

The Witness

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

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CURRENT EVENTS

Pittsburgh Priest Honored.

A number of the clergy of Pittsburgh, on Tuesday evening, February 25th, honored the Rev. Joseph Speers with a farewell dinner. Speeches were made, all emphasizing his remarkably efficient ministry as rector of St. Stephen's Church, Wilkinsburg, one of the leading parishes of the diocese, covering a period of thirteen years. The Bishop of Pittsburgh, who was out of the city, sent a gracious letter and also pointed out the great loss that the Church and diocese had sustained in Mr. Speers' retirement. In the course of the evening a delegation of four vestrymen from Wilkinsburg were the bearers, from the congregation, of a purse of one thousand dollars, as a gift to the Rev. Mr. and Mrs. Speers. The rector elect, the Rev. William Porkess made the presentation speech. The dinner was presided over by the Rev. Walter N. Clapp Vicar of St. Mary's Church, Pittsburgh.

From Congregational to Episcopal Ministry.

It was a surprise to many Framingham, Mass., people, and a local sensation to some, when it became known that the Rev. Philip L. Shenck, for five years pastor of Framingham Centre, had not only resigned, on February 13th, but was also to seek Orders in the Episcopal Church. It has been a long-feared result, however, to many observers who had worshipped with him during these years, and no surprise at all to his intimate friends who knew how deep and vital were becoming these convictions which led to the change. Mr. Shenck has always had a great affection for the services of the Episcopal Church and the spirit of worship inspired by them. He understands and appreciates the standards, methods and whole atmosphere of this historic Church, and comes into it with strong convictions as to the purity of its faith and the catholicity of its appeal. Incidentally, Mr. Shenck is greatly interested in church architecture and music, as in all things which interpret religion as beautiful and devotional, as well as necessary and practical.—Framingham Church Messenger.

Observance of Washington Day at St. Paul's, New York.

An unusual spirit of reverence marked the observance by the city of the 137th anniversary of George Washington's birth, says the New York Evening Sun. Business was virtually at a standstill and many of the celebrations in honor of the memory of the Father of His Country were arranged to emphasize his great service in making the United States a free nation.

Men prominent in the nation's affairs attended memorial services in Washington's own church, St. Paul's Chapel, at Broadway and Fulton street. The Selgrave Institution, founded in 1907, to care for Washington's ancestral home, Selgrave Manor, in England, and "to prevent misunderstanding and foster friendship among English speaking peoples and between them and others of good will," had charge of the ceremony.

The famous Farewell Address of the first President was read by the Rev. William Mantague Geer, S. T. D., vicar-emeritus, and Roosevelt's last public message, the one read in the American Defense Society's concert a few hours before his death, was read by the Rev. George Benson, curate of St. Paul's.

In his address the Rev. Dr. Joseph Patton McComas, vicar of the chapel, pointed out great decisions made by Washington in bringing the country

out of chaos during the first years of his Presidency.

During the prelude to the services officers of the Selgrave Institution bearing the Stars and Stripes and the first Continental flag walked in the processional up the central aisle of the Chapel to the altar, turned and proceeded to the Washington pew in the north aisle, where they occupied seats.

At the head of the little group was William Lanier Washington, a descendant of George Washington's brother, and who represents the Father of His Country in the Society of the Cincinnati.

Among the officers were Theodore E. Burton, former United States senator from Ohio, vice-chancellor of the Selgrave Institution, who in the absence of Chancellor Alton B. Parker, was the ranking officer present. John A. Stewart, chairman of the Board of Governors; Andrew Turphrey, its secretary, and Col. Boorman, chairman of the Military Affairs Committee, were also present.

Washington took the oath of office as President in New York City, on April 30, 1789. He took the oath of office and delivered his inaugural address from a building which stood upon the present site of the Sub-Treasury building. A flag was raised to the cupola of Federal Hall and signalled the battery. The thunder of its guns was followed by the ringing of bells throughout the city and tumultuous celebration. The President then went to St. Paul's Church, Fulton street and Broadway, where a service was conducted by Bishop Samuel Provoost, of the Episcopal diocese of New York.

St. Paul's preserves intimate memories of the first President. George Washington worshipped there when, as Commander in Chief, he occupied the city before the disastrous battle of Long Island. When New York became the capital of the federated commonwealths in 1789 a pew was set apart in St. Paul's for the President of the United States, and until new Trinity Church was consecrated the President and Mrs. Washington attended services there regularly. The President's pew is flanked today by a large national shield upon the wall.

Great Things Predicted for Bishop Demby's Episcopate.

The Rt. Rev. Edward Demby, Suffragan Bishop of Negro Work in Arkansas and the Province of the Southwest, spoke to what was perhaps the largest crowd ever assembled in the African Methodist Church in Forrest City, Ark., on a recent Thursday evening, says the Rev. J. Wallace, rector of the Church of the Good Shepherd of that city. Standing room was at a premium and the best of order prevailed. The pastor of the colored church, the Rev. G. T. Sims, and his people, are to be commended upon the excellent reception which they gave Bishop Demby. Everything moved as nicely as could be desired. A short special program was rendered before the address, among other numbers being the beautiful singing of the old plantation melody, "Swing Low, Sweet Chariot." One of the older Negroes remarked at the conclusion of the meeting that it was the finest gathering of the kind which he had ever seen in Forrest City. Several white persons were present, among them being most of our vestry. The Bishop was introduced by the rector. After the meeting, the Bishop was tendered a luncheon and reception by the colored people.

As for Bishop Demby's address, it was plain, straight and deeply impressive. He held the closest attention of his large audience for half an hour or more. He is a good speaker,

and while he has what would be termed a quiet, easy delivery, it is an unusually forceful delivery. He gave the Negroes good advice, declared his undivided allegiance to the Nation, and said that the condition of the American Negro was better than that of any other part of the race, and that the Southern type was preferable to any other type. His sincerity was very plain when he said that he knew that conditions between the races in the South were better than they had ever been and were improving all the time. His utterances touching upon Churchmanship were from the heart, were definite and were unequivocal. He talked like a Bishop. He refuted the idea that a Negro was naturally a member of one of the popular denominations, saying that the African race had always had a recognized position in the historic Church, and that when a Negro belonged to anything other than the historic Church it was a sign that his religious predilections had been tampered with seriously. Among others in this connection, of course, he referred to the great Church fathers, Augustine, Cyprian and Tertullian, who were of the Church in Africa. He further declared that the Episcopal Church was the first to attempt to help the Negro race, founding for them the first college and being the first to teach them to read and write.

Personally, Bishop Demby is a good representative of his race so far as racial features and characteristics are concerned. Although splendidly educated and occupying a high position, he is as plain, and humble, and deferential, as any Southerner could desire or imagine.

We predict great things for the future of Bishop Demby's episcopate and believe that the meeting held here will result in the establishing of a colored mission in Forrest City in the not far-distant future.

Notable Work of the Girls' Friendly Society.

The Girls' Friendly Society of America has made a notable record for itself during the war in the great centers of population, at army camps, sailors' barracks, hospitals, convalescent homes, in war drives, Liberty Loan campaigns, war relief, holding mass meetings to awaken the interest of girls in war problems, providing places of recreation and serving lunches for girls in the employment of the Government. At Washington, D. C., during last summer over six hundred girls were fed daily from a moving canteen. The G. F. S. Lodges have been centers throughout the country for girls who have poured in to the cities by thousands in response to the Government's call for workers, and have sent the girls out strengthened by the ideals of friendship and service which they learned. In a thousand different ways the Society has been ministering to the physical and spiritual needs of girls away from home and home restraints and has responded to every call made upon it in the larger field of war service. It has become closely affiliated with the war commission of the Church and has been recognized as one of the Church's chief agencies working for the protection of girls, and during the reconstruction period it is working shoulder to shoulder with the Government and with all the agencies striving for the upbuilding of home and Nation.

On February 16th, the Rev. Philip K. Edwards took up his new duty as rector of St. Mark's Church, Casper, Wyoming. Mr. Edwards was formerly rector of All Saints', McAllister, Oklahoma.

A woman in a small New York village had no money to give for a special missionary offering, but she sold the eggs her hens laid on Sunday and gave the price received to missions.

VIEWS AND INTERVIEWS

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

A Country Editor Defends the Church.

Two denominational pastors at Crawfordsville, Iowa, preached sermons on the topic, "Has the Church Lost its Power?" and they both were of the opinion that the Church had lost its power, which drew forth the following spirited and optimistic defense from the pen of the editor of the Washington, Iowa, Democrat:

"Things have come to a pretty pass when a Democratic editor has to defend the Church from the preachers, but we do deny their argument, and defy them to show a single bit of proof of their contention.

"The truth is that the Church of the living God is more potent today than ever before in the history of the world. More men are giving more money to it than ever before. More men are doing work for the Church today than ever before. More men are active in Church work than ever before. More men are turning to God than ever before. And when we say 'men' we mean it in the generic sense.

"The day was when a man might oppress his fellows and get away with it. He cannot do that now. The time was when a man who could drive a sharp bargain was considered smart. Now he is counted a scoundrel. Common honesty never stood at as high a premium as it does today. The Pharisees, in the time of Christ, prayed, thanking God that they were not as other men, and got away with it. They could not do that now. There are fewer hypocrites in the world today than ever before.

"What is bringing about prohibition, which is about to be written into our organic law? Is it not the power of the Church? What won the war against Germany? The Church. What organized the Red Cross and the Y. M. C. A.? The Church. Who led our armies? Pershing, a Christian, and Foch, a Christian.

"What is instigating child labor laws? The Church. Who is building hospitals, schools, orphan asylums? The Church.

"Why do these ministers talk so? Are they trying to arouse the Church? Well, it is a poor way. What would be thought of the editor of the Democrat if he were to preach that the Democratic party is losing its power, or what would be thought of an American who would say America is losing her power in her fight for democracy, the brotherhood of man? Mighty little. And neither would be true. The Democratic party, whatever its faults, is better than it ever was before, and so is the Republican party, and so is America.

"What do these Jeremiahs expect to gain by their lamentations? The critics of the Church are quick enough to find fault, without having new arguments thrust into their minds. We will bet a last year's bird's nest that we could find plenty of Crawfordsville critics who would cite these two sermons as an admission that the Church has lost its power.

"If it has, where are the Bob Ingersolls, the Elbert Hubbards of former times? They are gone, and have no successors. There are no prominent infidels these days.

"Nobody argues as they did. The day of the skeptic is gone forever, and all because of the power of the Church. But if they mean by the Church, the machine, the vehicle, the organization, then they may be cor-

rect. We do not know about that, but if they mean the real Christianity, the love of God, the power of Jesus over men, then we say, they are off on the wrong foot."

The President's Appointment of Prof. Herron Denounced.

The Rev. Dr. Manning, rector of Trinity Church, New York, in his Washington Day sermon, preached at Vassar College, declared that the appointment by President Wilson of Prof. Herron, an "open advocate of free love," as one of the American representatives of the proposed Prince's Island conference with the Russian political factions, was shocking and indefensible, and asserted that "Protests should come from all quarters, regardless of creed or politics. I hope our good friends of the Roman Catholic Church will be heard from on this matter. There is small use in our trying to stem the divorce evil if we have no word to say against the official recognition of a notorious advocate of free love.

"I hope also that some of the stronger men and women among the Socialists will express their disapproval of the appointment. If socialism really leads to and stands by this sort of thing, then may Heaven defend us from it."

Commenting on the League of Nations, Dr. Manning said:

"All forward-looking men sympathize with the ideals of a league of nations, though the present proposal must necessarily demand most careful thought and the fullest possible discussion. To condemn discussion or criticism of the proposed basis for a league is thoroughly un-American.

"The form of a world league and the question of our relation to it is far too great a matter to be settled hurriedly. But terms ought at once to be settled imposing on Germany a peace of firm justice and securing the fullest possible reparation and restitution to France and Belgium and the other nations who have been so unspeakably wronged.

"The first principle of human fellowship is justice. Until that is clearly established there can be no true foundation for world peace. The farms and factories of Germany are untouched by the war. The farms and factories of France and Belgium have been ruthlessly and systematically destroyed.

"We want to see a settlement which assures justice and economic protection to France and Belgium, and we want to see this without further delay. When this primary obligation has been rightfully met we can give our minds more freely to the great questions involved in the plan for a world league.

"I ask you to think of the duty that we owe to our own land. We want fuller measure of justice and or brotherhood. There are changes that are needed, and we are going to bring them to pass. But we are going to secure these changes by the American way of orderly development and not by the way of the destruction of our institutions.

"If there are any foreign agitators here who are not satisfied with this method, let them go back to the countries from which they came, and which they may like better.

