lay upon converts a rule which holds them responsible for a Christian standard before they are conscious of that standard. It would seem as though their responsibility should begin when they are made children of God, and that it is impractical to require of them that they should have lived up to the Christian standard before they were born in the highest sense of the word.

What is meant in the service for "the Ordering of Priests" in the sentence of ordination by the words, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained?"

The words are of course taken from our Lord's charge to St. Peter (St. Matt. XVI. 19) and later on to the Twelve (St. Matt. XVIII. 18 and St. John XX.23). In St. Matthew it is called binding and loosing, in St. John remitting and retaining, but the significance is the same. To bind was a rabbinical word for retaining and to loose was a synonym for remitting.

Our Lord commissioned the Twelve to carry unto men that for which He died, the victory over sin.

St. Paul speaks of the ministry as a ministry of reconciliation; of baptism for the remission of sin and intimates that the blood of Christ cleanseth us from all sin.

In his letter to the Ephesians, he speaks of Christ as the one in whom we have redemption through his blood, the forgiveness of sins according to the measure of His Grace.

This is what Christ came to do, He was the "Lamb of God that taketh away the sins of the world."

So His Church is the Church of the reconciliation, the instrument by which the Gospel of Christ is a savor of life unto life to them that are saved and a savor of death unto death of them that are lost, for the preaching of Christ is to them that perish foolishness and unto them that are saved the power of God.

That is the Church is foolishness to some, and the power of God to others. Is it not so? Now what is the power of God manifested through the Church but the power to put away the sins of men, or to convict them of those sins, one or the other? This is the very essence of God's power.

Every time a preacher preaches a powerful sermon he either produces repentance or hardens men's hearts.

When a minister baptizes a person, he uses the words and the power of Christ for the remission of sin. When a priest pronounces the absolution to them that are penitent, he is a minister of reconciliation.

Whenever a priest administers the sacrament of Christ's body and blood he is an instrument by which some so "eat the flesh of thy Son Jesus Christ and drink His blood that their sinful bodies are made clean by His body and their souls washed through His precious blood," and he is also an instrument by which "some eat and drink damnation to themselves, not discerning the Lord's body."

In short, every act of the ministry as the representative of Christ is an act, in so far as he acts for his Mas-

ter, in which he is exercising the ministry of reconciliation.

This makes some people very angry, just as Christ made the Pharisees very angry when He said, "Thy sins be forgiven thee" and they replied, "Who can forgive sins but God only?" They were right in one thing, and that was that nobody but God could, but they were wrong in another thing, and that was in denying that Christ was God.

The ministry of Christ are but men, but they carry the commission of the Master. "As my father hath sent me; so send I you," and when He had said this, He breathed on them and said, "Receive ye the Holy Ghost whose sins ye remit, they are remitted and whose sins ye retain they are retained," and in their whole ministry, not merely in some one particular part thereof the ministry which He commissioned has carried to sinners who were penitent the remission of sin.

The Evangelical carries out His Master's commission in one way, the Catholic in another, but they could not be faithful to our Lord's commission if each did not believe that he was a savor of life unto them that are saved, and a savor of condemnation to them that reject Christ's offer of pardon. The forgiveness of sin is the door to eternal life and the man who does not feel the need of it, and is not willing to accept it on the terms that Christ offers it, has missed his own greatest need and Christ's most precious heritage.

The only difficulty with the Church's doctrine of absolution is that it seems almost too good to be true, but that is just the wonder of God's grace; He gives so much more than either we desire or deserve. Herein the Church differs from all man-made societies. As a layman of the Church, the chancellor of the diocese has well put it, the priest of the Church is not given letters of marque. He is given orders. And those orders are to carry the Gospel of the forgiveness of sin to all who seek the pardon that Christ offers through His ministry of reconciliation. This is of the very essence of the Church's business as it is the very essence of man's greatest need, that Christ has instituted a way by which the sinner can receive pardon.

Nor do we believe that pardon is something which the sinner can bestow upon himself. That is not the nature of pardon, but it is something that the truly penitent sinner is anxious to receive in the way in which the Savior offers it, through the means of grace which He has placed at our disposal.

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DIOCESE OF OLYMPIA.