"We will no more tolerate the Red Flag in our land than we would tolerate the German flag."

(Continued on page 7.)

WEEK BY WEEK WITH THE MINOR PROPHETS

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

AMOS.

During the month of March, we will give ourselves to the message which Amos has left for our use in character development. If you do not own them, it would be well worth your while to purchase the comments of G. Adam Smith on "Twelve Prophets" in the Expositor's Bible. They cost 75 cents each. Maybe they could be found in your public library. Much of what is printed in these columns are direct quotations from or were inspired by this thought-provoking and illuminating writer.

Amos is described as "one of the most wonderful appearances in the history of the human spirit" and his book as opening "one of the greatest stages in the religious development of mankind."

The Book of Amos consists of Three Groups of Oracles, under one title, which is evidently meant to cover them all.

The title runs as follows:

Words of Amos—who was of the herdsmen of Tekoa—which he saw concerning Israel in the days of Uzziah, King of Judah, and in the days of Jerobolam, son of Josiah, King of Israel: two years before the earthquake.

The Three Sections, with their contents, are as follows:

First Section: Chaps. I, II. The Heathen's Crimes, and Israel's.

A series of short oracles of the same form, directed impartially against the political crimes of all the states of Palestine, and culminating in a more detailed denunciation of the social evils of Israel, whose doom is foretold, beneath the same flood of war as shall overwhelm all her neighbors.

Second Section: Chaps. III-VI. Israel's Crimes and Doom.

A series of various oracles of denunciation, which have no further logical connection that is supplied by a general sameness of subject, and a perceptible increase of detail and articulateness from beginning to end of the section. They are usually grouped according to the recurrence of the formula, "Hear this word," which stands at the head of our present chaps. III, IV and V; and by the two cries of "Woe" at v. 18 and vi. 1. But even more obvious than these commencements are the various climaxes to which they lead up. These are all threats of judgment, and each is more strenuous or explicit than the one that has preceded it. They close with iii. 15, iv. 3, iv. 12, v. 17, v. 27 and vi. 14; and, according to them, the oracles may be conveniently divided into six groups.

1. III. 1-15. After the main theme of judgment is stated in 1, 2, we have in 3-8 a parenthesis on the prophet's right to threaten doom; after which 9-15, following directly on 2, emphasize the social disorder, threaten the land with invasion, the people with extinction and the overthrow of their civilization.

2. IV. 1-3. Beginning with the formula "Hear this word," is directed against women, and describes the siege of the capital and their captivity.

3. IV. 4-12, with no opening formula, contrasts the people's vain propitiation of God by ritual, with His treatment of them by various physical chastisements—drought, blight and locusts, pestilence, earthquake—and summons them to prepare for another, unnamed, visitation.

4. V. 1-17, beginning with the formula "Hear this word," and a dirge over a vision of the nation's defeat, attacks, like the previous group, the lavish ritual, sets in contrast to it Jehovah's demands for justice and civic purity; and offering a reprieve if Israel will repent, closes with the prospect of a universal mourning (vv. 16, 17), which, though introduced by a therefore, has no logical connection with what precedes it.

5. V. 18-26 is the first of the two groups that open with woe. Affirming that the eagerly expected Day of Jehovah will be darkness and disaster on disaster inevitable (18-20), it again emphasizes Jehovah's desire for righteousness rather than worship (21-26) and closes with the threat of captivity beyond Damascus.

6. VI. 1-14. The second woe, on them that are at ease in Zion (1, 2): a satire on the luxuries of the rich and their indifference to the national suffering (3-6): captivity must come, with the desolation of the land (9, 10); and in a peroration the prophet reiterates a general downfall of the nation because of its perversity. A Nation—needless to name it!—will oppress Israel from Hamath to the River of the Arabah.

Third Section: Chaps. VIII-IX—Visions with Interludes.

The first two visions (vii. 1-6) are of disasters—locusts and drought—in the realm of nature; they are averted by prayer from Amos. The Third (7-9) is in the sphere of history: Jehovah standing with a plumbline, as if to show the nation's fabric to be utterly twisted, announces that it shall be overthrown, and that the dynasty of Jeroboam must be put to the sword. Upon this mention of the king, the first in the book, there starts the narrative (10-17) of how Amaziah, priest at Bethel—obviously upon hearing the prophet's threat—sent word to Jeroboam; and then (whether before or after getting a reply) proceeded to silence Amos, who, however, reiterates his prediction of doom, again described as captivity in a foreign land, and adds a Fourth Vision (viii 1-3) of the *Koits* or Summer Fruit, which suggests *Kets*, or End of the Nation. Here it would seem Amos' discourses at Bethel take end. Then comes viii. 4-6, another exposure of the sins of the rich; followed by a triple pronouncement of doom (7) again in the terms of physical calamities—earthquake (8) eclipse (9-10) and famine (11-14) in the last of which the public worship is again attacked. A Fifth Vision, of the Lord by the Altar commanding to smite (ix. 1) is followed by a powerful threat of the hopelessness of escape from God's punishment (ix. 2-4); the third of the great apostrophes to the might of Jehovah (5-6); another statement of utter destruction (7-8a). Then (8b) we meet the first qualification of the hitherto unrelieved sentence of death. Captivity is described not as doom, but as discipline (9): the sinners of the people, scoffers at doom, shall die (10). And this seems to leave room for two final oracles of restoration and glory, the only two in the book, which are couched in the exact terms of the promises of later prophecy (11-15) and are by many denied to Amos.

Before taking up our weekly studies of Amos' message, let us study the writer himself for edification and profit. In Chapter 7, verse 14, Amos says in response to the charge that he is a hireling prophet: "No prophet I, nor prophet's son, but a herdsman and a dresser of sycamores. Jehovah took me from behind the flock."

On the lowest edge of the settled life of Judea, 12 miles south of Jerusalem, lay a haggard, dreary world, broken by ragged ranges of limestone, starting out as rolling land, but shuddering down by crumbling precipices to the coast of the Dead Sea. It is also a very empty and a very silent world, yet every stir of life upon it excites, therefore, the greater vigilance, and man's faculties, relieved from the rush and confusion of events, form the instinct of marking and reflecting upon, every single phenomenon. And it is a very savage world. Across it all, the towers of Jerusalem give the only signal of the spirit, the one token that man has a history.

Upon this unmitigated wilderness, where life is reduced to poverty and danger; where nature starves the imagination, but excites the faculties of perception and curiosity; with the mountain tops and the sunrise in his face, but above all with Jerusalem so near—Amos did the work which made him a man, heard the voice of God calling him to be a prophet, and gathered those symbols and figures in which his prophet's message still reaches us with so fresh and so austere an air.

As a wool-grower and a pincher of Sycamores, whose fruit, like a small fig with a sweet but watery taste, is

provoked to ripen by pinching or bruising, Amos must have had his yearly journeyings among the markets of the land, and to such were probably due his opportunities of familiarity with Northern Israel, the originals of his vivid pictures of her town-life, her commerce and the worship at her great sanctuaries. Amos was not a citizen of the Northern Kingdom, to which he almost exclusively refers; but it was because he went up and down in it, using those eyes which the desert air had sharpened, that he so thoroughly learned the wickedness of its people, the corruption of Israel's life in every rank and class of society.

But the convictions which he applied to this life, Amos learned at home. They came to him over the desert, and without further material signal than was flashed to Tekoa from the towers of Jerusalem. This desert is a great school of vigilance. Upon the bare surface, all that stirs is ominous. Every shadow, every noise—the shepherd must know what is behind and be warned. Such a vigilance Amos would have Israel apply to his own message, and to the events of their history. Both of these he compares to certain facts of desert life, behind which his shepherdly instincts have taught him to feel an ominous cause. Do two men walk together except they have trusted?—except they have made an appointment? Hardly in the desert, for there men meet and take the same road by chance as seldom as ships at sea. Doth a lion roar in the jungle and have no prey, or a young lion let out his voice in his den except he be taking something? The hunting lion is silent till his quarry be in sight; when the lonely shepherd hears the roar across the desert, he knows the lion leaps upon his prey, and he shudders as Israel ought to do when they hear God's voice by the prophet, for this also is never loosened but for some grim fact, some leap of doom. Or doth a little bird fall on the snare earthwards and there be no noose upon her? The reading may be doubtful, but the meaning is obvious: no one ever saw a bird pulled roughly down to earth when it tried to fly away without knowing there was the loop of a snare about her. Or does the snare itself rise up from the ground, except indeed it be capturing something?—except there be in the trap or net something to flutter, struggle and so lift it up. Traps do not move without life in them.

It was in this elementary school that the earliest of the new prophets passed his apprenticeship and received his gifts. By the incorrupt habits of his shepherd's life, by daily wakefulness to its alarms, and daily faithfulness to its opportunities, he was trained in that simple power of appreciating facts and causes, which, applied to the great phenomena of the spirit and of history, forms his distinction among his peers.

Through all his hard life, this shepherd had kept his mind open and his conscience quick, so that when the word of God came to him he knew it, as fast as he knew the roar of the lion across the moor. He was one of those recruits from common life, by whom religion and the state have at all times been reformed. Springing from the laity and very often from among the working classes, their freedom from dogmas and routine, as well as from the compromising interests of wealth, rank and party, renders them experts in life to a degree that almost no professional priest, statesman or journalist, however honest or sympathetic, can hope to rival. Into politics they bring facts, but into religion they bring vision.

Amos was not a citizen of the kingdom against which he prophesied, and indeed no proper citizen of any kingdom, but a nomad herdsman, hovering on the desert borders of Judea. He saw Israel from the outside. His message to her is achieved with scarcely one sob in his voice. For the sake of the poor and the oppressed among the people he is indignation. But with the erring, staggering nation as a whole he has no real sympathy. His pity for her is exhausted in one elegy and two brief intercessions; hardly more than once does he even call her to repentance. His sense of justice, in fact, had almost never had to contend with love. This made Amos the better witness, but the worse prophet. He did not rise so high as his great successors, because he did not so feel himself one with the people whom he was forced to condemn; because he did not bear their own fate as his own nor travail

A SANCTUARY FOR LENT

(Diocese of Southern Ohio Lenten Leaflet)

"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."

Subject for the week beginning on Monday, March 10th:

"The Power of Prayer."

"Men ought always to pray and not to faint."

Morning Prayers.

O Lord, I rise hoping to do Thee service; use me, Lord for Thy work. Grant me such a sense of Thy ever-present power that I may meet every duty hopefully; grant me such a sense of Thy amazing love that I may rejoice to spend this day for Thee. Amen.

Open wide the window of our spir-

its, O Lord, and fill us full of light; open wide the door of our hearts that we may receive and welcome Thee with all our powers of adoration and love. Amen.

An Evening Prayer.

O God, my Father, I come to Thee at the close of day asking for forgiveness for my failures and Thy blessings upon the good, which, with Thy help, I have been able to do. Into Thy keeping I commit my life during the hours of darkness. Grant me refreshing sleep. Renew my tired mind and body with the infinite power of Thy indwelling spirit, and bring me safely to the morning light, eager for the work of the coming day, ready to do Thy will, and rejoicing in Thy never failing care and love! through Jesus Christ our Lord. Amen.

Daily Bible Readings.

Monday, 10th:
Psalm 103
I Corinthians 2
Tuesday, 11th:
Isaiah 11:1-10
II Corinthians 3
Wednesday, 12th:
Isaiah 42:1-17
Galatians 5
Thursday, 13th:
Isaiah 61
I St. John 4
Friday, 14th:
Psalm 139
Romans 8:1-11
Saturday, 15th:
St. John 3:1-9
Romans 8:11-27

THE QUEST.

Lent, Lent comes knocking at our door,
As, years ago, it has before.

"What guest is this?" our spirits cry.

A voice makes answer, "It is I."

"Who?" says my soul, and, on that word,
I see the figure of my Lord.

His hands are pierced, His voice is clear:

"I seek for you, my own son dear.

Did I not die thy soul to free?

Come, therefore, yield thy life to Me."

Ah, Lent! I hear thee, sweet thy call.
My door I open. Take my all.
Back of my casement, barred by sin,
Long have I suffered. Guest come in!

Lent, Lent comes knocking at our door,
As, years ago, it has before.
Let in the Guest, and the promise see—
Lo, 'tis the Saviour sups with thee!

—Carroll Lund Bates.

THE BURDEN BEARER OF THE HUMAN RACE.

Oh, fellowbearers of the load we did not choose, the load we fain would have some other carry if we could, remember this—the burden bearers would help the world along.

I know not how it is. I know not all the law. I am only sure of this—the fight that each man fights behind his chamber door for courage and for patience and for faith, he fights not for himself alone, he fights for all mankind; he fights as one who is a helper of his kind, as a blood brother of that One who, in little Galilee, obscure, almost alone, was wounded for our transgressions and bruised for our iniquities, and who upon the cross became the Burden Bearer of the human race.—From "An Insight."

for their new birth. Love is the element lacking in his prophecy; and therefore the words are true of him, which were uttered of his great follower across this same wilderness of Judea, that mighty as were his voice and his message to prepare the way of the Lord, yet the least in the Kingdom of Heaven is greater than he.

If we are adherents of unpopular causes, if we have to "stand alone with two or three," do not let us count heads but measure forces.—Alexander Maclaren.

The only condition attached to spiritual wealth is that we give it away. "When thou art converted, strengthen thy brethren." Our giving must begin at the moment of our loving. The only way to retain love is to share it. An acquirement becomes dim as soon as it is selfishly used. Our spiritual wealth is increased through sacrifice.—Jowett.

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

FUGITIVE IMPRESSIONS IN THE FAR WEST

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

PAPER TWO.

February 7. Today our train is crossing Bishop Howden's Diocese of New Mexico. Very different from the comfortable parish of St. John's, Georgetown, which he left to become a missionary in these remote regions. We can scarcely imagine a greater contrast. For although Georgetown is geographically a part of the city of Washington, it has ideas of its own as to the relative importance of the two places, considered with reference to the contribution of social values to the nation's well-being. To leave the quaint streets and quiet atmosphere of Georgetown for the immensities of New Mexico must have seemed like accepting a parish on one of the less frequented rings of the planet Saturn. Of course there are many attractions and splendid people in New Mexico, but one who is traveling across the state sees something of its desolate spaciousness.

It is difficult to visualize Bishop Howden's task from the point of view of a passing Pullman. He has over 150,000 square miles in his jurisdiction. This is about four times the size of the state of Ohio. The population is about 400,000. This is about one-half the size of the city of Cleveland. To minister effectively to people scattered over such great areas must be a task that would tax the patience of any man.

Countless travelers have described the scenery of the Far West. Yet the reality strikes one with marked freshness. The red earth, the dwarf cedars, the flat plains and the snowy outlines of distant hills all blend in a landscape the very unusual character of which holds the attention.

February 8. We awoke this morning to find our car at the Grand Canyon of Arizona. The most impressionable writers have exhausted the dictionary in an effort to picture this incomparable wonder of Nature. It has taken over a million years for Nature to evolve this masterpiece. (Unless, of course, Archbishop Usher and Billy Sunday are right and the world was turned out complete in the year 4004 B. C.). I will not attempt to describe this stupendous chasm in the earth or to unfold the panorama of the myriad shapes and colors of what might be called a jumble of mountains poured into a valley, whose precipitous, well-defined walls prevent the mountain spirits from looking over the edges of their prison. I was impressed by the fact that in the midst of about one hundred travelers, there seemed to be one hundred Grand Canyons. For each visitor took it differently. For example, one visitor took steps immediately to do everything that was expected of visitors; another must cruise around to all the points of vantage and see everything; another must identify all the objects and points of interest named in the guide book; another thought evidently that the vision would fade from memory unless fortified by a score of postcards; another wanted to talk to everyone who had the least acquaintance with the Canyon, and another wanted to secure all the statistical information possible. Each one had his own mental preoccupations and the Canyon was the immediate object of their exercise.

One has plenty of time to meditate on a trip across the continent, and I am beginning to realize that the condition which I have sketched above is universal. But one thing more arises in my mind. I am evading a description of the Grand Canyon. Why? Because I find it more interesting to write of the impressions made upon humans by things than to write about things. It is tiresome to me to report a convention and to tell of the speeches and how we carried out the program. I find myself watching the scenery of human minds and the reaction of outward things upon mental states.

This happens to be Sunday morning, and inasmuch as we are traveling across the cactus-strewn deserts of Southern California and are therefore not able to go to Church, I think I should like to preach a sermon to myself on the value of remembering

that every human being differs in mental receptiveness from every other human being and to urge my hearer (myself) to apply this truth to his work in the Church. (No other parson is expected to listen, as he is busy, this fine morning, in doing some preaching on his own account).

My sermon to myself: "You are a priest of the Church and a rector of a parish. You minister to several hundred souls, but likewise to several hundred minds. Each one views differently the panorama of the Church, Christian doctrine, worship and discipline, which you endeavor to unfold. Each one reacts differently to the efforts of the Church. Do not be disturbed because you cannot make what God did not make, uniformity of mental and spiritual perception. You may drill people into some sort of uniformity of habit and practice, provided that such habits are not obtrusive and do not become outward professions of some inward state of mind; a declaration that the people have deep-rooted convictions of which the habit is the banner. Kneeling is not a sure sign of praying. To insist upon kneeling may prompt some prayers to stay at home. You are a priest and minister, not a drillmaster. (Here my mind wandered, as may have happened before during sermons, and I remembered the instance of the young priest who was put in charge of a mission, and he began at once to teach the people the practice of confession, and he made it a compulsory antecedent to communion. That mission is no more).

And finally (I must have missed quite a bit of my sermon), do not be disturbed by the fussy layman who thinks his own personal religious habits and ritual are the final expression of Christian practice, and that pretty nearly everybody else in the whole parish is going to escape perdition, merely because of the saving mercy extended to invincible ignorance. Remember that your people differ in mental attitude, temperament and capacity. The Church is catholic because it can serve them all."

I am glad that sermon is over, for now I can step outside; that is, I can look out of the window. We shall soon be in the cultivated and luxuriously fertile section of the state, but for the present it is desolate enough. Just now we are passing small hills rising from scrubby desert land. They remind me of the Mounds of the Golden Dustman, erected to mystify Boffin and Silas Wegg, by Charles Dickens in "Our Mutual Friend." But perhaps I ought not to refer to a novel on Sunday. I wish, however, some one would write a really good novel that would have a sympathetic interpretation of our Church in it. Trollope is too old. I have tried Marshall. He is, of course, too English for edification of plain Americans in Churchly atmosphere. Also he introduces us to so many catty and disagreeable characters, who are just spiteful and unpleasant without being interesting. And once more, he is forever dragging in the tiresome and insipid practice of serving tea. Some one is just in time for tea, or will remain for tea, or begs for a cup of tea, or has just rung for tea, or is about to expire because he has not had tea, until the reader feels saturated with tannin.

As I read over this last paragraph I wonder why I have written in criticism of a readable novelist. I look at my watch. It is an hour past dinner time. I'll feel better after I have had dinner and a cup (not of coffee, for that is confined to breakfast, but) of tea.

PERSONALS.

Sunday, February 23rd, marked the closing of the six years' rectorship in Grace Church, Pittsburgh, Pa., by the Rev. Wm. Porkess. There was a very large attendance at the early celebration and also record gatherings at the morning and evening prayer services. Mr. Porkess leaves the parish

at its highest point, of a long history, spiritually, financially, educationally, and especially from the standpoint of missionary enterprises. The retiring rector was presented by the Ladies' Guild of the parish with a handsome silk Latin cassock. The vestry have also inscribed on their Minutes and made public in the Parish Paper an unique set of resolutions with regard to Mr. Porkess' successful ministry. The Rev. Milton S. Kanaga, minister-in-charge of St. Peter's Church, Uniontown, Pa., will be Grace Church's new rector.

The Rev. Benjamin C. DeCamp, who served his Diaconate in Durango and Meeker, Colo., and was associated with the Rev. P. A. Easley of Grand Junction, has accepted a call as curate of Bethesda Church, Saratoga Springs, N. Y.

The Rev. Frederick Burgess, Jr., son of the Rt. Rev. Frederick Burgess, D. D., Bishop of Long Island, was instituted as rector of the Church of Zion and St. Timothy, New York City, by Bishop Greer on Septuagesima Sunday. Bishop Burgess preached the sermon.

The Rev. Dr. Manning of Trinity Church, was the principal speaker at a great service held in the rotunda of the Pennsylvania Railroad terminal station, New York City, on February 21st, when the company's service flag, with 26,286 stars, 443 of gold, was demobilized. In commending the company for holding the jobs for the boys, he said: "It is an example which should be observed by every employer in the country."

THE CHURCH PENSION FUND.

The Church Pension Fund has the honor of making the following announcement to the Right Reverend the Bishops and to the Officers of Diocesan Committees.

On March 1, 1917, the Church Pension Fund began the administration of the pension system of the Church. Today (February 28, 1919) therefore completes the second year of administration.

The salaries of all of the clergy in the United States and foreign mission fields (including an allowance of one-sixth of the money-salary as the rental value of a rectory) are \$8,000,000 a year (actually \$7,855,000). The pension assessment of 7½ per cent. on salaries is therefore \$600,000 a year. For two years the pension assessments would be \$1,200,000.

The assessments received in this office between March 1, 1917, and the business day of February 28, 1919, inclusive, amount to \$1,181,207.76. This is 98.4 per cent. of all assessments. Allowing for assessments in transit from diocesan treasurers, 98½ per cent. of all possible assessments for the two years of the Fund's operations have been paid. Most non-payments occurred in the first calendar year. The Church supported the pension system during the second year at the rate of 99 per cent.

There is also added, as a matter of interest, the pension grants of the Church Pension Fund as they stand on this day. This amount of annual grants makes the Church Pension Fund, in point of size, at present one of the half-dozen or so largest pension granting corporations of the world, and by far the greatest that the Episcopal Church has ever maintained, the largest yearly distribution of the former national relief society of the Church having been \$115,000.

Pensions in Force.	
Age Pensions	112 \$ 61,667.22
Disability Pensions.....	37 22,100.00
Widows' Pensions	95 28,250.00
Orphans' Pensions.....	45 4,900.00
289 \$116,917.22	
General Clergy Relief Fund Grants Assumed	\$108,827.00
Grants made on behalf of the General Clergy Relief Fund	500.00
Diocesan Fund Grants Assumed	51,575.00
Assumption of Grants of Diocese of New York and of the Diocese of Western New York awaiting approval of the State Superintendent of Insurance	18,979.00
\$296,798.22	

"We need to save the world in order to save America spiritually."

LOOKING BACKWARD

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

A brilliant writer many years ago wrote an interesting volume under the above title, in which he sought to indicate how future generations would measure their advance by studying the seeming snail-like progress of preceding ages. When Edward Bellamy wrote his book he was not reckoning with such an age as that through which we are now passing. No prophet or statesman could have foreseen the tremendous developments which the world has witnessed in the past four years, and doubtless it would be quite as impossible for any living prophet or statesman to clearly forecast what is to be in the period that lies immediately ahead.

Too many of us measure our progress by looking backward, we register our gains by repeated reference to our yesterdays. It is a good thing to keep a diary, but it is not an over-helpful thing to live too much in its soiled pages. The old maxim that, "what has been must be," has arrested human progress, paralyzed enterprise and halted both science and invention. In his great work on science and religion, the late Andrew D. White indicates the dark periods of human history that were marked by bigotry and superstition, and that resulted in impeding both the thought and the action of some of the world's finest geniuses.

Happily, these days have long since passed, but it is well to be reminded just how that progress is determined, not by harking back to the things of tradition or by noting over-closely what our forbears did. Someone once wrote an admirable article under the caption, "Progress Through Oblivion of the Things of the Past." It is well to be proud and loyal to the best things that have marked our advance, but it is unwise to feel that somehow, the whole universe must be shackled to a hitching post. Too many of us are like David Harum's horse, "we stand without hitching," and we are too easily satisfied with the "let well enough alone" policy.

Unfortunately, this is too frequently true of our youth. They study too much and follow too closely the lines of least resistance.

We are making history today by looking forward and not backward. It is wonderful when we come to study closely His life, how forward-looking Jesus of Nazareth was. Unlike all other religious teachers, He was ever seeking to project the world's vision into the new day and to compel it to recognize the opportunities of a hopeful and promising tomorrow. Even in dealing with the worst forms of human sin, He looked forward and not backward. If a vice had shackled and bound some weak and erring mortal and if condemnation for the sins of the past had closed the doorway to a better and triumphant future, He declared in hopeful words the pardon that broke the shackles and opened the door: "Neither do I condemn thee; go and sin no more."

We shall not make progress by talking over-much of the "good old days" or by too frequent reference to the superlative qualities of those who have gone before. Just now this old world needs the strong tonic of a rational optimism and a reasonable hope. For a long time to come we shall talk over-much of what was "before the war," and it will hinder us in accomplishing what must be "after the war." We need in every department of our life what President Wilson calls "forward-looking" men and women.