On Sunday morning, February 9th, at St. Luke's pro-Cathedral, Tacoma, Bishop Keator conducted as a Rotarian, the services memorial to Theodore Roosevelt, under the auspices of the Rotary Club of Tacoma. St. Luke's, one of the most beautiful churches on the Pacific coast, was suitably decorated for the solemn occasion, and the services planned by the bishop were of a high order of fitness. The hymns were 472, 636, 196, 404; the Psalter and Psalms 91 and 112; the Eulogy was from Ecclesiasticus 44:1-4.

Bishop Walter T. Sumner of Portland led the memorial service for the late president of the United States, Theodore Roosevelt, held at the Liberty theater, Camp Lewis, Tacoma, on Sunday morning, February 9, at 10 o'clock. Bishop Sumner delivered the eulogy.

The Ninth Annual Diocesan Convention was held at St. Mark's, Seattle, on February 4-5. Bishop Keator, assisted by Bishop Wells, the Rev. Mr. Shaylor (rector of St. Mark's), and the Rev. Doctor Gowen, administered Holy Communion. The convention sermon on "The Duty of the Church in the Present Crisis" was by Bishop Keator, and was a master address. The attendance at both Convention and House of Churchwomen was very good. On the evening of the first day of the convention over one hundred men sat down at the Diocesan Men's Dinner in St. Mark's Parish House. This dinner caused the establishment of a layman's league for more active and aggressive work among the men of the diocese. A further report of a committee appointed at this time is to report at a similar gathering shortly after Easter. Much enthusiasm was shown. The Convention gave unanimous consent to the Cathedral project proposed by St. Mark's, Seattle, wherein a \$500,000 cathedral is planned.

The elections were felicitous. For Standing Committee chosen; Clerical, the Rev. Sidney H. Morgan, of Seattle, the Rev. Dr. F. T. Webb, of Tacoma, the Rev. Charles Y. Grimes, of Tacoma, and the Rev. C. S. Morrison, of Seattle. Lay, Messrs. Bernard Pelly, E. G. Anderson, J. F. Kiune, and George Hastings. The Rev. Rodney J. Arney, though away in California owing to serious illness, was re-elected Secretary for the twentieth time. Mr. N. B. Coffman was re-elected Treasurer. Deputies to the General Convention in October: Clerical, the Rev. Messrs. Bliss, Morgan, Morrison, and Hart; Lay, Messrs. Coffman, Anderson, Plummer, and Wilbur. The sessions of the convention were marked throughout by strong, determined spirit to meet the great needs of the hour.

DIOCESE OF SOUTHERN VIRGINIA.

The Rector of Christ Church, Roanoke, with a body of men from his congregation, have worked up a plan for Lenten services to be held in one of the down town theaters. The hour for the services will be 1:15 to 1:45 p. m. (Prominent clergy of the Church and also of the other Communions have been engaged to speak at these services. This is the first attempt to hold noon Lenten services, and it is anticipated that they will be met with a hearty and enthusiastic response.

The Diocesan Board of Religious Education, Rev. E. R. Carter, Rector of St. John's Church, Hampton, Va., president, met in Petersburg, Friday, February 7th. Matters of general interest were taken up, especially the training of teachers, which was the program of the Board for this season, but owing to the scourge of influenza little headway has been made. No institutes had been held during the Fall and Winter.

Report was made from the Southwest Convocation that the Summer School for Sunday School workers would be held in June at Wytheville. Movement was also put on foot to work up a Summer School of like nature to be held in the city of Petersburg this coming summer.

The Chapel of the Good Shepherd (Colored), Lynchburg, Va., built about ten years ago, has been greatly encumbered by debt. At a meeting held a short time ago, at which were representatives of the three parishes of Lynchburg, the whole matter of the debt was discussed and in a short time the greater portion of it was

pledged to be paid at an early date. With the liquidation of this debt this splendid piece of Church property will start on a career of untrammelled usefulness.

DIOCESE OF WESTERN MICHIGAN.

Bishop McCormick is kept busy. His activities for the past month have taken him to New York, Philadelphia, Cincinnati, Detroit, Pontiac, Albion, Chicago, and again to New York. Most of these trips were in connection with the War Commission, and gave opportunity for many addresses.