Christianity in its highest conception is essentially optimistic in tone. The Gospel is not a book of "Don'ts," it is a book of "Do." We are not moving into a future over whose archway is the legend, "They leave all hope behind who enter here"; we believe we are entering a future that is to bring the whole race of mankind to saner and more Christian, and hence, higher levels of thinking and living.—Courtesy Minneapolis Tribune.

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EDITORIAL

BUSINESS IN RELIGION.

Things religious are in something of a mess, just as things political and things economic are in a similar tangle.

One of the troubles with all of these problems is that the assurance of those who have panaceas is in reverse proportion to their real knowledge on the subject.

Everybody knows just enough about religion and politics and economics to be dangerous, and few there be that know enough to be helpful.

One of the most embarrassing features of the religious problem lies in the fact that the average business man fancies that he knows all about it, just as one of the embarrassments in the economic program is that every laboring man fancies that he knows the solution.

Now the business man in America knows business from A to Z, for he has studied it and worked at it until he is a specialist entitled to respect.

But, just in proportion as he has been immersed in the study of business problems, is it true that he has been divorced from spiritual discernments. He refuses to acknowledge that spiritual things are spiritually discerned. He is always talking about making religion practical. Now that is just what Jesus Christ did not do. If there is anything which characterizes the Sermon on the Mount more than anything else, it is that, from the American business man's standpoint, it is most impractical.

So much so that one cannot serve God and Mammon. The result of making religion practical is to make it of the earth, earthy. What we need in this very practical world is not a religion of opportunism, but a religion of idealism, and that is just where the atmosphere of the bank and the board of trade falls down. There is nothing idealistic about it.

The same is true of the laboratory and the dissecting room. The tendency of all these places is toward materialism rather than toward idealism.

Now the religion of Christ enters a material world in order to hold up spiritual ideals.

You cannot straddle this chasm. You cannot get the best there is out of both worlds by making the spiritual realm as like the counting house as possible. It must be as unlike the counting house as possible.

The Church should be a place in which trade is forgotten and in which idealism prevails.

Complaint is frequently made that the pulpit no longer is a spiritual power. If this is true, it is because the business men of this country, who support the Church, have demanded that it shall be a practical influence in world affairs.

The prophets who have a purely spiritual vision have difficulty in getting employment. There is so little demand for their goods.

The consequence is that purely worldly considerations have taken the place of spiritual ideals in the school of the prophets, seeing that they are human.

* * * * *

There is no place where this inoculation of business into re-

ligion has been more evident than in providing the soldiers at the front with spiritual influences. This was the business man's opportunity to demonstrate his theory.

Of course, there were chaplains whose business it was to minister spiritual things. And whatever may be the limitations of army chaplains in times of peace, there is no discounting the fact that the regular army chaplain has seldom been a slacker in times of war.

It is obvious that if they needed to build railroads in France that they sent over railroad experts, or if they needed to build bridges they sent over engineers, but if you want to spiritualize the army and minister to the boys the things of God, do not send over a chaplain, send over a business man.

Now, far be it from me to criticize the work of the Y. M. C. A. at the front. So far as it could be expected to meet the emergencies, I believe that it met them, and I believe that the emergencies were of a most difficult character, but as a spiritual influence among the boys, the latest returns do not indicate that it was a general success.

If I were lying in the hospital, desperately wounded, or dying on the battlefield, I would not send for the average Y. M. C. A. secretary for the same reason that I would not send for the average business man. I would far rather have the padre. Why? For the obvious reason that ministering in spiritual things is the job for which he was trained.

My own belief is that the average business man is about as valuable in managing the spiritual needs of a soldier as the average minister is in running a bank.

Why do these men feel that they are so competent in a field in which they are so untrained?

The failure of the Y. M. C. A. to do its full work at the front, although it was so heavily subsidized, lay in the folly of thinking that untrained men, selected hit and miss, were competent to do the most difficult of all tasks. Of course, some of the Y. M. C. A. secretaries were fine, but so far as the system of selection was concerned, it was not the fault of the managers of that institution.

The chaplains were not supplied with funds excepting as our own War Commission supplied them. I have heard very little criticism of the chaplains at the front, except that there were so few of them where they were needed.

* * * * *

There is a moral in all this without which one would not be justified in making the above criticism. And that moral is, "Let every man stick to his own last."

I have been in the ministry for thirty years, and I want to testify as my deliberate testimony, that not one business man in a hundred has any aptitude, training or business to qualify as an expert on telling us how to run the Church, and that there is no more hopeless religious mess than that religious organization in which business men are the dominant factor.

I do not mean that such a Church may not have a good balance in the bank, or few vacant pews, or plenty of mechanical apparatus, but I mean that as a rule such an organization has the atmosphere of a bank rather than a Church, naturally.

It is a somewhat difficult task for a business man, especially a well-to-do one, to enter the Kingdom of Heaven, that is, so says our Lord; I am very sure it is not his function to administer that Kingdom.

* * * * *

We are confronted with innumerable schemes for the federation of Churches on the grounds of economy, efficiency and results.

But in these plans we find that a minimum value is set upon what this league of Churches is to teach or to what it is to bear witness.

This is the same problem which confronts the universities today, another place in which the American business man has demonstrated his assurance rather than his capacity.

He wants to run a university as a feeder to industrial corporations; he has succeeded in creating an atmosphere which has exploited socialism.

But why should the American business man be competent to dictate the policy of a university? Has he any more training in the science of education than he has in the art of spiritual training?

Yet a large majority of the university regents throughout the country are business men rather than educators. Why?

It is true that colleges and churches need a business administration, and there the business man is in his element. But is that all they want?

If you have read the recent article on American Universities in the February Scribner by the Vice-Dean of the University of Wisconsin, you will see where education has gone while endowments have mounted up.

Money will no more produce, nor mere business administration secure, culture or spirituality than will a million dollars make a happy home.

We need today to be emancipated from the autocratic domination of big business in places where it has neither the heart nor the training to create the ideals for which these institutions stand.

Religion is more or less of a mess today. So are the other things,—education, economics, politics; but the only hope for any of them is that men trained in these departments shall be free to

work out the problems for which they are trained, without being dominated by men who are experts in other lines, helpful in certain ways, but calamities in dominating where they have no special aptitude or training.

It all reminds me of reading Huxley on the Bible.

He could pull it down—he could take away what the poor man had, but what did he have to give in its stead which would make happy, contented homes in England? Nothing!

It is one thing for business men to co-operate in the work of the Church. It is another thing for them to dictate the policy which the Church is to adopt.

He is not a superman, but one of the essential parts in the accomplishment of the work of the Church.

We need prophets who will speak the truth in love; we need business men who will recognize that spiritual things are spiritually discerned.

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.)

Has the Crucifix any place as an ornament in the Church?

Yes, but never on the altar. This is purely Roman and exceedingly bad ritual.

The Roman Missal itself says "crux" or cross. It is better than their practice. The symbolism of the Church building is very apparent.

It is divided into three parts, the nave, the choir and the sanctuary.

These in turn are divided by the rood-screen, which separates the nave from the choir, and the communion-rail which divides the choir and sanctuary.

In her symbolism, the nave represents the Church militant down into which the priest comes to say the Litany for he, too, is a sinner.

The rood-screen represents death which is between the Church militant and the Church expectant, symbolized by the choir.

Between the choir and the sanctuary is the communion-rail which symbolizes the Judgment Day, for here does a man "judge himself that he be not judged of the Lord."

The sanctuary symbolizes Heaven in which the crucifix has no place. The Church very properly puts the glorified cross, with the body removed and the rays symbolizing the light of the world, upon the altar. It may very properly be jewelled, for it has been the source of man's salvation. As an ornament in the Church, the crucifix symbolizes Christian death. It belongs on the rood-screen as the name "rood" signifies.

It is equally bad ritual to put the American flag in the choir or in the sanctuary. It belongs to the Church Militant and should be in the nave of the Church.

But sentimentalism (or else convenience) has little regard for propriety and will have its own way.

It may be well to note that a cross on the altar and a crucifix on the rood-screen are not Romish customs, but good old Anglican use, and to those who believe in the old ways they should have a meaning.

Of course, if by old ways, one declines to go back of the Georges in their practice, one must respect convictions, even if one cannot admire authorities, for, if the Church was ever near its burial it was in the days of those German Kings of England, who were as brutal in their religious sanctions as they were in their coarse habits. The urns and weeping willows, which are the marks of their good taste, are fitting memorials of their rule.

CURRENT EVENTS

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

The Baptists are in a campaign which closes March 31st to raise \$6,900,000 for their benevolent boards.

Three dioceses in the Province of New England, Massachusetts, Rhode Island and Connecticut, have exceeded their opportunity for General missions.

The apportionment to the Diocese of Missouri for General Missions for the past fiscal year was \$17,015. The diocese went "over the top" by \$2,000, having paid \$19,149.45.

"Hold Thou Me Up," is the title of an anthem sung on a recent Sunday at the First Presbyterian Church, Cedar Rapids, Iowa, when the deacons were taking up the collection.

A moving picture entertainment is given once a week in the parish house of Emmanuel Church, Wilmington, Del., which is located in a section of the city not as yet invaded by the "movies." The pictures are carefully selected and are greatly appreciated by the community.

Italy's Day and the celebration of it in this country was brought to the notice of four cities by the Girls' Friendly Society of America. Letters of thanks have been received from Italian soldiers for this and from Miss Rosa Garibaldi, herself a G. F. S. member, granddaughter of the great Italian patriot, Garibaldi.

All communications, news items and articles intended for publication in The Witness, exchanges and parish papers, should be addressed to The Witness, 6219 Cottage Grove Avenue, Chicago, Ill. The failure of contributors to note our change of address from Hobart, Ind., to Chicago, has caused much delay and in some instances the non-appearance of their contributions in the paper.

Mrs. Goldsmith, president of the St. Clement's, St. Paul, Minn., branch of the Woman's Auxiliary, which is preparing a missionary box for the Indians at Ft. Hall, Idaho, received a most touching thank-offering in the shape of a valentine from a little Indian girl in the Mission of the Good Shepherd at the Fort. Sewed in white on a red heart were these words: "To One I Love."

Members of Christ Church, Sag Harbor, New York, are now rejoicing with their rector, the Rev. Wallace F. Thompson, over the new Ford run-about recently given him by the generosity of Mrs. James Herman Aldrich of New York City, who, in addition, has thoughtfully equipped it with demountable rims, speedometer, electric dimmers, bumper, extra tire, anti-skid chains, and a laprobe. It has already proven to be of invaluable service in the parish work.

Bishop Winchester of Arkansas, will give a Lenten address in the Church of the Good Shepherd, Forest City, Ark., on Thursday, March 13th. In a letter to the rector, the Rev. J. Wallace, the Bishop says: "I have declined going out of the Diocese because there is so much to be done in our mission field. I congratulate you upon the record of The Good Shepherd. God has indeed blessed you in your work. I know you will keep Him in your heart and mind as the Giver of every good and perfect gift. What we do for His glory He always blesses." Bishop Saphore will be the preacher on Thursday, March 27th, and the Rev. Chas. F. Blaisdell, rector of St. John's Church, Helene, will be the preacher on April 3rd.

The fifth anniversary of the Rev. Wm. J. Hawthorne as rector of St. Paul's Church, Hammond, Indiana, was observed by a largely attended reception February 18th. The speakers of the evening were Dr. V. A. Graham of the parish, who had just returned from overseas duties, and the Bishop of the Diocese, the Rt. Rev. John Hazen White, D. D. A substantial check was presented to the rector from the vestry. On Sunday, February 23rd, special services

were held. The preacher at the night service was the Rev. John Herbert Edwards, rector of the Church of the Holy Spirit, Lake Forest, Illinois. During the five years, over thirty-three thousand dollars have been received and expended. There have been one hundred baptisms, one hundred and eighteen have been presented for confirmation, and on Mid-Lent Sunday another class will be ready.

Noon-day Lenten Services at St. Louis.

Noon-day services are being held at St. Louis, Mo., during Lent in Christ Church Cathedral under the auspices of the Brotherhood of St. Andrew. The following are the special preachers:

March 5-17—The Rt. Rev. Daniel S. Tuttle, Bishop of Missouri and presiding Bishop.

March 10-14—The Rt. Rev. Theodore Irving Reese, D.D., Bishop Co-adjutor of Southern Ohio.

March 17-21—The Rev. William O. Waters, D.D., Rector of Grace Church, Chicago.

March 24-28—The Very Rev. H. P. A. Abbott, D.D., Dean of Trinity Cathedral, Cleveland, Ohio.

March 31-April 4—The Very Rev. Frederick Edwards, Dean of St. Paul's Cathedral, Detroit, Mich.

April 7-11—

April 14-18—Holy Week. The Rev. William P. Ladd, Dean of Berkeley Divinity School, Middletown, Conn.

Mid-Day Lenten Preachers at Trinity Church, New York.

March 5, 6, 7—The Rt. Rev. Arthur S. Lloyd, D. D., president Board of Missions.

March 10, 11, 12, 13, 14—The Rev. Shirley C. Hughson, O. H. C.

March 17—The Rev. Dr. Joseph P. McComas, vicar of St. Paul's Chapel.

March 18, 19, 20, 21—The Rev. Dr. Geo. Craig Stewart, rector of St. Luke's Church, Evanston, Ill.

March 24, 25, 26, 27, 28—The Rev. Dr. Karl Reiland, rector of St. George's Church, New York.

March 31; April 1, 2, 3, 4—The Very Rev. Edmund S. Rousmaniere, D. D., dean of St. Paul's Cathedral, Boston.

April 7, 8, 9, 10, 11—The Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky.

April 14, 15, 16, 17, and the Three Hours' Service on Good Friday—The Venerable John Henry Greig, D. D., Archdeacon of Worcester, England.

Lent at St. Luke's Church, Evanston, Ill.

The eleven hundred communicants and the several hundred additional members of St. Luke's parish, Evanston, Ill., are being given every possible opportunity during Lent, to quote from the rector's pastoral letter, to search their hearts for secret sins, to set their wills determinedly toward God, to fix their minds upon the mind of Christ, to tap by prayer the hidden springs of supernatural power, to realize the values of eternal life, to become in a word simpler, sincerer, truer Christians, more consistent, more faithful, more loyal Churchmen. The Lenten program includes four services every Sunday and two services on Tuesdays, Wednesdays, Thursdays and Fridays. On Sundays, the rector of St. Luke's, the Rev. Dr. George Craig Stewart, will be the preacher at the morning and evening services and will give a series of lectures in the afternoons. Morning sermons, "Some Christian Foundations": The Cross; The New Life Here; The Life Everlasting. Afternoon lectures, "The Episcopal Church": The Prayer Life of a Churchman; The Worship of a Churchman; Forms and Ceremonies; The Sacramental Life; Apostles and Their Successors. Evening sermons, "A New Heaven and a New Earth": Prophets, Priests or Parasites; The Recovery of the Art of Worship; The True Christian Science; Is Immortality Desirable; Assurances of Life After Death; The Centrality of the Cross. The Rev. Frederick C. Grant, assistant rector, will give the addresses on Friday afternoons at the children's services. The Rev. Fredrick L. Gratiot, assistant at St. James'

Church, Chicago, was the special preacher on Ash Wednesday evening. The special preachers on the following Wednesday evenings will be, the Rev. Messrs. Thomas L. Parker of the Church of the Holy Nativity, Henry N. Hyde, of St. Paul's-by-the-Lake, Edward S. White of the Church of the Holy Apostles, Gerald G. Moore of the Church of the Advent, Chicago; the Rev. J. J. Steffens of St. Matthew's Church, Evanston, and the Very Rev. Bernard Iddings Bell, chaplain at the Great Lakes Naval Training Station. On Thursday evening, Dr. Stewart will give a series of addresses on "The Life of the World to Come;" Immortality; Where Are the Dead? The Life Jubilant; The Risen Body; Our Communion With the Dead; A Well-Remembered Voice; Practicing Immortality.

Springfield, Ill., Parish Stirred Up.

The visit to Springfield, Illinois, of the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, Wis., as one of the speakers at the public Roosevelt Memorial Service, was the occasion of an interesting series of services and conferences at Christ Church, Springfield, the Rev. Lester Leake Riley, rector. It was an emphasis on the reconstruction problems as they must affect the Church as she faces the new day and order that is upon us.

Beginning with the Sunday morning service on February 9th Mr. Whitmore preached on "The Challenge of After-War Problems to the Church." In the afternoon he spoke on "Roosevelt—Man and Citizen" at the public Memorial Service in the State Arsenal. In the evening at Christ Church he continued his reconstruction theme—"Open Our Eyes"—as a further analysis of the ecclesiastical and social problems that must be faced today.

On Monday morning the 10th, Mr. Whitmore appeared before The Springfield Ministerial Association and presented the Milwaukee plan of a group of churches organized for community service. In the afternoon he held a conference with parents and teachers on Religious Education. In the evening the missionary and devotional appeal was emphasized in the service and an address on "Prayer—What It Is and Does."

Tuesday was set apart for the women of the parish, beginning with a celebration of the Holy Communion and a series of addresses on "The Social Message of the Prophets," especially Amos, Isaiah, and Jeremiah. A noon-day luncheon was served and the afternoon meeting was addressed by Dr. George T. Palmer of the Illinois State Board of Health and Mr. Whitmore on the health propaganda of the government and with the aid of the moving picture machine the official government film for women—"The End of the Road"—was interpreted by the speakers to the evident enthusiastic appreciation of all present. The evening was set apart for the men and Mr. Whitmore spoke of his observations and experiences of "Ten Weeks in a Training Camp" and Dr. Palmer presented the government appeal to men, illustrated by the moving picture film—"Fit to Fight." This co-operation of the Church received most favorable comment and response.

On Wednesday evening, the 12th, a Fellowship dinner of the parish was given in honor of Mr. Whitmore and responses from members of the congregation expressed appreciation of his visit and message. Mr. Whitmore spoke on "Seeing Jerusalem"—a frank, straightforward analysis of the responsibility that must be faced by the laity of the Church not only in an intelligent understanding of the problems of social reconstruction but the more intimate application of those principles to the necessary democratization of the Church in order that the emphasis upon ecclesiastical life and tradition may not be narrowed by a one-sided emphasis that would isolate the Church from the great questions of human life and relationship that are fundamentally of the Gospel.

Altogether it was a most interesting venture to stir up the life of the parish to a realization of the imperative co-operation of the Church with our civic and national life.

Community Services in Hyde Park.

The six Protestant churches of Hyde Park (Boston) have undertaken an experiment which has aroused much interest, both in the community and at large.

On Sunday evenings the congrega-

tions of all these churches meet for a joint service, which is arranged for and conducted by a committee consisting of the ministers of the churches. After a few preliminary meetings of representative laymen from each church, the series of Sunday evening services (extending for the twenty weeks of Bishop Lawrence's campaign) were started on December first. Now that the period is more than half over, it can be safely said that the experiment has been successful.

The service each Sunday begins at seven o'clock and lasts until a quarter past eight. A forty-minute service of worship is held first, the most prominent feature of which is the singing of hymns, by the congregation. From four hundred to eight hundred people have been present each night and the congregational singing has been vigorous and inspiring. Twenty-one hymns, selected from those most frequently used by all the churches, have been printed in clear type, on large four-page folders, thus making the words easy to read, and doing away with the necessity of hymn books, a sufficient number of which could not be provided when the congregation is at its largest. On the same card with the hymns, there appears two short prayers, to be said by the congregation. One of these is a modern Collect, and the other an adaption of a prayer for unity, taken from the Anniversary Service of Ascension, in the Prayer Book of the Church of England. In addition to these prayers and hymns is a Declaration of Christian Faith and Duty, taken from the writings of St. John, which is recited by the congregation.

The forty-minute service is followed by an address or sermon given sometimes by one of the six ministers, and sometimes by a speaker of note who comes as the guest of one of the local churches. Up to the present time each of the Hyde Park ministers have preached twice, and also brought to the service one outside preacher. On February 16th, the sermon was delivered by Dean Rousmaniere of Saint Paul's Cathedral, Boston. The Rev. John W. Suter, Jr., rector of Christ Church, Hyde Park, was in charge of the service on Sunday evening, February 23rd.

Of the six Hyde Park clergymen, four are on duty each Sunday night: a preacher, a leader of the service, a leader of the devotional service which takes place during the ten minutes immediately preceding the main service, and a leader of the meeting which is held at the close of the main service. The two ministers who are not on duty are always either present on the platform, or accounted for. It is understood that no minister will be absent except for the purpose of preaching or conducting a service elsewhere.

The choirs of the respective parishes take turns in furnishing the special music, it being customary for a choir to undertake this duty on the night when its minister conducts the main service.

In order to shape the policy of these services and to take care of details, the ministers meet once a week for conference. The services are self-supporting, and the offerings which have been taken up have furnished generous gifts for such good causes as the Red Cross, District Nursing Association, Armenian and Syrian Relief, etc.

One encouraging feature of the ex-

periment is the enthusiasm with which the people of Hyde Park have entered into it, and the interest and vitality exhibited by the congregations, Sunday after Sunday. All the services are held in the Methodist Church, because only in that building is the seating capacity adequate.

The Mountaineers at Monterey.

Miss Elizabeth Bowen, our United Offering Missionary among the Mountaineers at Monterey, Tenn., has been spending a recent furlough at her home in Omaha, Neb., and vicinity. She made several interesting addresses to groups of Churchwomen in Omaha and Lincoln and on her return trip was the guest of her sister, Mrs. C. H. Young, wife of the rector at Christ Church, Chicago. On Thursday afternoon, February 27th, she addressed the Woman's Auxiliary of Christ Church, and told of the great needs among the Mountain people, and their possibilities, and referred to their low moral standards as unmoral rather than immoral. Their physical needs must be met before the spiritual can be reached. They are a simple, kindly people with a strong love of home and family. St. Raphael's Institute is doing a remarkable work and the graduates of the school are finding their way into the world and are making fine records. One of the mountain girls is now the head of our Church Hospital in Shanghai, China. The Mission Store is a great blessing to the people, and the result of sales supplies the Mission House table. Miss Bowen appealed for volunteer workers for the summer months. She said that one could not find a more delightful place for a summer's outing as the mountains are beautiful, the climate ideal, and the satisfaction of helping to bring cheer and encouragement to these simple Mountain people is a great stimulus. The Hospital is in great need of supplies of every kind; the Library needs current magazines; the rector needs garden tools, and manual training tools for his boys in the Mission. There is need for altar linen, and for sewing materials for the girls' classes. Miss Bowen spoke of the lack of transportation facilities, and said that the missionary travels on foot, because no other means is provided. Inquiries in regard to the needs of the Mission may be addressed to the Rev. A. C. Killeffer, Rector, Monterey, Tenn.

Ordination of Priest and Deacon.

On Saturday, February 8th, in Grace Church, New York City, John Samuel Gillespie was ordained to the diaconate, and the Rev. Charles Glenn Baird was advanced to the priesthood, by the Rt. Rev. Nathaniel Seymour Thomas, S. T. D., Bishop of Wyoming. Mr. Gillespie was presented by the Rev. John W. Walker, vicar of Holy Comforter Memorial Chapel, Philadelphia, Pa., and the Rev. Mr. Baird by the Rev. Charles L. Slatery, D. D., rector of Grace Church. The sermon was preached by the Rev. S. A. Huston, rector of St. Mark's, Cheyenne, Wyoming. Mr. Gillespie is a senior in the Philadelphia Divinity School, and upon the completion of his course will take up his work in Wyoming. Mr. Baird, having graduated from the Philadelphia Divinity School at Midyears, has accepted a position as curate at Grace Church, New York City.

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

Extracts from a sermon preached by the Rev. Frederick Ingley, rector of St. Mark's Church, Denver, at the opening service of the annual meeting of the Woman's Auxiliary of the Diocese of Colorado. (Printed by request of Auxiliary members.)
...Lord, what wilt Thou have me do? Acts IX, 6.

There is more religion in half an hour's questioning, "What wilt Thou have me do?" than in a whole lifetime of asking, "What wilt Thou do for me?"

May I suggest that in your corporate communion this morning you place this question of the text uppermost in your minds: What does God want the Woman's Auxiliary to do? The times demand reality in religion. Our boys faced real perils when they went to war; they will expect reality in our religious life when they come back home.

If the Church does not exhibit reality it will have to go by the boards. So must every organization within the Church that fails in performing its mission. This is therefore the greatest question that you can ask at the beginning of your annual meeting: What does God want the Woman's Auxiliary to do?

You will have to do better work than ever before, because the war has given you a larger opportunity. I mean this. You are never going to hear such objections to foreign missions again as in the days gone by. The Peace Conference is proving that the interests of each remotest nation affects the welfare of the whole world. No one country is now an isolated unit. "We are all members one of another." Any argument against foreign missions now, is at least five years behind the times.

Now, if the Auxiliary will not have to argue for foreign missions any more, one great handicap has disappeared; hence you must "make good" on a larger scale.