The thirteenth anniversary of Bishop McCormick's consecration was quietly observed, Feb. 14. In the morning he celebrated the Holy Communion at St. Mark's Pro-Cathedral and entertained the clergy at breakfast. In the evening he was guest of honor at a dinner given him by the Bishop's League. It is regretted in the Diocese that he is shortly to return for further service for the War Commission in France.

Grace Church, Grand Rapids, is rapidly becoming a normal school for the training of teachers. Two young ladies of this church are successfully conducting teacher training classes in other parishes. Miss Alice Hann has a class in Grace Church, Holland, and Miss Florence Platt is instructing a similar class in St. John's, Grand Haven.

The Rev. W. N. Wyckoff is successfully applying suggestions received from the G. B. R. E. for the work of Juniors in the five fields of Christian service. Mrs. Wyckoff is Diocesan President of the Woman's Auxiliary for the Juniors. The children are taught to apply the lessons learned in the school in deeds of love and usefulness during the week. About 95 per cent of the scholars are engaged in some form of week day extension of the missionary teaching. This school is recognized as one of the largest and best among the smaller parishes of the Diocese, and the town is noted for the Church-going habits of the population. Many of the Dutch go to church three times every Sunday.

A church attendance campaign was held at St. Paul's Church, St. Joseph, during Epiphany with an average congregation 20 per cent higher than for the preceeding six months and 28 per cent higher than in any previous January.

This parish has furnished more than its proportionate share of Red Cross officers, leaders, and workers in the city. It has the only Red Cross nurse to go from the town to the country's service. Miss Madeline McConnell is now thought to be on her return trip from France.

St. Luke's Church, Kalamazoo, is making encouraging response to the rector's request that the parish cancel its best during the current year. Several pledges of \$100.00 each were made at the parish meeting. Real sorrow is felt at the removal of the Rev. Mr. Bishop to Dowabgiac. He and his wife are followed by the affection and prayers of all St. Luke's congregation.

From over the Diocese come indications of awakening life and earnestness. At Holy Trinity, Manistee, under the Rev. Dr. J. E. Wilkinson, rector, an open vestry meeting, with the congregation present, resulted in a "drive" to raise \$960.00 to life a heavy worry of debt. Beginning Sunday afternoon the committees were able to report on Tuesday evening \$970.00. This soon ran up to \$1,065.00, with every dollar paid in cash. The floating debt was wiped out and a balance left in the treasury, which, together with pledges also secured, abundantly meets the budget for the year. This was not a business advance. It was a spiritual forward movement resulting in larger congregations, a better choir, and an atmosphere of hope and joyousness. Very much of this spirit is manifested in Holland, Battle Creek, Kalamazoo, St. Joseph, Niles, to say nothing of other places not yet heard from, or of Grand Rapids, where it seems to be chronic.

New Rector at Dowabgiac.

The Rev. James Horton Bishop, for the past three years curate, organist, choirmaster, and scoutmaster

at St. Luke's church, Kalamazoo, has been called to St. Paul's, Dowabgiac, to succeed the Rev. John Wilkins, who is now in the U. S. service as Chaplain. St. Paul's is one of the youngest and most promising parishes in the diocese. It was started a few years ago by the Rev. George Huntington working from his rectory at Niles. It secured a local habitation by buying the church, including a pipe organ, of a defunct congregation of Universalists for \$100.00. Under Mr. Wilkins the building was improved and a fine group of church people gathered who are prepared to go right onward under the new leader.

The D. B. R. E. is planning to hold its winter meeting in Grace Church some time in March when Miss Withers of the G. B. R. E. from New York, is expected to give new impetus to the good work already advancing under the leading of Mr. S. G. Deam of Niles, Secretary of the Diocesan Board.

Grace Church, Grand Rapids, has added to its school a Men's Bible Class which is numbered the 24th and may fairly be considered the most advanced. The rector, the Rev. G. P. T. Sargent, has been appointed chairman of the Publicity Committee of the Racine Conference for 1919.

St. Mark's Pro-Cathedral.

Dean Potter was recently guest of honor at a dinner given by the Men's Club of the Pro-Cathedral at which the bishop, the city clergy, and some of the neighboring clergy were present. As a special compliment to the new dean the choir came in during the evening and sang several numbers.

The Rev. Father McVeigh Harrison, O. H. C., is to hold a Quiet Day at the Pro-Cathedral, Feb. 28, and to lecture in the evening in Grace Church Parish House.

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