Where there is no vision, the people perish. It is the business of the Woman's Auxiliary to give to our congregations the version of worldwide service. And if the Auxiliary does not give vision to its parish, it may be that the parish will be without vision. You are to remind us that the parish which lives for itself alone is a parish that is doomed; Christ Himself says so. Phillips Brooks was right when he said that "as first aid to a dying congregation he would prescribe an offering for Foreign Missions."

If the Auxiliary asks: "Lord, what wilt Thou have me to do?" I am sure this is the answer to each of your branches: Leaven your parish with the missionary ideal! This may be done briefly in three ways:

First—See to it that the membership of your branch is representative of the whole parish. I am not asking you to make it a popular organization; it can never be that because of its purely spiritual ideals. But the women who are included in the membership of the local branch should represent all the different types, groups and interests of the women in your congregation. The lack of this is one of the greatest weaknesses in the Woman's Auxiliary today.

Second—See that you reach in some way approximately all the women in your congregation. This must be done or else the influence of the Auxiliary will be very limited in its scope. One way, would be the wider distribution of the United Offering boxes. Another, would be the reaching of all the women of the parish to hear missionary addresses. I never could see the force of having a missionary come to talk merely to that group that forms the local branch of the Auxiliary; they do not need it; the others do. Why carry coals to New Castle?

Still another way, would be a corporate communion for all the women, say once a year. Do it in your own way, but unless you are steadily influencing the women of the congregation who are outside your own branch membership, you will never leaven the parish with the missionary ideal.

Third—The local branch will be all

the stronger if its members do a little Church work outside the Auxiliary. If you show me a woman of whom they say, "She cares only about the Auxiliary," I will show you a woman whose influence for missions is not strong. Here is my point: Let the president of your branch or some other prominent member, be an effective helper in the parish guild, and you will find the parish guild becoming interested in Missions.

I am hoping that both the men and women of the Diocese will get behind the Bishop's Lenten Program. It is the biggest piece of personal service ever put before us, and it's fascinating because it is so hard. Think of it! The visiting of every man and every woman in the diocese before Lent. The doing of it will magnify our lay priesthood.

The Christian Church never made such progress as in the first century; then it was all the way from India to the British Isles within a comparatively short space of time; not by laymen and women. A man who lately came into the Church after serving faithfully in one of the denominations, has asked this question: "What place is there for a layman in the Episcopal Church?" Perhaps we are under-valuing the importance of lay priesthood, which is the fundamental of our religion. Will you not help to develop the office of lay priesthood in the Church of God? Two words describe the greatest need in the American Church today: Personal Service. The Woman's Auxiliary has a great opportunity to interpret the meaning of those two words to the women of the whole Church.

As Lent will have begun by the time this issue of the Witness is read, it will be fitting to discontinue the Bible readings which have been published in this column, because, each reader will have his or her own Lenten program issued from the parish. We think we have a very fine one arranged and prepared here in Colorado by Bishop Johnson and are entering into it with great zeal. It is a combination of Miss Grace Lindley's splendid "Advent Call" and the "Twenty Weeks' spiritual preparation for the return of the soldiers," prepared by Bishop Lawrence for his diocese.

Each parish and mission all over the Colorado Diocese are working together on this program. During the three weeks before Lent, messengers (men and women) are being prepared and sent out to canvass the Church families, leaving with each individual a printed program. On this are seven promises which they are asked to sign and try to keep, viz.:

I. That I will be faithful in my duty at the Holy Communion according to some definite plan.
II. That I will make it a rule to be present at the public service at the Church each Sunday in Lent.
III. That I will attend such week-night instruction during Lent as may be arranged by the rector.

IV. That I will follow the daily readings of Holy Scripture as set forth in this folder.
V. That I will engage in some specific act of Christian service under the rector's guidance.
VI. That I will say the private prayers for the Diocese, Family and Missions, each day.
VII. That I will make an Easter offering as the result of some self-denial.

On the folder are printed prayers for Family, for the Church, for Missions, for the Times, also, the subjects for an open meeting of instruction to be held in the Cathedral each Wednesday evening during Lent. This meeting is to take the place of the noon meetings downtown. Each parish in Denver is to send its quota of men for they have pledged themselves that 500 men will be present representing the parishes. The Bishop takes the instructions, with the exception of the first Wednesday—when Dean Hart will be the instructor. The subjects are as follows:

March 12—The Preparation for Christ.
March 19—Who Was Christ?
March 26—What He Came to Do.
April 2—Methods.
April 9—What Is the Church?
April 16—What Are Her Obligations?
(All are welcome to attend these lectures.)
One page of the folder is devoted to daily readings of the Bible as follows:
(It is suggested that the clergy preach each Sunday morning along the lines covered by the reading of the previous week.)
March 5th to 8th.—Subject, "Christian Discipline."
Ash Wednesday—Our Lord's Practice. St. Matt. iv.
Thursday—Our Lord's Teaching. St. Matt. vi, 1-21.
Friday—St. Paul's Practice. Phil. iii.
Saturday—The Spirit of Discipline. Hebrew xii.
March 10th to 15th.—Subject: "Christian Motive."
Monday—Our Lord's Motive. St. John x.
Tuesday—Our Lord's Teaching. St. Matt. vi, 21-34.
Wednesday—St. Paul's Practice. Phil. ii.
Thursday—St. Paul's Teaching. I Cor. xiii.
Friday—St. John's Teaching. I St. John iv.
Saturday—The Glory of the Motive. Rev. xxi.
March 17th to 22nd.—Subject: "Christian Purpose."
Monday—Our Lord's Purpose. St. John xiv.
Tuesday—Our Lord's Teaching. St. Matt. xxv, 31-46.
Wednesday—St. Paul's Practice. II Cor. v.
Thursday—St. Paul's Teaching. II Thess. v.
Friday—St. John's Teaching. I St. John v.
Saturday—The Achievement. Rev. xxi.
March 24th to 29th.—Subject: "Christian Character."
Monday—Our Lord's Practice. St. John viii.
Tuesday—Our Lord's Teaching. St. Matt. v, 1-16.
Wednesday—St. Paul's Teaching. I Cor. ix.
Thursday—St. Paul's Teaching. Rom. xii.
Friday—St. James' Teaching. St. James i.
Saturday—Admonitions. Heb. xiii.
March 31st to April 5th.—Subject: "The Grace of Christ."
Monday—Holy Baptism. St. John iii.
Tuesday—The Gift of Spirit. St. John viii, 32-53.
Wednesday—Holy Communion. St. John vi.
Thursday—St. Paul's Teaching. I Cor. xi.
Friday—The Body of Christ. Ephes. v.
Saturday—The Principles. Heb. vi.
April 7th to 12th.—Subject: "The Great Sacrifice."
Monday—Our Lord's Teaching. St. John xii, 30-50.
Tuesday—Our Lord's Practice. St. John xiii.
Wednesday—St. Paul's Teaching. II Cor. iv.
Thursday—St. Paul's Practice. II Tim. iii.
Friday—The Meaning of Sacrifice. Heb. v.
Saturday—The End of Sacrifice. Heb. ix.
April 14th to 19th (Holy Week)—Subject: "The Passion of Our Lord." Read the Gospels for the Day.
A Prayer for the Family:
"O Almighty and most merciful Father, look in mercy upon the members of my family (especially —) and grant that all may live for Thee and each for one another, all the days of their life through Jesus Christ, Our Lord. Amen."
A more Personal Prayer for the Family:
"O Lord, merciful and gracious, Who are everywhere present, let Thy loving mercy and compassion descend upon the heads of Thy servants (—), depute Thy holy angels to guard their persons, Thy Holy Spirit to guide their souls, Thy providence to minister to their necessities; let Thy blessing be upon them night and day; sanctify them in their bodies, souls and spirits, keep them unblameable to the coming of the Lord Jesus, and make them and me to dwell with Thee for ever, in the light of Thy countenance, and in Thy glory. For Jesus' sake. Amen."

WELL ORGANIZED ALTAR GUILD

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

By Mrs. FRANK J. POOL.

(Continued from last week)

Briefly outlined, the Altar Guild course of study, based, be it remembered, upon the Cathedral itself as a text-book, is as follows; each numeral indicating a separate lesson, except the last two, which are necessarily many times subdivided:

I. The symbols of the Holy Trinity, and the individual symbols of Divinity, as the Circle and the Triangle, the Hand of God, The Holy Cross, the Agnus Dei, all alluded to as the "Super-Symbols."

II. The symbolism and representations of the Angels; their names and kinds; their functions and attributes.

IV. The Man-Messengers, Leaders and Teachers sent by God, as Noah, Moses, the Kings and Prophets. Their missions, and the attributes by which they may be recognized in Christian art.

The symbolism of the Ark of Noah and the Dove of Peace; the likeness to Noah's Ark of the Ark of the Covenant, which Moses caused to be made to contain the Tables of the Law; the history of these, and the steps which led to the building of King Solomon's Temple, prototype of the churchly structures of the Christian era. Symbolism of the Church plan, exterior and interior.

IV. Christ and the Saints; Early Christian symbolism, and the "Lesser Symbols," as those of Holy Baptism; the symbolism of colours, flowers and fruit. The attributes of the Virgin, the Apostles, Evangelists, Saints and Martyrs.

V. An outline of Church History.

With regard to the last topic: a considerable amount of Church History is acquired by study of the great "Te Deum" window over the high altar, which contains over forty characters. In the lower half of the window, below the representations of Christ Enthroned, saints, angels and archangels, are the figures of Saint Joseph of Arimathea, Saint Alban of England, Saint George, the patron saint of that country, Saint David of Wales, Saint Columbus, Gregory the Great, Saint Augustine of Canterbury, Saint Hilda of Whitby, Saint Theodore of Canterbury, Saint Margaret of Scotland, Saint Etheldreda, the Venerable Bede, Saint Anselm, John Wycliffe, Bishop Parker, Bishop Seabury and Bishop Chase, the latter the first to hold the Episcopal office in the Diocese of Ohio. The carefully outlined history of each one of these personages, taken chronologically, comprises an accurate and fairly comprehensive study of the Church in the west, from the legendary days of the Search for the Holy Grail to the present time.

This portion of the Te Deum window is reserved as the last great object lesson, but the upper half, and the lights of other windows, those of the Nativity, the Resurrection and the Ascension, and the Baptistry, Nave and Chapel windows, are frequently consulted during the talks. The instructress does not, it may be remarked, fear repetition as a means of familiarizing the girls with details, as the use of notebooks is not insisted upon, and they are not required to actually memorize any portion of the annual. The simplest terms and forms of language are chosen, and the girls are encouraged to ask questions or to recite what they have learned.

A Prayer for the Times:

"Blessed Savior, Who at mid-day didst hang upon the cross, stretching forth Thy loving arms in prayer and sacrifice for us; grant that all mankind may look upon our nation, and upon all the nations of the earth, in this new era of reconstruction and peace and endure the peoples with patience, self-control and kindness. Prosper the work of Thy Church in all lands, and direct all in authority to walk in Thy way. Protect the soldiers and sailors every where; and help them to pray and be faithful; comfort the sick, the wounded and the dying; and support those who minister to them. Succor the bereaved, and all who are in want. Bless the farms, the schools, the industries, and the commerce of the world. Restrain class hatred, oppression, and lawlessness. Make us at home and

The Cathedral as a field of work is supplemented by a visit of each new group to the Greek Church for a study of Byzantine symbolism and ornamentation. Last winter, at the invitation of the owner, a very profitable afternoon was spent in a private library of this city which contains many finely illuminated missals and breviaries, as well as illustrated Church publications of the Middle Ages, and the Sixteenth and Seventeenth Centuries.

The actual value of this intensive course of training is perhaps inestimable. Instruction in the service of the sanctuary, coming into the lives of the girls at the formative period, has profound influence upon their development as Churchwomen. They find that symbolism is a most fascinating study, and they delight in the revelations of the beauties of Christian art and the great traditions handed down to us through the ages, instinctively guarding them as sacred heritages. It is lovely to see their eager faces alight with interest as they learn the previously unknown—or only half-known—"meanings of things," and begin to speak intelligently of the emblems and forms about them. For the Church there is annually provided a group of possibly ten trained women whose assistance will be invaluable in whatever parish they may be found.

The study of procedure in a sacristy would be about the same in any parish church; that of the symbolism should be adapted to the decoration and ornamentation of the particular church or cathedral in which a similar series of talks might be undertaken. Hardly too much stress can be laid upon the advisability of using the material at hand, and if such is limited in amount of supplying what is lacking by pictures, photographs, slides or blackboard drawings. Christmas and Easter cards are frequently rich in symbols, and nothing is better than good reproductions of the paintings of French and Italian Primitives and of the Old Masters.

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abroad, to be unselfish, to bear one another's burdens, and to promote freedom, righteousness, and true religion among all men.

Finally, we beseech Thee, forgive our sins, and forgive the sins of our enemies; and turn their hearts; and grant to us, and to the whole world, salvation and peace, through Thy mercies and merits, who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen."

Unwillingness to accept a duty that involves difficulties and promises small rewards is a peril that young people should avoid with all the determination of their manhood or womanhood. No one really amounts to anything worth while who does not make himself do hard things in life.—The Christian Register.

DIOCESE OF LEXINGTON.

The Twenty-Fourth Annual Council of the Diocese of Lexington was held February 11-13, in Trinity Church, Covington, Ky., the Rev. J. Howard Gibbons, Rector. The work of three days was concentrated in two, morning, afternoon and evening sessions being held.

Council opened the morning of the eleventh with the Holy Communion, Bishop Lewis W. Burton, D. D., celebrant, assisted by Rev. J. H. Gibbons, rector of the parish, and the Rev. Alex. Patterson, rector of St. Thomas', Beattyville, senior presbyter. The Bishop's annual address, chronicling the great events of the year past, and sounding the keynote of service for the future, gave emphasis to the special litany for thanksgiving that preceded the Communion service.

The organization of the Council took place at 2:15 in the afternoon, with the election of the Rev. J. H. Gibbons, Secretary, and the appointment of the Rev. H. P. Manning, Assistant Secretary. The following officers were elected: Treasurer, Mr. Charles H. Edge; Chancellor, Mr. John T. Shelby; Registrar, Mr. J. T. Keller; Historiographer, Miss Kate Scudder; Commissioner of Insurance, Mr. Charles J. Smith; Commissioner of Deeds, Mr. J. Craig Shelby.

Standing Committee: Rev. George H. Harris, the Very Rev. R. K. Massie, the Venerable F. R. Wentworth, Mr. W. D. Spalding, Mr. Henry Higgin, Dr. W. B. McClure.

Trustees of the Diocese: Mr. A. D. Cole, Mr. J. T. Shelby, Hon. Mat Cohen, Mr. A. C. Hunter, Mr. W. B. McClure.

Ecclesiastical Court: Rev. Alex. Patterson, Rev. T. L. Settle, Rev. H. P. Manning, Rev. G. H. Harrison, Rev. J. C. Stephenson.

Deputies to General Convention: The Very Rev. R. K. Massie, D. D., Lexington, Ky.; Rev. George H. Harris, Versailles, Ky.; Rev. J. Howard Gibbons, Covington, Ky.; Rev. George H. Harrison, Ashland, Ky., clerical deputies. Mr. A. C. Hunter, Versailles, Ky.; Mr. A. D. Cole, Maysville, Ky.; Mr. J. T. Shelby, Lexington, Ky.; Mr. Henry Higgin, Newport, Ky., lay deputies.

Alternates to General Convention: Rev. A. H. Marshall, Lexington, Ky.; Venerable F. B. Wentworth, Winchester, Ky.; Rev. Henry P. Manning, Danville, Ky.; Rev. W. R. Dye, Winchester, Ky., clerical. Mr. W. D. Spalding, Covington, Ky.; Mr. J. A. Edge, Lexington, Ky.; Mr. W. E. Swift, Dr. W. B. McClure, Lexington, Ky., lay alternates.

Special legislation was taken on the matter of the eligibility of women to membership in the council, the report of the committee to which this was referred at the last meeting being that, "In the absence of action by the General Convention, there should be no separate diocesan action upon it." Members of the committee and of the council felt that scope should be given the activities and interest of the women communicants in Church matters, but because such membership in the governing bodies of the Church so affected the organization of the Church as a whole, the Council, in order to ascertain the mind of the Church on this important question, directed its deputies to the next General Convention to present to that convention the question as to the wisdom of making women eligible to our Diocesan Councils.

The Standing Committee on Church Unity of this diocese was directed to take steps to place the Church in touch with the proposed plan of the Interchurch World Movement of North America.

Special attention was given the matter of increased salaries for the clergy, and a committee was appointed to bring this matter to the attention of all vestries and Church committees. Also, in the matter of increased Episcopate Endowment, for purposes other than the Bishop's salary, a committee was appointed for the purpose of selecting a commission, with power to act, to work out a plan for increasing the present Episcopate Endowment Fund.

By resolution adopted, a pastoral will be issued to communicants of the diocese bringing to their attention the duty of making wills during the period of health, and in the making of same to generously remember the missionary and educational institutions of the Church within the Diocese particularly Margaret College,

Versailles, and St. John's Industrial School at Corbin.

Perhaps the first officer of the kind in our Church is that of Secretary for Clerical Supply, to which office Judge Lyman Chalkley had been appointed. To him is chiefly due the gradual re-manning of vacant parishes and missions: Rev. E. T. Jillson at Newport, Rev. J. C. Stephenson at Maysville, and Rev. John Gass at Frankfort. It will be the endeavor of the Secretary for Clerical Supply to keep always at hand a list of clergymen from among whom to supply future vacancies immediately upon their occurrence.

The experiment of holding council meeting soon after the close of the year proved so successful as to recommend to the Minor Chapter consideration of a similar time for holding of the next Council. The Council recommended that the Annual Parish Meetings be held on the Monday following the second Sunday in January, or as soon thereafter as convenient.

The two evening sessions of the Council were devoted to the causes of Religious Education, Diocesan and General Missions, and Social Service. Reports and addresses were made under each special order. Rev. J. M. Maxon, A. M., Rector St. Mark's Church, Louisville, Ky., the Representative to this Council from the Provincial Board of Religious Education, addressed the Council on "Religious Education Through Christian Training"; Rev. E. T. Jillson, Rector St. Paul's Church, Newport, Ky., on "Christ's Doctrine that 'The Field is the World' Considered in the Light of the World War"; and the Very Rev. R. K. Massie, D. D., Dean of Christ Church Cathedral, Lexington, on "Social Service."

The Rev. I. C. Hunt, Pastor of the Madison Ave. Presbyterian Church, was presented to the Council and explained the aim and object of the "Lord's Day Alliance of America."

The Council was invited to hold its next meeting in Christ Church Cathedral, Lexington.

VIEWS AND INTERVIEWS.

(Continued from page 1)

Protestants and Catholics Should Work Side by Side.

"Protestants and Catholics worked side by side in ministering to the soldiers during the war. They should be willing to do the same during peace," said Bishop Greer of New York City recently in an exclusive interview with the New York Tribune. "One self-evident fact," said the Bishop, "is that as the outcome of the war there must be a larger and closer fellowship. People are becoming impatient of denominational barriers. I do not mean that they should be torn down, but that they should not be an obstacle in the way of union and fellowship. A big question is confronting us in the after-the-war period of readjustment. Unquestionably we must readjust our moral and religious standards as well as our physical standards of living and methods of business. We must co-operate. The spiritual lessons of the war have been learned no less than the physical lessons. As a concrete example of this there was a meeting held in my office of what I may term the outstanding representatives of the different Christian denominations. Among those present was the Moderator of the Presbytery of New York and representatives of the Baptist, Methodist, Congregational, Dutch Reformed and other churches. At this meeting was arranged a joint observance of Lent in the churches of New York. The whole theory of these united services will be consummated during Holy Week, when united services will be held at five o'clock each day except Saturday in the Cathedral of St. John the Divine. After a brief prayer and song service the daily meeting will be addressed by a minister. The list of speakers has not been decided upon, but probably Dr. Charles E. Jefferson (Congregationalist) and Dr. Charles L. Gooddell (Methodist) will be among those who will speak. This will be a practical and concrete illustration of what I hope will take place all over the world. We are facing a serious period. There is a spirit of unrest, a spirit of dissatisfaction, not only in business, social and civil life, but in spiritual life. In peace as in war, every man must do his bit, and a big bit. No man is big enough, or wise enough, to offer a solution of the problems confronting us or to tell

what the outcome will be. The good lessons of the war will not remain impressed upon the people by themselves alone. Lasting results for good cannot come about by any spirit of letting things take their course. If such a policy is followed the lessons of the war will be overlooked and forgotten. It was John Mansfield, I think, who said the Church is standing at the crossroads, facing the greatest opportunity of history. That expresses my opinion. The Church must impress these lessons or they are not going to be impressed. I believe the experiment in New York which I have outlined is a step in the right direction. We must co-operate. It was necessary to do it to gain success in the great struggle on the other side of the Atlantic. I am going to do it here. I hope this co-operation and the removal of denominational obstructions will spread throughout the world. Some people won't like it but we can't help that."

Money and Numbers Don't Count Without Faith.

The value of work in guilds and societies associated with parishes was presented in a strong light the other day by the Rev. Dr. George C. Houghton, rector of the Church of the Transfiguration, New York City. In speaking at the annual meeting of one of the guilds of his parish, Dr. Houghton said:

"It is true that neither large amounts of money nor large numbers of workers are the most important essentials to the different operation of parish organizations. It is a prayer strengthened faith in God, and in the necessity and righteousness of the work. If that does not bring God's blessing and help, no amount of money and members will bring it, or make it possible to carry on such a work to the glory of God and the success of the Guild." Said Dr. Houghton:

"Often in the discouragement of a Church Society there is a feeling that there is lacking enough funds to carry on the work at fullest capacity, and that the Society has not enough helpers to make it as powerful as it should be. This is not usually the weak point in small guilds. The weakness is more often in our lack of faith in the work God has given us to do. At such times we are unlike the man with the withered right hand (not both hands, but the more serviceable of the two), and this man when told by Christ to 'stretch it forth' did not explain that it was withered, but trusted, stretched it forth, and was healed."

Many guilds are continually facing discouragement in the Church and it seems to be there is no better Christly method of getting rid of the cause of such discouragement than to humbly and devoutly pray for guidance, adjourn the meeting, go to God's Altar to renew one's faith and then to return with prayer-strengthened faith to take up the duties which will be made plain for us, and our faith will be shown by our works. Money and numbers have their own wonderful value, but with an absolute absence of both I would start a guild that was needed for the Glory of God and the benefit of His poor, if God will fill me with a living faith, as a result of devout prayer, that He will bless that humble work, in its own degree, to His glory. Money and numbers don't count without faith."

BOARD OF MISSIONS NOTES.

At the last meeting of the Executive Committee of the General Board of Missions in New York, a request was considered from the District of Eastern Oklahoma that the apportionment for the District be increased by \$200. The Board sent its congratulations to the District and its Bishop over the new high record set in its missionary giving last year, and its appreciation of such devoted co-operation in the cause.

An appropriation of \$250 was made to enable the Bishop of Nebraska to secure for six months an assistant woman helper in All Saints' Mission School, Winnebago. The devoted United Offering worker in that school is over-burdened with work, and this relief is most urgent.

An appropriation of \$1,064 was made to the Acting Bishop of Oklahoma for work within that District.

In the Latin American field, Miss Mary W. Parsons was appointed as teacher at St. John's School, District of Porto Rico; and Mr. Harry T. Morrell was appointed to Cuba.

The Bishop of Mexico was given permission to employ a native nurse at the House of Hope, Nopala.

The Bishop of Cuba was given permission to appeal for specials amounting to \$25,000 to build All Saints' School, Guantanamo.

The Board of Missions heard with great interest the desire of the Brazil Committee of the Woman's Auxiliary of the Diocese of New York to raise a special fund to present to the Bishop of Brazil in commemoration of his twenty years' work in that District, and most cordially approved the endeavor. It also heard that the Woman's Auxiliary of the Diocese of New York was planning to raise a special of \$1,000, toward the amount loaned the Bishop in charge of Haiti, to complete the purchase of land in Port-au-Prince in that district, and accepted their offer with grateful appreciation.

In the foreign field, Miss Eliza Russell Davis was appointed to the District of the Philippines, and Miss Agnes Oliva Willing to Cape Mount, in the District of Liberia.

The Rev. George C. Bartter, who had been transferred from Sagada to Manila, District of The Philippines, found that the rectory there was being used for a school for forty girls living at the House of the Holy Child. It was necessary to fit up a building formerly used as the Woman's Exchange, and Mr. Bartter had generously done this at his own expense. A small appropriation was made to act as a sinking fund for the repayment of this money.

In Anking, the Rev. E. J. Lee, who is home on furlough, was authorized to appeal for specials amounting to \$21,200 for the rebuilding of the schools, guest rooms and lecture hall, and the running expenses of the Cathedral School on the Compound.

A most urgent request from Bishop McKim and Dr. Reifsnider for an increase in the amount appropriated for the running expenses of St. Paul's College and St. Paul's Middle School in Tokyo, the Board felt obliged to decline on account of the lack of money. No appropriation has ever been made for the running expenses of the middle school. Owing to the separating of the two schools and the erection of the new buildings for St. Paul's College, the running expenses necessarily increased. This is also due to the large increase in the price of commodities. Coal, for example, which a year ago sold for \$6.75 a ton, now sells for \$17.50 a ton. It requires one hundred tons for the college alone. The average increase in the cost of necessities is about 60 per cent. An increase of \$1,500 was requested in the appropriation for running expenses for the college, and a new appropriation of \$2,000 was asked to provide the necessary running expenses of the Middle School, both amounts the Board was unable to appropriate.

WESTERN COLORADO NOTES.

Recovery of Bishop.

On Jan. 22 Bishop Touret underwent an operation for appendicitis at Rochester, Minn. The result leaves no ground for apprehension, and the Bishop expects to be able to resume active work by the middle of March.

St. Paul's, Steamboat Springs.

The Rev. Geo. D. Barr, who took charge recently, has organized missionary activity of great interest and promise. A community service is held Sunday night at Mt. Harris, one of the best mining camps in the state, no other Protestant services being held there. Services every other week are also held at Oak Creek and Kremmling, both promising points where no other Protestant church is active.

Prayer League.

An effort is being made to establish a Prayer League in several missions of the district, the purpose being to deepen the spiritual life, and to create a better understanding between the churches of the community. A message along prayerful lines is sent out each week to those interested.

Financial Gains.

An Every Member Canvass held at St. Matthew's, Grand Junction, shows an extraordinary gain. A budget of \$2,400 was oversubscribed after an enthusiastic men's banquet at the La Court Hotel. There is every reason to believe that the mission will be self supporting in the near future.

In spite of quarantine difficulties a similar canvass at St. Luke's, Durango, came very near putting the mission there on a self supporting basis. These two missions are the strongest and most promising in the district. The district ended by oversubscribing its Missionary Apportionment by one-third.

DIOCESE OF MARQUETTE.

The Governor of Michigan proclaimed Feb. 9th as Memorial Sunday for the men who had fallen on the fields of France. Most of the Marquette parishes observed the day with beautiful and fitting services and sermons, a number of parishes are still under the "influenza ban."

At Ishpeming in Grace Church (the Rev. Carl F. Ziegler, rector), a choral celebration of great beauty was sung by a choir of which any parish might be proud. The Rev. A. J. Wilder of St. Paul's, Marquette, preached the sermon.

St. John's, Negaunee (the Rev. James E. Crosbie, rector), had an inspiring service, the music and sermon lifting up the congregation to a vision of the greatness of a life laid down.

Mr. Crosbie has recently returned from a week's sojourn at Camp Custer, where he lived with the men, drilled as the men drilled, getting at first hand the experience of the boys in camp. He also had the pleasure of preaching in the "Y" hut. He feels he now has a better understanding of, and a larger sympathy with, the men.

"The man who does not believe in missions had better burn up his New Testament, for it is a record of missions."

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THE BISHOP TUTTLE COMMEMORATIVE CHURCH

The following article by the Rev. Linden H. White of Ferguson, Mo., was published in the February number of The Church News, Diocese of Missouri.

Apparently whole towns and villages in Montana, Utah and Idaho, where Bishop Tuttle first served the Church as a Bishop, have helped to buy the lot and build the Parish House of the Bishop Tuttle Commemorative Church of St. Mary, in St. Louis, Mo.

We exult in the fact that our books show that our beloved old Bishop has been honored by kind remembrances and loving contributions from Southern California to Northern Maine—from the Everglades of Florida to the northern border of Washington State, from Alaska, Great Britain, Japan and China, yes—even from the Negro republics—far off Liberia, Monrovia, Africa.

But the gifts and letters were not merely notable because of geographic origin. The fragrance of personal contact with Bishop Tuttle in days of old breathed forth on many a page—for instance—the first gift came before our local committee had sent out a letter. It was from a boyhood school chum—a member of one of New York's famous old Knickerbocker families.

As one glances over the long list of contributors, many a name famous for great achievements in professional or business life stands out. Among the interesting gifts is one from Bishop Tuttle's old fraternity, Phi Kappa Sigma, of Columbia University.

Another was from a little boy, who, hearing of the plan, contributed all the savings he had at the time—to be exact—twenty-six cents.

Perhaps the most unique letter received was from a man who wrote (in 1914) that he was over 90 years old, but that he had reason to remember the Tuttle family, for "on one cold night, when he was attending George L. Forbes' Academy for Boys at Roxbury, Conn., he was roused from his bed by Mr. Foote, and sent poste haste on the back of old 'Tom,' the school horse, for a doctor. The next morning he learned of the arrival of a dear little baby girl—at the school—it was the future Mrs. Tuttle!"

Trinity Church, Ashland, N. Y., which Bishop Tuttle attended as a boy, where he was baptized and confirmed, asks that it may have the privilege of placing in the new church some memorial.

The local committee, composed of Bishop Johnson as chairman; Messrs. E. C. Simmons, William Bagnell, Walker Hill, Charles E. Smythe (deceased), L. H. Niederluck, and the Rev. L. H. White, began early in 1914 to gather a fund within the diocese for the erection of a Church Parish House and Rectory "to the glory of God and in loving commemoration of the fiftieth anniversary of the consecration of the Presiding Bishop." It was soon apparent that many outside of the Diocese of Missouri desired to have part in the plan, and letters were sent to invite such participation.

The outbreak of the world war shortly after the letter was issued, stunned the business world and there was consequently little progress made after the first few weeks. Then the gathering of the great Church Pension Fund of nearly nine million dollars brought our plan to a temporary stop.

Followed then, our own entrance as a nation into the war when it was rightly felt that anything that could wait ought to wait, upon the successful conclusion of the war, and yet in spite of all these unusual and world-wide efforts our own little loving tribute was blessed by gifts totaling about forty thousand dollars of which over a fourth came from Churchmen in Missouri, and the remainder from friends of the Bishop outside the diocese.

In October, 1910, the local committee purchased the splendid corner lot, 194 feet by 164 feet, at the northwest corner of Hamilton and Ridge Avenues, directly opposite to the old St. Mary's Mission, for the sum of \$10,250. This beautiful new site was dedicated on October 27, 1916, by com-

mittees appointed from both Houses of the General Convention of the Church.

The House of Bishops appointed Bishop Tuttle of Missouri, Bishop Sessums of Louisiana, Bishop Lawrence of Massachusetts, Bishop Anderson of Chicago, Bishop Kinsolving of Texas, and Bishop Beecher of Nebraska.

The House of Deputies was represented by the Rev. Dr. McCready, of St. Mark's Church, Louisville, Ky.; Dr. Stires of St. Thomas' Church, New York; Dr. Parsons of St. Mark's Church, Berkeley, Cal.; the Rev. Fred Ingley of St. Matthew's Church, Kenosha, Wis., and Messrs. Morehouse, Editor of The Living Church; Gen. George H. Elliott of Wilmington, Del.; Justice Verono M. Davis of New York, and George Wharton Pepper, Esq., of Philadelphia, Pa.

Maritz & Henderson of St. Louis were engaged as architects and the corner stone of the Parish House was laid by Bishop Tuttle, acting for Bishop Johnson, on March 17, 1918. The first service was conducted by Bishop Johnson, assisted by the Rev. L. H. White, on October 6, 1918.

A dedication of a number of memorials was held by Bishop Tuttle at the request of Bishop Johnson, on Sunday, December 8, 1918. The silver communion service is very beautiful. It consists of a flagon, two chalices, paten, and ciborium, together with a glass cruet. It is the gift of Mrs. Samuel Rockwell, Jr., of Cleveland, Ohio, in memory of her parents, Spilman Palmer Taft and Helen Wells Taft, who were members of St. Mark's Church, Utah, fifty-one years ago, when Bishop Tuttle had charge of it. The chancel furniture, including a fine reed pipe electric organ, sacristy furniture and safe, were the bequest of the late Caroline Roosevelt Stieffel, to be erected as a memorial to her husband, George Victor Stieffel. A group of three windows were the gift of Mr. John A. Dickinson of St. Mary's, in memory of his mother, Margaret Catherine Dickinson. The Rose chancel window is the gift of Mr. and Mrs. Sidney C. Frampton of St. Mary's, in memory of their daughter, Eleanor Rosamond Frampton. The Honor Roll is the gift of Mrs. Elizabeth Wolfe, and Mr. Francis Scott Key, of St. Mary's, an American flag, the gift of Mrs. Harry J. Nordmeyer, of St. Mary's. A hat and coat rack, the gift of Mrs. Louise Phelps of St. Mary's. Carved rood beam and carving of marble piece in the hall is the work and gift of Mr. Victor Berlandes of St. Mary's. An altar service book is the gift of Mrs. Victor Berlandes of St. Mary's.

Other memorials were brought from the old building. A handsome eagle lectern, the gift of Mr. and Mrs. E. C. Simmons, in memory of their daughter, Lulie Simmons.

A processional cross, the gift of Mr. and Mrs. Bridewell Young of St. Mary's, in memory of their son, Charles.

In addition to these memorial gifts the minister in charge was presented with a lovely set of vestments by Mr. and Mrs. George Prothero of St. Mary's, and with a most useful filing cabinet for his office work by Mr. Gale T. Henderson, one of the architects of the new building. A number of pews were given us by the Church of the Redeemer.

When St. Andrew's Parish was joined to St. Alban's, a number of memorials were transferred to us—a fine marble baptismal font, a brass receiving basin and vase, and carved alms basins, together with a number of other useful articles. The Condie-Bray Glass and Paint Co., enriched the windows by a gift of the Cartouches.

The Parish House is built of tapestry brick trimmed with Bedford stone. It has a slate roof and leaded glass windows and handsome paneled oaken doors with wrought iron lanterns over each. It sets well back on the lot facing Ridge Avenue, allowing the place of honor for the Church building which will be built, we feel sure, when the growth of the congregation demands it.

The building is approached by wide concrete walks from both Hamilton

and Ridge Avenues, the steps are broken up by terraces and platforms.

The entrance hall gives access to the chapel used solely for church services, and also to the basement and second floor hall. The oaken stairway to the second floor is beautiful at the first landing; on the wall hangs the fine oil painting of Bishop Tuttle, which was on exhibition during the session of the General Convention. It is the work of one of our well-known local artists, Mr. George Eichbaum. At the top of the landing there are entrances to the great hall and the pastor's study.

The hall is more than 20 feet high. It contains a large fireplace of grey stone and oaken mantle piece; a beautiful bay window on the opposite side; a stage with rooms on either side, one of which contains a kitchen cabinet and gas range and sink; over the entrance hall, facing the stage, is a gallery suitable for an orchestra or moving picture machine. The wood panelling is all in fumed oak coloring, in contrast with the grey plastered walls.

The basement contains choir robing room, large kitchen, men's club room, janitor's room, lavatory, store room, a fire room with two hot air furnaces which can be used singly or together, and a large entrance hall onto the foot of the stairway.

The building was erected with a view to making it a community social center, and already it has given pleasure as the most suitable hall for social gatherings for many blocks around.

Since 1906, St. Mary's people have occupied a concrete adobe building on the southwest corner of Hamilton and Ridge avenues. Previous to 1906 it was known as the Church of the Advent, and was located in St. Louis County, where it was founded by Bishop Winchester of Arkansas, when he was the Rector of our nearest neighbor, the Church of the Ascension.

St. Mary's people today are most grateful and appreciative of the splendid help given by Bishop Johnson and the local committee and to Bishop Greer and the New York committee of clergymen and laymen he appointed to help us in his Diocese, and to the many kind friends numbered by the hundreds, who from the earth's four corners presented us with this fine lot and new buildings—all paid for in full—and they pray that the work which with poor tools dragged along for nearly eighteen years, may now go forward with sure stride, to the glory of God and in loving appreciation of the help given by so many of His children. LAUS DEO!

Life everywhere is a battle royal between man and matter, as to which shall be master.

To be held by what you hold, to be owned by what you own, to be controlled by what you control, is the most subtle and serious form of servitude.

Coveting is as dangerous as possessing. The man with little or no money can love it as much as the man with much. The latter is in danger of pride and hardness of heart, but the former suffers most from envy, anxiety and bitterness of spirit. Money has as many slaves among the poor as among the rich.—E. H. Byington.

Life is a thing given us for a few years. Its only value lies in the use we make of it. Lose it, we must, and very soon. But honor and duty are for all time. Why do we see a "soldiers' monument" in nearly every town of every state which fought for the Union? Not because these men lived, but because they died.—Agnes Repplier, in the May Atlantic.

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